

ن

The twenty-fifth letter of the alphabet; called **نُون**: it is one of the class termed **ذَلِقِيَّةٌ** [or liquids]; and is a letter of augmentation. — **ن** with teshdeed, and preceded by a fat-hah, is sometimes redundantly affixed to a word at the end of a verse: see an ex. voce **تَوُو**. — **ن**, the sign of the dual, with damm, in one dial., instead of kesr, see **خَشِيفٌ**. — See also **صَادٌ**. — As a numeral, it denotes *fifty*.

نَا

R. Q. 1. **نَانَاهُ** *He fed him, or nourished him, well.* (K.) = *He restrained him, or turned him back,* (El-Umawee, S, K,) *from a thing that he desired to do.* (El-Umawee, S.) = **نَانَا فِي الرَّأْيِ**, inf. n. **نَانَاةٌ** and **مُنَانَاةٌ**; [the latter an unusual form of inf. n.;] and **تَنَانًا**; *He was weak,* (M, K,) or *confused;* (S;) and *not firm or sound,* (S, M, K,) *in his judgment, or opinion.* (S, M, K.) — **نَانَا فِي الْأَمْرِ** *He was weak in the affair.* (S.) — **نَانَا عَنْهُ**, and **تَنَانًا**; *He was unable to do it.* (K.) — **نَانَا**, inf. n. **نَانَاةٌ**; (AA;) and **تَنَانًا**; (S;) *He was weak, feeble, or remiss.* (AA, S, TA.)

R. Q. 2: see R. Q. 1 in three places.

نَانَا and **نُونَاةٌ** (S, K) and **نُونَاةٌ** and **مُنَانَاةٌ** *Weak; cowardly.* (S, K.) — **نَانَا** *One who frequently turns about, or rolls, the pupil, or black part, of his eye.* (K.)

نَانَاةٌ: see the verb. — *Weakness.* (AA, S.) — **طُوبَى لِمَنْ مَاتَ فِي النَّانَةِ** [Good betide him who hath died in (the time of) weakness!] i. e., in the first of El-Islám, before it acquired strength, (S,) and its adherents and assistants multiplied. (TA.)

نَانَاةٌ, **نُونَاةٌ**, and **مُنَانَاةٌ**: see **نَانَاةٌ**.

نَات

1. **نَاتَتْ**, aor. -, (S, K,) contr. to analogy, like **يَرَجَعُ**, (TA,) and -, (K,) agreeably with analogy, (TA,) inf. n. **نَاتِيَتْ**, (S, K,) of the measure **فَعِيلٌ**,

because it signifies a sound, like **أَنِينٌ**, (TA,) and **نَاتٌ**, (K,) contr. to analogy, because the verb is intrans., (TA,) *He (a man, S) moaned; or breathed violently, or with moaning; or uttered his voice or breath with moaning; syn. أَنْ, (S, TA) and نَهَتْ, (S, K:)* or it signifies *he uttered a louder sound than such as is termed أَنْينٌ*. (K.) = **نَاتَتْ** *He envied him;* (K;) [as also **نَادَهُ**.] = **نَاتَتْ**, inf. n. **نَاتَتْ**, *He walked, or went, at a slow pace.* (L.)

النَّاتُ (S:): **نَهَاتٌ** i. q. **نَاتٌ** (K.)

نَاج

1. **نَاجَ**, aor. -, inf. n. **نُوجٌ**, *He went, went away, departed, or set forth journeying, through the land, or earth.* (S, K.) — **نَاجَ الْخَبْرُ** *The news, tidings, or information, went, or went away, through the land.* (T.) — **نَاجَتِ الرِّيحُ**, aor. -, inf. n. **نَيْجٌ**, *The wind became in a state of commotion: blew with a swift course, and with a sound.* (S, K.) — **نَاجَتِ الرِّيحُ الْمَوْضِعَ** *The wind passed swiftly over the place.* (TA.) — **نَجَّحَ الْقَوْمَ** (like **عَنَى** [pass. in form but neut. in signification] TA) *The people experienced, or suffered, a swift and sounding wind.* (S, K.)

[See an ex. voce **مَنَاجٍ**.] — **نَاجَتِ الْإِبِلُ فِي سَيْرِهَا** [The camels were swift in their pace]. (TA.) — **عَجَّتْ** i. q. **نَاجَتِ الرَّائِحَةُ** [app., *The odour diffused itself strongly or powerfully*]. (TA.) = **نَاجَ**, (aor. -, inf. n. **نَاجٌ**, TA,) *It (an owl) uttered a moaning cry; or hooted; syn. نَامَ: (K:) and in like manner a man.* (TA.) — **نَاجَ**, (aor. - and -, inf. n. **نَاجٌ** and **نُوجٌ**, TA,) *He (a bull) loved.* (K.) — **نَاجَ إِلَى اللَّهِ**, (aor. -, TA,) *He humbled, or abased, himself, with earnestness, in supplication, to God.* (S, K.) = **نَجَّحَ** *He ate weakly, or feebly.* (K.)

رِيحٌ نُوجٌ *Wind in a state of commotion: (S, K:) swift in its course, and making a sound: pl. نَوَاجٍ.* (TA.)

نَاجٌ *Quick; swift.* (TA.) — **النَّاجُ** *The lion:* (K:) so called because of his quick leaping, or springing. (TA.) = **نَاجٌ** *A bull that lows much.* (TA.) — *A man having a high voice.* (TA.)

نَائِحَاتٌ [Birds of the kind called **هَامٌ** uttering cries. (S, L, K.) [In the CK, for **هَامٌ** is put **هَوَامٌ**. See an ex. voce **مَنَاجٍ**.] — Also, *Winds blowing violently:* (TA:) pl. **نَوَاجٍ**. (A.)

أَدْعُ رَبِّكَ بِأَنَاجٍ مَا تَقْدِرُ عَلَيْهِ *Supplicate thy Lord with the utmost humility, or abasement, and earnestness, of which thou art capable.* (TA, from a trad.)

مَنَاجٍ [A place where a wind blows with a swift course and with a sound]. Ex.

• **وَتَنَاجُ الرُّكْبَانُ كُلُّ مَنَاجٍ**
• **بِهِ نَيْجٌ كُلِّ رِيحٍ سَهْجٍ**
(S:) — [A place where birds of the kind called **هَامٌ** utter their cries]. Ex.

• **وَاتَّخَذَتْهُ النَّائِحَاتُ مَنَاجَا**
(TA [but quoted in the S as an ex. of **مَنَاجٍ** in the former sense].)

مَعْطُوفٌ i. q. **حَدِيثٌ مَنُوجٌ** [app. *A distorted story*]: (K:) so explained by ISk, as occurring in the following verse:

• **قَدْ عَلِمَ الْأَحْمَاءُ وَالْأَزَاوِيجُ**
• **أَنْ لَيْسَ عَنْهُنَّ حَدِيثٌ مَنُوجٌ**
(TA.)

نَاد

1. **نَادَتْ**, (aor. -, A, inf. n. **نَادٌ**, L,) *A calamity befell him: (K:) or pressed heavily upon him, and distressed him.* (A.) — See **نَاتَتْ**.

نَادَى and **نَادَى** (S, L, K) and **نَوَدَى** (L, K) *A calamity: (S, L, K:) pl. of the second, نَادَاتٌ.*

(L.) — دَاهِيَةٌ نَادٌ, and نَادَى, and نَوُودٌ, (A, L,) *A calamity that presses heavily, and distresses.* (A.)

نَادَى: see نَادٌ.

نَوُودٌ: see نَادٌ.

نَاش

1. نَاشَةٌ, aor. ٤, (S,) inf. n. نَاشٌ, (S, A, K,) *He postponed, delayed, or retarded, it, syn. أَخَّرَهُ; (S, M, A, * K, *) namely, an affair. (S, M.) — He made it (a thing) to be distant, or remote; put it at a distance; put it, or sent it, away, or far away. (TA.)* = نَاشٌ also signifies *The taking, or reaching, [a thing,] absolutely, or with the hand, or with the extended hand; (A, K;) and so تَنَاوَشٌ, (Mṣb,) and تَنَاوَشٌ, (Mṣb, K,) and نَوَشٌ: (IDrd, TA:) or تَنَاوَشٌ, with ٤, signifies the taking from a distant place; and without ٤, the taking from a near place. (Th, TA.) You say, نَاشْتَهُ, inf. n. نَاشٌ, *I took it, or reached it, absolutely, or with my hand, or with my extended hand. (TA.)* And it is said in the Kur, [xxxiv. 51,] وَأَتَى لَهَا التَّوَأَشُ, and التَّوَأَشُ, with and without ٤, accord. to different readers: (TA:) with ٤, the word is from التَّوَأَشُ, the ٤ being changed to ٤ because of the ḍammeh; [so that the meaning is, *But how shall the attaining of belief be possible to them?*] (Zj, Bḍ,*) or from نَاشٌ as signifying تَأَخَّرْتُ [see 6 below]; so that the meaning is *the reaching [or attaining] from afar: (Bḍ:) or from نَاشٌ, meaning, “motion in a state of slowness or tardiness:” (Zj:) or it is from نَاشْتُ الشَّيْءِ, (Bḍ,) inf. n. نَاشٌ, (IB, TA,) signifying *I sought, or sought for or after, the thing: (IB, Bḍ:) [so that the above phrase in the Kur. may be rendered *But how shall the seeking of belief be possible to them?*] — It also signifies, (namely نَاشٌ,) *The taking [a thing]: and seizing violently: (A, K:) or taking in a violent seizure: you say, نَاشَهُ, inf. n. نَاشٌ, he took him, or it, in a violent seizure. (TA.)****

6. تَنَاشَ *He, or it, became, or remained, behind; became delayed, or retarded; it became postponed; syn. تَأَخَّرَ: (S;) and so نَاشٌ, said of a man; (Bḍ, xxxiv. 51;) and نَاشٌ, (S, TA,) said of an affair. (S.) — He, or it, became distant, or remote; or he went, removed, retired, or withdrew himself, to a distance, or far away; (S, TA;) as also نَاشٌ. (TA.) = See also 1, in three places.*

8: see 6, in two places.

نَوُوشٌ *Strong; overcoming; or prevailing; (K;) possessing might or strength, courage, valour, or prowess. (TA.)* You say also, قَدَّرَ نَوُوشٌ *An overcoming decree; as also نَوَاشٌ. (TA.)* See also art. نَوَشٌ.

فَعَلَهُ نَيْشًا *He did it lastly, or latterly, or last of all. (S, A, K.)* And جَاءَ نَيْشًا *He came lastly, or latterly, or last of all: (A:) or slowly, tardily, or late. (TA.)* And لَحِقْنَا نَيْشًا مِنَ النَّهَارِ *He overtook us after the day had declined; (Ibn-'Abbād, K;) i.e., he held back from us, and then followed us in haste, fearing escape. (TA.)* — نَيْشٌ also signifies *Motion in a state of slowness or tardiness. (Zj.)* = Th also explains نَيْشٌ as signifying *Distant or remote. (TA.)*

[نَاطُ, &c.

See Supplement.]

نَب

1. نَبٌّ, aor. ٤, inf. n. نَبِبٌ, (S, K) and نَبٌّ and نَبَابٌ; and نَبَبٌ; *He (a goat) uttered a sound, or cry, [or rattled,] and was excited by desire of the female: (S:) or uttered a sound, or cry, [or rattled,] when excited by desire of the female, (K,) or at rutting-time. (TA.)* لَا تَنْبُوا عِنْدِي نَبِبٌ *Do not cry out [in my presence like as he-goats rattle at rutting-time].* Said by 'Omar to some persons who had come to make a complaint to him. (TA.) — [Hence,] نَبٌّ + *He desired sexual intercourse. (TA.)* — نَبٌّ عَتُودُهُ + *He was proud, or behaved proudly, and magnified himself. (K.)*

2. نَبَبٌ, inf. n. تَنْبِيبٌ, *It (a plant) produced a knotted stem. (K.)* — إِيَّتِي أَرَى الشَّرَّ نَبَبٌ + [Verily I see evil, or the evil, to have grown, like a plant producing knotted stems]. (TA.)

4. نَبَبٌ طُولُ الْعُزْبَةِ + [Length of celibacy made him to be desirous of sexual intercourse]. (TA.) — انب, inf. n. انْبَابٌ, if not a mistake for انب, inf. n. انبات, meaning “he became pubescent,” probably signifies *He was excited, and uttered libidinous sounds, with the desire of sexual intercourse. (TA.)* See R. Q. 1.

5. تَنْبِيبٌ *It (water) was made to flow; or was set a flowing. (K.)*

R. Q. 1: see 1. — نَبَبٌ + *He (a man, TA) talked nonsense, (and uttered libidinous sounds, TA,) in concubitu: (K:) implying his acting like a he-goat at rutting-time. (TA.)* — *He prolonged his work, to do it well. (K.)*

نَبَّةٌ *A disagreeable, or abominable, smell. (K.)* Probably a mistake for نَبَّةٌ; and therefore not mentioned by the leading lexicographers. (TA.)

نَبِيٌّ *A table (مَائِدَةٌ) made of palm-leaves. (K,) voce نَبِيٌّ, q.v.)*

أَنْبُوبَةٌ and أَنْبُوبٌ: see أَنْبُوبٌ or أَنْبُوبٌ.

أَنْبُوبَةٌ see أَنْبُوبَةٌ. — أَنْبُوبٌ قَرْنٌ + *That part of a horn that is above the knotty portion, to the extremity: [i.e., the smooth part]. (TA.)* — أَنْبُوبٌ + *The spout, or tube, of a jug. (TA.)* — + *A pipe of a tank, or cistern, through which the water flows: either from تَنْبِيبٌ, or from أَنْبُوبٌ as signifying “an internodal portion” of a reed, or cane. (TA.)* — أَنْبَابُ الرِّئَةِ + *The [bronchi, or] air-passages of the lungs. (K.)* أَنْبُوبٌ or أَنْبُوبٌ is said to signify the same, in an instance mentioned by IAḡar, in which a poet speaks of the substance resembling lights which a camel in heat protrudes from his mouth, and which is called غَيْلَةٌ, as coming forth بَيْنَ الْأَنْبِيبِ: in which case, the word, if أَنْبُوبٌ, may be a pl., regularly أَنْبُوبٌ, of which the sing. is نَبٌّ; or, if with ḍammeh to the hemzeh, it may be a contraction of أَنْبُوبٌ, used as a coll. gen. n., in a pl. sense. (TA.) — أَنْبُوبٌ *A way, or road. (K.)* [Ex.] الزَّمْرُ الْأَنْبُوبُ *Keep to the way, or road. (Aḡ.)* — أَنْبُوبٌ جَبَلٍ + *A track, or streak, (طَرِيقَةٌ,) in a mountain, (K,) appearing distinctly therein: of the dial. of Hudh-eyl: (TA:) Ex. ذَهَبَ فِي كُلِّ أَنْبُوبٍ [He went along every track of the mountain, or mountains]. (TA.) [As a coll. gen. n., used in the pl. sense: ex.] Málík Ibn-Khalid El-Khuzá'ee says,*

فِي رَأْسِ شَاهِقَةٍ أَنْبُوبِيهَا خُضْرٌ *

[On the top of a lofty mountain, the streaks of which are green]. (TA.) — أَنْبُوبٌ + *A row of trees (K) &c. (TA.)* [See أَنْبُوبٌ — أَنْبُوبٌ *An elevated tract of land: (K:) one that is fine (رقيق) and elevated: pl. أَنْبَابٌ. (TA.)*

أَنْبُوبَةٌ *An internodal portion of a reed or cane; such a portion thereof as intervenes between two joints, or knots: (Lth, S:) i.q. كَعْبٌ, [which signifies as above, and also a joint, or knot,] with reference to a reed, or cane, or a spear-shaft: (K:) as also أَنْبُوبٌ (Lth, K) and أَنْبُوبٌ, which latter is probably a contraction: (K:) [see below:] or the pl. of أَنْبُوبَةٌ is أَنْبُوبٌ and أَنْبَابٌ: (S:) [or أَنْبُوبَةٌ is a coll. gen. n., of which the n. un. is أَنْبُوبَةٌ, and the pl. أَنْبَابٌ: see also art. انب.] — [Hence,] اجْعَلِ الْأَمْرَ أَنْبُوبَةً وَاحِدَةً *Make thou the affair, or case, [uniform, or] one uniform thing. (Fr. in TA in art. بَاج.)* — [Also, *A sheath of a plant. See أَنْبُوبَةٌ. — And Any kind of tube. See قَصَبٌ.]**

نَبَا

1. نَبَاٌ, (K,) inf. n. نَبَيْتٌ, (TA,) *He uttered a low voice, or sound: or he (a dog) cried, or barked. (K.)* [See نَبَحٌ.] — نَبَاٌ, aor. ٤, inf. n. نَبَيْتٌ and نَبَاٌ عَلَيْهِمْ, *He was exalted, or elevated. = نَبَاٌ عَلَيْهِمْ; (S,) He assaulted them; (K,) inf. n. نَبَيْتٌ and نَبَاٌ; (S,) He assaulted them;*

came forth upon them: (K:) like نَبَّعَ and نَبَّهَ: he came upon them. (AZ, S.) [See also نَابَيْقُ.] — **نَبَّأَ** *He went forth from a land to another land.* (S, K.) [See نَابَيْقُ.] — **جَاءَتْ بِهِ نَبَاتٌ** *The land brought, or led him:* (S, L:) [accord. to Golius, *The land brought, or produced, it:* but it is a phrase well known to the learned among the Arabs in the present day, as similar to نَادَاهُ “his dust, or earth, (i.e. the place of his burial,) called him:” and the explanation which I have given is confirmed by the citation, in the S, of the following verse, of Hanash Ibn-Malik, immediately after **جَاءَتْ بِهِ** in the sense of **جَاءَتْ بِهِ**:]

* فَنَفْسَكَ أَحْرَزُ قَاتَانَ الْحَتَوِ *
* فَ يَتَبَّنَ بِالْمَرِّ فِي كُلِّ وَاوٍ *

[Then take good care of thyself; for deaths (of various kinds) bring (or lead) a man into every valley (or place): i. e., fate brings him to the place where he is destined to be buried, wherever it be]. (S.) — **نَبَّأَ**, aor. ء: see 4.

2. **نَبَّأَ**: see 4.

3. **نَابَاهُ** *He acquainted or informed him, and the latter did the same.* (K.) — Also, simply, *He acquainted or informed him.* (TA.) — **نَابَاهُمُ** *He quitted their neighbourhood; withdrew to a distance from them.* (K.) [See also art. نَبَوِ.]

4. **انْبَاهَهُ**, and **انْبَاهَهُ**, and **انْبَاهَهُ**, (and **عَنَّهُ**, S, K, art. **انْبَاهَهُ**;) and **نَبَّأَهُ** (S, * K) and **نَبَّأَهُ** (S, * TA,) each followed by **انْبَاهَهُ** or **بِهِ**; (TA;) *He informed him, or told him, of it:* (K:) or these verbs, followed by **انْبَاهَهُ**, signify *he made him to know it;* and followed by **بِهِ**, *he informed him, or told him, of it.* (TA.) — Es-Semeen says, that **انْبَاهَهُ** and **نَبَّأَهُ** and **انْبَاهَهُ** and **نَبَّأَهُ**, when they convey the meaning of knowledge, are triply transitive, or may govern three objective complements, the greatest number that any verb can govern: (TA:) [ex. **انْبَاهْتُ زَيْدًا عَمْرًا قَائِمًا** *I acquainted Zeyd that 'Amr was standing*]. — It is also said, that **نَبَّأَهُ** has a more intensive signification than **انْبَاهَهُ**: ex. **مَنْ انْبَاهَكَ هَذَا قَالَ تَبَانِي الْعَلِيمُ الْخَبِيرُ** [Who hath acquainted thee with this? He said, The Knowing, the Intelligent (God), hath apprized me: Kur, lxvi. 3]. (TA.) — Sb has mentioned **انْبَاهْتُ** [for **انْبَاهْتُكَ**] as used for the sake of conformity in sound with a preceding word. (M, TA.) [See art. **جَوَّأَ**.] — **رَمَى فَانْبَاهُ** *He cast, or shot, but did not split, or cleave, or make a slight cut, or scratch:* (S, K:) or, *did not penetrate.* (K.)

5. **تَنَبَّأَ**, (S, K,) said to have been pronounced with ء universally; (Sb, S;) but in the L, **تَنَبَّأَ**; (TA;) *He arrogated to himself the gift of prophecy, or office of a prophet.* (L, K.)

10. **اسْتَنْبَأَ النَّبَاَ** *He sought, or searched after,*

information, or news. (K.) — **وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ** (in the Kur, x. 54) means *And they will ask thee to inform them, [saying,] Is it true?* (Bd.)

نَبَأٌ *Information; a piece of information; intelligence; an announcement; news; tidings; a piece of news; an account; a narrative, or narration; a story: or what is related from another or others: syn. نَبَأٌ: (S, M, K, K:) it is generally held to be syn. with نَبَأٌ; but accord. to Er-Rághib, signifies an announcement of great utility, from which results either knowledge or a predominance of opinion, and true: (TA:) pl. **أَنْبَاءٌ**. (K.) — **النَّبَأُ الْعَظِيمُ** [Kur, lxxviii. 2,] accord. to some, *The Kur-an: others say, the resurrection: and others, the case of the Prophet.* (TA.) — **النَّبَأُ**, in the Kur, xxviii. 66, (**فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ**) signifies *The allegations, pleas, or excuses.* (TA.)*

نَبَاةٌ *An eminence, or protuberance, in the earth, or ground.* (TA.) — **نَبَاةٌ** *A low voice, or sound:* (S, K:) or the cry, or barking, of dogs. (K.)

نَبِيٌّ, (S, K,) pronounced with ء in the dial. of the people of Mekkeh, (S,) whose pronunciation of it is disapproved by Sb on account of its uncommonness; (TA;) by others, **نَبِيٌّ**, without ء; (S, K, TA;) *A prophet:* (TA:) of the measure **مَفْعَلٌ** used in the sense of the measure **مَفْعَلٌ** [i. e. **مَفْعَلٌ** or **مَفْعَلٌ**] (IB) or **فَاعِلٌ** (S, Es-Sunoosee) or **مَفْعُولٌ**; (Es-Sunoosee) i. e., *who acquaints or informs mankind, (S, K, TA,) or who is acquainted or informed, respecting God and things unseen: or accord. to some, it is derived from نَبْوَةٌ and نَبَاوَةٌ signifying “elevation;” (see art. نَبَوِ;) in which case it is originally without ء: or, accord. to others, from نَبِيٌّ in a sense given below; that of “a conspicuous way.” (TA.) It is a less special word than رَسُولٌ [when thereby is meant an apostle of God]; for every رَسُولٌ is a نَبِيٌّ, but not every نَبِيٌّ is a رَسُولٌ. (TA.) Pl. **أَنْبِيَاءٌ** (S, K, without ء, because the ء is changed into ي in the sing., S,) and **نَبَاةٌ** (S, K, like **كُرْمَاءٌ** [pl. of **كُرْمٌ**] TA,) and **أَنْبَاءٌ** [K, these two preserving the original radical ء] and **نَبِيُونَ**, (K,) without ء: (TA:) but some pronounced the first and last of these pls., in the Kur-an, with ء; though the more approved pronunciation is without ء. (TA.) The dim. is **نَبِيِيٌّ**, (S, K,) with those who make the pl. **أَنْبَاءٌ** [or **أَنْبَاءٌ**]; but with those who make the pl. **أَنْبِيَاءٌ**, it is **نَبِيِيٌّ**. (K.) — An Arab of the desert said to Moḥammad, **يَا نَبِيَّ**, and the latter disapproved of his pronouncing **نَبِيَّ** in this case with ء, because, as it signifies *An emigrant, he meant thereby to call him an emigrant from Mekkeh to El-Medeeneh.* (S, K, TA.) — **نَبِيٌّ** *A conspicuous, an evident, or a clear, way.* (K.) Hence, accord. to some, the apostle [or rather prophet] is so called, because he is the conspicuous, evident, way, that conducts to God.*

(MF.) — **نَابَيْقُ** and **نَابِيٌّ** *An elevated, or a protuberant, or gibbous, place.* (K.) — Hence it is said in a trad., **لَا تَصَلُّوا عَلَى النَّبِيِّ**, [Pray not upon the place that is elevated, or protuberant]. (K.)

نُبُوَّةٌ, (K, in the CK **نُبُوَّةٌ**) in which the ء is sometimes softened in pronunciation, and sometimes [or rather generally] changed into و which is incorporated into the preceding و so that the word is written and pronounced **نُبُوَّةٌ**, (TA,) *Prophecy; the gift of prophecy; the office, or function, of a prophet.* (MA, K.) Dim. **نُبَيْتَةٌ**. (S, K.)

نَابَيْقُ act. part. n. of **نَبَّأَ**. — A bull [app. a **نُورٌ وَحْشِيٌّ**] that goes forth from one land or country to another. (TA.) — A torrent that comes forth from another land or tract. (S.) — A man coming forth unexpectedly from an unknown quarter. (S, A.) — [See also **نَبِيٌّ**.]

جَائِبَةٌ خَبِرٌ, *Have ye any current news? or—news from a distant place? &c.:* see **جَائِبَةٌ**. (A.)

نبت

1. **نَبَتْ**, (S, M, K,) aor. ء, inf. n. **نَبَتْ** and **نَبَاتٌ**; [which two ns. see mentioned as subst. ;] and **تَنَبَّتْ**; (M;) and **انْبَتَ**; (Fr, S, K;) [respecting which last see below;] *It (a thing, M, or a leguminous [or other] plant, S, K,) grew; grew forth; sprouted; vegetated; or germinated.* (S, M, K.) Aṣ disallows **انْبَتَ** in this sense; but AO allows it, alleging the words of Zuheyr, **حَتَّى إِذَا أَنْبَتَ الْبَقْلُ** [Until, when the leguminous plants grew]. **نَبَتْ** and **أَنْبَتَ** are said to be like **مَطَرَتْ** and **مَطَرَتْ**. In the Kur, xxiii. 20, Ibn-Ketheer, Aboo-'Amr and El-Hadremee read **تَنْبَتُ**: others, **تَنْبَتُ**: but ISd says, that, accord. to the former reading, some hold **ب**, which follows **تَنْبَتُ**, to be redundant; and others hold that **مَا تَنْبَتُ** is understood after **تَنْبَتُ**. Fr holds them to be syn. (TA.) — **نَبَتْ عَلَى حَالَةٍ حَسَنَةٍ** *He, or it, grew in a good manner, condition, or state.* (L.) — **نَبَتْ**, inf. n. **نُبُوْتُ**, † *It (a girl's breast) became swelling, prominent, or protuberant.* (K.) — **أَنْبَتَتِ الْأَرْضُ**, and **نَبَّتَتِ الْأَرْضُ**, *The land produced, or gave growth to, plants, or herbage.* (S, K.)

2. **نَبَتْ**, inf. n. **تَنْبَيْتٌ**, † *He fed or nourished, or reared or brought up, a child:* (S, K:) *he nourished a girl, and nursed her up well, hoping that she might profit excellently.* (TA.) — **نَبَيْتٌ** [† **أَجَلْكَ بَيْنَ عَيْنَيْكَ**] *Plant the term of thy life before (lit. between) thine eyes; i. e., keep it ever before thee.* (S.) — **نَبَيْتٌ**, inf. n. **تَنْبَيْتٌ**, *He planted a tree.* (M, S, K.) — *He sowed seed, (M,) or grain.* (A.)

4. انبتَه (S, K,) inf. n. انْبَاتٌ [for which نَبَاتٌ occurs, as shown below], (TA.) *He (God) caused it, or made it, (a plant) to grow, vegetate, or germinate.* (S, K.) — انبت, inf. n. انْبَاتٌ; for which inf. n. نَبَاتٌ occurs in the K, iii. 32; and lxxi. 16; † *He (God) caused a child to grow.* (TA.) — See 1. — انبت *His (a boy's) hair of the pubes grew forth;* (S, K;) *he having nearly attained the age of puberty.* (TA.) *He (a boy) became hairy:* and in like manner a girl. (Msb.)

5: see 1.

10. استنبته [He endeavoured to make it grow, or vegetate, or germinate]. (TA, art. بلس.) استنبته بالبذر [He grew it, or raised it, by means of seed], and بالنوى [by means of date-stones], and بالغرس [by means of planting]. (Mgh, art. حرت.)

نَبَاتٌ and نَبَاتٌ [properly coll. gen. ns.] are syn., (S, K,) [signifying *A plant, a herb: and plants, herbs, or herbage:*] whatever God causes to grow, vegetate, or germinate, in the earth: (Lth:) the latter is an inf. n. used as a subst.: (Lth:) or it is a subst. which is used in the place of an inf. n. of انْبَتَ: (Fr:) n. un. of the former نَبْتَةٌ; (AHn;) [and of the latter نَبَاتَةٌ of which the pl. نَبَاتَاتٌ is mentioned in the K in this art., and frequently occurs in other works]. — اهل نبت *A people of the highest rank, or nobility, and a people whose property has grown to the most flourishing state by means of their own exertions.* (L, from a trad.)

نبتة The manner, form, state, or condition, in which a thing grows, or germinates. (L.) — انه لحن التبتة *Verily he, or it, is of a goodly manner, &c., of growth.* (L.)

نبتات: see نبت. سكر نبتات [Sugar-candy; so called in the present day;] an admirable kind of sugar, of which are made pieces resembling crystal, intensely white and lustrous: app. Persian, and post-classical. (MF.)

خبث نبت *Vile, and contemptible, or despicable:* (Lh, K:) said of a man, and of a thing. (TA.) In some copies of the K, and in the L, instead of فقير, we read فقير, [accord. to which, the meaning is vile, and poor]. (TA.)

نبتة sing. of نَبَاتٌ, which latter signifies the ridges that are raised along the edges of rivulets such as are called فُلْجَان (in the CK, فُلْجَان) to retain the water: النباتات being expl. by اعضاء الفلجان: so in the L, &c.: in several copies of the K we read, in the place of اعضاء, اغصان: but this is a mistake. (TA.)

نابت كل شيء *What is fresh, or new, of anything, when it is growing forth small.* (TA.)

نبتت لهم نابتة *There grew up unto them young offspring, (S, K,) that became conjoined to the old, and increased their number.* (TA.) Dim. نوبتة. (L.) — ان بنى فلان نابتة شراً [Verily the sons of such a one are an evil offspring]. (S.) — ما احسن نابتة بنى فلان *How good is the manner, condition, or state, in which grow (أموال) the camels &c., (أموال) and children of the sons of such a one!* — نوابت (TA) and نوابت [pl. of the former] (S, K) *Inexperienced young men.* (S, K.) You say, هذا نوابت النوابت, *This is the saying of inexperienced young men.* (TA.) — النوابت The name of a certain sect who introduced strange innovations in El-Islām. (A, TA.) El-Jāhīdh couples them with the رافضة. (MF.)

منبت: see منبت.

منبت † *Origin, or race, [from which a man springs;] syn. أصل.* (L.) So in the phrase *إنه لى منبت صدق* *Verily he belongs to an excellent race; is of an excellent origin:* and so in the phrase *فى أكرم منابت* [of the most generous of origins, or races.] (TA.) — منبت *A place in which plants, or herbs, grow:* (S, K:) dev. from the constant course of speech: analogically it should be منبت: (K:) as the aor. of the verb from which it is derived is not ينبت, with kesreh: but there are other examples like it; as مسجد and مطيع &c.: منبت, however, also sometimes occurs. (TA.) [Pl. منابت.]

أرض منابت [Land abounding with plants, or herbage]. (K, voce رحة, &c.)

منبت (contr. to analogy, S, [for منبت]) *A plant caused to grow, or germinate.* (S, K.)

متأصل منبت *Firmly rooted;* syn. متأصل. (TA.)

تنبيت and تنبيت (K,) the latter so written, not as being so originally, but for the sake of agreement in sound [with respect to the first and second vowels], (AHei,) a subst., signifying *What grows, or germinates, of slender (i.e. small, TA,) trees, [or shrubs,] and large:* (K:) ex.,

ببداء لم ينبت بها تنبيت

[A desert in which there grew not aught of shrubs or of large trees]: (TA:) *young shoots of palm-trees:* (IKt:) the prickles and branches that are cut off from a palm-tree, to lighten it. (AHn, as from 'Eesa Ibn-'Omar.) — *Pieces of the hump of a camel.* (L.)

تنبيت: see تنبيت.

ينبوت [coll. gen. n.] *A certain species of trees:* (S:) *poppy-plants;* syn. شجر العشاش: and other trees of a large kind: or the trees called

خروب [see below]: (K:) or a kind of thorny trees, having branches and leaves, with a fruit of the kind called جرو, i. e., round; called in 'Oman غاف: n. un. with ة: AHn says that there are two species of ينبوت; one of these is a kind of thorny and short trees, also called خروب [q. v.] having a fruit resembling a bubble, in which are red grains, having an astringent effect upon the bowels, used as a medicine; the other species is a large species of trees: ISd says, An Arab of the desert, of the tribe of Rabee, described to me the ينبوت as [a tree] resembling a large apple-tree, the leaves of which are smaller than those of the apple, having a fruit smaller than the زعرور, intensely black and intensely sweet, with grains, or stones, which are put into scales, or balances: [evidently meaning the carob, or locust-tree, (see خروب,) whence our term "carob," applied to a small weight, the twenty-fourth part of a grain.] (L [See غاف and فرفور].)

نبت

1. نبت, aor. ٢, inf. n. نبت; (and انتبت, K;) i. q. نبت; (AZ, S, K;) i. e., *He dug with the hand.* (AZ, S.) — نبت, aor. ٢, inf. n. نبت, *He took forth, or dug out, dust, or earth, from a well or a river.* (L.) — نبتوا عن الأمر *They searched, or sought, for, or after, the thing; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined, it.* (TA.) — نبت, [aor. ٢,] inf. n. نبت, † *He was angry.* (K.)

6. نبتوا عن الأسرار *They searched into each other's secrets.* (A.)

8. انتبت: see 1. — *He took; received into his hand.* (K.) — *He tucked up the skirts of his shirt, or the like, when sitting on the ground.* (K.) — *It (ربا or the like) increased in size (ربا) in the water:* (K:) as also انتبت. (TA.)

10. استبت أخاه عن سره *He examined his brother respecting his secret.* (A.)

نبت *A trace, vestige, or mark:* (K:) *a trace, or mark, of digging:* (A:) pl. انبتات. (TA.) — ما رأيت له عيناً ولا نبتاً *I saw not the man himself, or the thing itself, nor any trace of him, or it.* (L.) — See نبيت.

نبيت The dust that an animal digs up with its feet in running. (IAar.) — نبيتة (S, K) and نبيت and نبت (L) *The dust, or earth, that is taken forth, or dug out, from a well or a river:* (S, L, K:) pl. انبتات. (A.) — نبيت and نبت Earth, or dust, taken forth, or dug out, from a well or a river. (L.) — نبيتة سبج

Flesh-meat buried by a beast of prey against the time of want. (IAth, from a trad.) = نبيث *A species of sea-fish; accord. to IAar; but it is also said, on his authority, that it is called ينبيث; therefore it seems that one of these two words is a mistake for the other, or that they are two dial. forms. See also ينبيث, in art. بنت. (TA.)* = Very bad, evil, wicked, or corrupt: (K:) applied to a man: (TA:) the latter word is an imitation sequent to the former. (S, and some copies of the K.) = ابدى نبيثة القوم, and [He revealed the elicited secret of the people, and their elicited secrets]. (A.) — بينهم وبينهم [Between them are enmity and secrets elicited]. (A.)

نبيث: see نبيثة.

أنبوثة *A certain game (played by children, TA,) in which something is buried in a hole dug in the ground, and he who takes it forth wins the game.* (K.)

نبيث: see منبوث.

[The occasions for the scrutiny of their conduct appeared, and their evil qualities were not hidden]. (A.)

نبح

1. نبح, aor. ن, inf. n. نبيح, *He uttered a loud, or vehement voice, or cry.* (TA.) — نبح, inf. n. نباح, *Pepedit, certo modo: (TA:) inf. n. نباح, crepitem ventris emisit; pepedit. (S, K.)* — نبح, inf. n. نباح and نبيح, *He (a dog) barked; i. q. نبح. (S, K.)* = نبح *He mixed up, or beat up, fresh milk, with a نباحة, until it became froth, in which state it is eaten with dates, taken up with three fingers. Only the Benoo-Asad did this. (IKh.)* — نبح *He mixed up سويق &c. (TA.)*

نبيح and منبوح *Milk mixed up, or beaten up, in the manner explained voce نبح. (IKh.)* — نبيح and نباحة *A kind of food of the Arabs in the time of paganism, (in seasons of dearth, or famine, TA,) made by mixing up, and beating up, soft camel's hair (وبر) with milk. (K.)*

نباح *Loud, or vehement, in voice, or cry. (S, K.)* — نباح and نباحي *A dog that barks much; (K;) a loud-barking dog. (S.)* [See نباح.] = نباح [The wooden implement called] *مجدح, for [mixing up] سويق (K) &c.; (TA;) also called مخوض and مزهف. (El-Mufaḍḍal.)* [See also نباحة.]

النباحة *The anus; syn. الإست. (S, K.)* — نباحة *Pepedit. (S.)* — نباحة *A wooden implement at the end of which is a thing resembling a فلكة [or the round head of a spinale], with*

which fresh milk is mixed up, or beaten up, in the manner explained voce نبح. (IKh.) [See also نباح.]

نباح: see نباحي.

نباحة: see نبيح.

أنبيح and أنبيح *The fruit of a certain Indian tree, (K,) which is preserved, or made into a confection, with honey; in form like the peach, with the head edged (مخرف); [but this seems rather to apply to a kind mentioned below, resembling the almond;] it is brought to El-'Irak; and has within it a stone like that of the peach: (L:) an arabicized word, from [the Persian] أنب [or أنب]. (K.)* — Hence أنبيحات, (L,) with kesreh to the ب, *Medical confections: app. an arabicized word: (S:) or confections, or preserves, made with honey, of the أنبيح and إهليلج and the like. (L.)* — Accord. to AHn, انبيح is the name of *Certain trees abounding in Arabia, in the districts of 'Omán; planted; they are of two kinds; one of these has a fruit resembling the almond, which is sweet from the commencement of its growth; the other has a fruit in appearance like the Damask plum (إجاص), is at first sour, and then becomes sweet when ripe: each has a stone, and has a sweet odour: the fruit of the sour kind is pressed down in jars, or earthen pots, [حباب: so I read for حباب:] while fresh, and kept until it attains to a ripe state, when it becomes as though it were the banana, in its odour and taste: the tree grows great so as to become like the walnut (جوز), which it resembles also in its leaves: and when it attains to perfection, the sweet [fruit] is yellow; and the bitter, [or sour,] red. (L.)*

أنبيح: see أنبيح.

أنبيجان *Dough that has become in a state of fermentation, and inflated, or swollen, (S, K,) and sour: (TA:) in some books written with خ; but heard from the Arabs with ج, accord. to Aboo-Sa'eed and Abu-l-Ghowth and others: (S:) there is no word like it except أرونان. (S, K.)*

منبجاني: see منبجاني. — Also, A mess of broken, or crumbled, bread, (ثريد,) in which is [some degree of] heat. (K.)

كساء منبجاني, (S, K,) the latter word being formed after the manner of منبجاني and منبجاني, (S,) and منبجاني, rel. ns. of منبج, each with fet-ḥah to the ب, contr. to analogy, (K,) the latter disallowed by IKt, but occurring in a trad. and in poetry, and not to be disallowed because contr. to analogy, since there are many such rel. ns., as رازي and مروزي &c., (TA,) *A certain kind of كساء, so called in relation to a place*

named منبج: (S, K, &c. :) or كساء أنبجاني, and أنبجاني, which latter form is related by IAth as the one retained in the memory, a certain kind of كساء, so called in relation to a place named انبجان; of wool, having a nap, or pile, without a border; one of the meanest kinds of coarse garments: its ا, accord. to some, is an augmentative letter. (TA.)

منبوج: see نبيح.

نبح

1. نبح, aor. ن and ن, [the former of which, accord. to the Mṣb, seems to be more common,] inf. n. نبح and نبيح and نباح and نباح (S, K) and نبح (L,) and نباح (K,) the last having an intensive and frequentative signification, (TA,) *He (a dog, S, L, K) barked. (L.)* — Also, (sometimes, S,) † said of a gazelle, (T, S, K,) when he has advanced in years, and his horns have branched forth: (T:) and † of a he-goat, (K,) in coupling-time: (L:) and † of a serpent; (K;) meaning *he uttered a cry, or sound: (L:) also † of a hoopoe, (هدهد), inf. n. نباح, signifying it uttered a harsh cry, by reason of age: (L:) and † of a lion, inf. n. نباح, signifying he uttered a cry (L, K) like the barking of a whelp. (Aboo-Kheyreh, L.)* — نبح عليه and نبحه الكلب (T, Mṣb,) and نباحه (T,) *The dog barked at him. (Mṣb.)* — فلان لا يعوى ولا ينبح + [Such a one is not howled at nor barked at]: i. e., by reason of his weakness, no account is taken of him, and neither good nor evil is said to him. (L.) — نبح *He (a poet) satirized. (A.)* — نبحتي *Thy revilings reached, or overtook, me. (L.)*

3: see 1.

4. انبحه and استنبحه *He made him (a dog) to bark: (S, K:) الكلب استنبح he excited, or induced, the dog to bark: said of a man when, having lost his way, he imitates the bark of that animal, in order that a dog may hear him, and, imagining him to be a dog, may bark, and so guide him. (L.)* Said also of a guest, [or one who would be a guest, and who desires to guide himself to a place of entertainment]. (A.) [See an ex. cited, from the poet El-Akḥṭal, voce إردب.]

10: see 4.

نبح: *The clamour, confused noise, or mixture of voices, of a tribe, (S,) or of a people, (K,) and the barkings of their dogs, (S, K,) and the cries of their other animals. (A.)* — Subsequently put in the place of † *Multitude, and might, or power: (S:) and signifying † a numerous assembly. (K.)* El-Akḥṭal says,

إن العرارة والنبح لدارم

[Verily strength, or eminence, or lordship, and multitude, and might, or power, belong to Dárim]. (S.)

نَبَّاحٌ A dog that barks much. (A.) — نَبَّاحٌ A man (L) having a vehement, or loud, voice. (L, K.) — نَبَّاحٌ, with dammeh, (K,) or نَبَّاحٌ (as in the L) † A hoopoe (هُدُودٌ) that cooes (يُغْرِقِرُ) much. (IAqr, K.) — نَبَّاحٌ † A gazelle that cries much, or often: (IAqr:) and نَبَّاحٌ the same applied to the female. (AA, K.) = نَبَّاحٌ White, small [shells such as are called] صَدَفٌ: (TA:) small, white [shells such as are called] مَنَاقِفٌ of Mekkeh, (T, K, TA,) i.e. brought from Mekkeh: (TA:) put into [necklaces such as are called] قَلَائِدُ (K, TA) and وَشَحٌ, and used for repelling the [evil] eye: (TA:) n. un. with ة. (K.)

نَبَّاحٌ: see نَبَّاحٌ.

نَبَّاحِيٌّ A dog having a loud bark. (Lh.)

كَلْبٌ نَابِحٌ A barking dog: pl. كَلَابٌ نَوَابِحٌ, and نَبَّاحٌ, and نَبَّاحٌ. (L.)

نَبَّاحِيٌّ: see نَبَّاحٌ.

رَجُلٌ مَنَّبُوحٌ A man likened to a dog. (L.) — † A man reviled. (L.)

نَبَعٌ

4. اَنْبَعٌ He sowed in a land such as is called نَبْعًا. (K, TA.)

نَبْعٌ The small-pox; (S;) in an absolute sense: (TA:) or the small-pox of sheep or goats &c., (K.) — Also, (S, K,) and نَبْعٌ, (K,) Blisters, or pustules that fill with water, on the hand, (S, K,) occasioned by work: (K:) when they break, or dry up, the hand becomes callous by work: [a coll. gen. n.:] n. un. with ة. (TA.) — Also نَبْعٌ Marks of fire, [or blisters occasioned by burning,] upon the body.

نَبْعٌ: see نَبْعٌ.

أَكْمَةٌ A hill, or mound, such as is called نَبْعًا: (S:) or elevated ground: (TA:) or elevated and loose ground, not consisting of sand, but of hard and stony earth: (Th, K:) pl. نَبَاخِيٌّ: (K:) it has a broken pl. of the class proper to subst. because it is an epithet in which the quality of a subst. predominates. (TA.)

نَابِخَةٌ A proud, a haughty, or an imperious, man: (S, K:) pl. نَوَابِخٌ. (S.) — A speaker. (K.)

أَنْبَعٌ Rude, coarse, rough, gross; (K;) an epithet applied to a man. (TA.) — نَبَاخٌ دُخَانٌ Dust of a dusky colour, and abundant. (L, K.) [See an ex. voce هَبَّيخٌ, art. هَبَخٌ.]

نَبَذَ

1. نَبَذَهُ, aor. -, inf. n. نَبَذَ, (S, L, Mṣb, K,) He cast, threw, or flung, it away, as a thing esteemed of no account or importance: this is the original signification; and in this sense it is mostly used in the Kṣur-án: (Er-Rághib:) he cast, threw, or flung, it (S, A, L, Mṣb, K) from his hand, (S, L,) before him or behind him: (L, K:) and he cast, threw, or flung, it far away, or to a distance: (L:) and (so in the L; but in the K, or) he cast, threw, or flung it in any manner: (L, K:) نَبَذَ has teshdeed given to it to denote frequency, or repetition, of the action, or its application to many objects. (S, A, L.) — نَبَذَ خَاتَمَهُ He threw his signet from his hand. (L, from a trad.) — نَبَذُوا وَرَاءَ ظُهُورِهِمْ (Kṣur, iii. 184) † [lit., And they cast it behind their backs;] means and they did not observe it; (namely, their covenant;) they disregarded it. (Beyd.) — نَبَذَ is both by act and by word; having for its objects both substances and accidents: (L:) you say نَبَذَ الْعَهْدَ † He dissolved the league, or covenant, and cast it from him to him with whom he had made it: (A, L, Mṣb:*) and نَبَذَ كُلَّ قَوْبِي مِنْهُمَا إِلَيَّ † [Each party of them cast from him, to the other, the league, or covenant, by which they had made a truce; i. e., each party of them rejected it, or renounced it, to the other]: (T:) and نَبَذَ إِلَى الْعَدُوِّ, and نَابَذَهُ, † He cast from him the league, or covenant, to the enemy, and dissolved it: and نَبَذُوا † They mutually cast from themselves the league, or covenant, and dissolved it. (A.) See also 3. — نَبَذَ أَمْرِي وَرَاءَ ظَهْرِي † [lit., He cast my affair behind his back; meaning,] he did not perform my affair; (A;) he neglected it. (Mṣb.) — نَبَذَتْ فُلَانَةٌ قَوْلًا مَلِيحًا † Such a woman threw out a goodly, beautiful, or pretty, saying. (A.) — نَبَذَتْ إِلَيْهِ السَّلَامَ, and نَبَذَتْهُ, † I threw to him the salutation. (A.) — نَبَذْتُ بَكَذَا † [I had such a thing as it were thrown to me; I had it thrown in my way;] I had it offered, or presented, to me, the meeting with it being appointed, or prepared; as also بِهِ رُمِيْتُ. (A.) — نَبَذْتُ لِلَّهِ أَمْرًا نَبَذْتُ بِكَ (A.) — نَبَذْتُ He threw forth earth or dust [in digging a hole &c.]; as also نَبَيْتُ. (A.) See also نَبَيْدَةٌ. — نَبَذَ He threw dates or raisins into a bag or skin, and poured water upon them, and left the liquor until it fermented and became intoxicating: (T:) [or, simply, he steeped dates or raisins in water; for the beverage thus made, called نَبِيدٌ, was not always left until it became intoxicating, as is shown by several trads.] — نَبَذَ نَبِيذًا, (S, L, K, &c.) the most usual form of the verb, (Kz,) aor. -, only; (MF;) and نَبَيْدَهُ, (A, L, K,) and نَابَيْدَهُ, (L, K,) a form used by the vulgar, (S, IDrst,) and rejected by Th and others, but mentioned, on the authority

of Er-Ruásee, by Fr, who says that he had not heard it from the Arabs, but that the authority of its transmitter is worthy of reliance, (TA,) and نَابَيْدَهُ; (L, K;) † He made beverage of the kind called نَبِيدٌ. (S, A, L, K.) — Also, نَبَذَ تَمْرًا, (Lh, IAth, L,) and نَبَذَ, (IAth, L,) and نَابَيْدَهُ, but this is seldom used, (Kṣur, Lh, ISk, and others, and L,) and نَابَيْدَهُ, (L,) † He made, of the dates, and of the grapes, beverage of the kind called نَبِيدٌ; (Lh, L;) he left the dates, and the grapes, in water, that it might become beverage of the kind so called. (IAth, L.) — Also, نَابَيْدَ † He made for himself that beverage. (A.) — فُلَانٌ يَنْبِذُ عَلَيَّ † Such a one boils against me like [the beverage called] نَبِيدٌ. (A.) = نَبَذَ, [aor. -] (S, L, K,) inf. n. نَبَذَ (L, K) and نَبَذَانٌ, (S, K,) It (a vein) pulsed; (L, K;) a dial. form of نَبَضَ. (S, L.)

2: see 1.

3. نَابَذَهُ, inf. n. مُنَابَذَةٌ, He bargained with him by saying, Throw thou to me the garment, or piece of cloth, (A'Obeyd, L, K,) or other article of merchandise, (A'Obeyd, L,) or I will throw it to thee, and the sale shall become binding, or settled, or concluded, for such a sum: (A'Obeyd, L, K:) or, by throwing to another a garment, or piece of cloth, the other doing the like: (Lh, L, K:) or, by saying, When thou throwest thy commodity, or when I throw my commodity, the sale is binding, or settled, or concluded, for such a sum: (Mṣb:) or, by saying, When I throw it to thee, or when thou throwest it to me, the sale is binding, or settled, or concluded: (Mgh, art. لَيْسَ:) or, by saying, When I throw the pebble (L, K) to thee, (L,) the sale is binding, or settled, or concluded: (L, K:) or by another's throwing a pebble to him: (L:) بَيْعُ الْحَصَاةِ and بَيْعُ الْمُنَابَذَةِ (L:) signify the same; (Mgh;) as also بَيْعُ الْإِنْقَاءِ: (A:) such bargaining is forbidden. (L.) — نَابَذُوا, inf. n. مُنَابَذَةٌ; and نَابَذُوا; † They retired, each of the two parties, apart, in war. (L, K.) — نَابَذَهُ الْحَرْبَ, and نَبَذَ إِلَيْهِمُ الْحَرْبَ, He retired from them to a place aside, or apart, in war, for a just purpose, (لِلْحَقِّ, in the 'Eyn for war, لِلْحَرْبِ, TT,) they doing the like: (Lth, T, L:) or these two phrases, followed by عَلَيَّ سَوَاءٌ, are used when there is between two parties at variance a covenant, or league, or a truce, after fighting, and they desire to dissolve the league, or covenant, and each party casts it from him (يَنْبِذُهُ) to the other: thus, فَاَنْبِذْ إِلَيْهِمْ عَلَيَّ سَوَاءٌ, in the Kṣur, [viii. 60, lit., cast thou from thee, to them, their league, or covenant, in an equitable, or just, manner,] means, announce thou to them that thou hast dissolved the league between thee and them, so that they may have equal knowledge with thee of the dissolving thereof and of the returning to war:

(T, L:) على الحق here signifies *على الحرب* (Lh:) also signifies *he made war with him openly*; (S, L, Mṣb;) and is syn. with *نَبَذَ إِلَيْهِ الْحَرْبَ* (L:) and *نَابَذُوهُمْ* *عَلَى سَوَاءٍ* they made war with them openly, in an equitable manner, declaring their hostile intention, so that it was equally known to their enemies and themselves. (L.) See also 1. — *نَابَذْتُهُمْ* † I acted contrarily to, or differently from, or adversely to, them; or was, or became, contrary to, or different from, or adverse to, them; syn. *خَالَفْتُهُمْ*. (Mṣb.)

4: see 1.

6: see 1.

8. *انتبذ* † He went, withdrew, or retired, aside, or apart, from others; separated himself from others. (S, A, L, K.) — *انتبذت* *مَكَانًا* (Kṣur, xix. 16.) † She withdrew, or retired, to a place apart from her family, (L, Mṣb,) far away. (Mṣb.) — *انتبذ عن قومه* He withdrew, or retired, from his people. (M.) — *انتبذ ناحية* He went aside. (T.) See 1. — And see *انتبث* in art. *نبت*.

نَبْدٌ † A little; a small quantity; (S, A, L, K;) *نَبْدٌ مِنَ الْمَالِ* of wealth, or property; (S, A, L;) as also *نَبْدَةٌ* [which is a word much used though I find it explained in few lexicons]; (L, TA;) because what is little is thrown away, and disregarded: (A:) and in like manner, of herbage, and of rain, and of hoariness or hoary hair, (S, A, L,) &c.: (L:) and a small number of men: (A, L:) and the latter word, a piece, or portion, of a thing, such as a perfume: (L:) pl. of the former, *أَنْبَادٌ*: (L, K:) [and of the latter, *نَبْدٌ*]. — *أَنْبَادٌ مِنَ النَّاسِ* † The refuse of the people; (TA;) mixed people of the baser sort. (K, TA.)

— *جَذْبَةٌ* see *جَذَبَةٌ*: *بَيْنَنَا وَبَيْنَ بَنِي فُلَانٍ نَبْدَةٌ* *جَلَسَ نَبْدَةً*, and *نَبْدَةً*, † He sat aside, or apart. (S, A, L, Mṣb, K.)

نَبْدَةٌ: see *نَبْدٌ*: — and *نَبْدَةٌ*.

نَبِيدٌ Cast, thrown, or flung, [f.c.; see 1:] (K;) i. q. *مَنْبُودٌ*. (L.) But see below. — *نَبِيدَةٌ* The earth or dust that is thrown forth from a hole or the like that is dug; as also *نَبِيدَةٌ*: pl. *نَبَائِدٌ*. (A, * L.) Yaḥkoob asserts, that the *د* is a substitute for *ث*. (L.) — *نَبِيدٌ* † A kind of beverage, made of dates, and of raisins; i. e., must; and of honey; i. e., mead; and of wheat, and of barley, &c.; i. e. wort: (L:) or made of dates, or of raisins, which one throws (*يَنْبِذُ*, i. e. *يَطْرَحُ*, whence its appellation,) into a vessel or skin of water, and leaves until it ferments (*يَفُورُ*, T, L, or *يَغْلِي*, Mgh) and becomes intoxicating, or not so long as to become intoxicating: before it has become so, it is a lawful beverage: (T, L:) whether intoxicating or not, it is thus called: (L:) or it is thus called because it is left (*يُنْبَذُ*,

i. e., *يُتْرَكُ*), until it becomes strong; (Mṣb;) being expressed juice, or the like, that is left (*نَبِيدٌ*) [for a time to acquire strength]: (L, K:) it is said that this word is originally of the measure *فَعِيلٌ* in the sense of the measure *مَفْعُولٌ*, but that it has become obsolete in this latter sense, and, applied to the beverage, is used as though it were a primitive substantive, as is shown by the form of its pl., (M, F,) which is *أَنْبِيدَةٌ*; (S, L, MF;) for a word of the measure *فَعِيلٌ* in the sense of the measure *مَفْعُولٌ* has not this form of pl.: (MF:) wine expressed from grapes is also called *نَبِيدٌ*, like as *نَبِيدٌ* is also called *خَمْرٌ*: [*نَبِيدٌ* is a coll. gen. n., and its u. un. is with *ة*:] *نَبِيدَةٌ* signifies some *نَبِيدٌ*; lit., a portion thereof. (Mṣb, art. *خمر*.) See also *مَنْبُودٌ*. (L.)

مَنْبُودٌ: see *نَبِيدٌ*, and *مَنْبُودٌ*.

نَبَاذٌ [One who throws things away often, or quickly]. See *أَحَاذٌ* = *نَبَاذٌ* [One who makes, or sells, the beverage called *نَبِيدٌ*]. (S, K, art. *سكر*.)

مَنْبِذَةٌ A pillow, or cushion; (Lh, S, A, L, K;) upon which one reclines, or sits: so called because it is thrown upon the ground to be sat upon: (L:) pl. *مَنْبَائِدٌ*. (A.) Ex. *تَرَبَّعُوا عَلَى الْمَنْبَائِدِ* [They sat cross-legged upon the pillows, or cushions]. (A.)

مَنْبُودٌ A child cast out by its mother (T, S, L, Mṣb, K) in the road, (T, S, L, K,) on the occasion of her bringing it forth, and which a Muslim picks up and maintains; whether a bastard or lawfully begotten; (T, L;) a foundling: (L, K:) such may not be called a bastard because its kin may be established: (T, L:) also, † a bastard; (L, K;) because such is cast away in the road: (L:) fem. *مَنْبُودَةٌ* (L) and *نَبِيدَةٌ*: (A, L:) pl. masc. *مَنْبُودُونَ* and *مَنْبَائِدَةٌ*; (L;) and pl. of *نَبِيدَةٌ*, *نَبَائِدٌ*. (A.) — *مَنْبُودَةٌ* and *نَبِيدَةٌ* † A ewe or other animal (L) that is not eaten, by reason of its leanness: (L, K:) so called because it is cast away. (L.) — *صَلَّى عَلَى قَبْرِ مَنْبُودٍ* He (Mohammad) prayed upon the tomb of a foundling: or, accord. to another reading *عَلَى قَبْرِ مَنْبُودٍ*, meaning, upon a tomb apart, (L,) or distant, (K,) from other tombs; (L, K;) like an expression occurring in another trad., *مَرَّ بِقَبْرِ مَنْبُودٍ* he passed by a tomb apart from other tombs. (L.)

† *هُوَ مَنْتَبِدٌ الدَّارِ* † He is far from his house. (A.) — *مَنْتَبِدٌ* and *مَنْتَبِدٌ* [A man &c.,] aside, or apart, or separate, from others; (L;) [See also *مَنْبُودٌ*: and see a verse of Lebeed, voce *أَصَلَ*.]

مَنْتَبِدٌ: see *مَنْتَبِدٌ*.

نبر

1. *نَبَّرَ*, (T, S, A, K,) aor. *نَبَّرَ*, (S, K,) inf. n. *نَبِّرُ*, (S,) He, (a man, S, A,) or it, (anything, T,) raised, or elevated, a thing: (T, S, A, K:) or *نَبَّرَ* signifies specially the raising of the voice: (MF, from the first part of the Keshsháf:) or the rising of the voice; so with the Arabs; and one says *نَبَّرَ الرَّجُلُ*, inf. n. *نَبْرَةٌ*, meaning, the man spoke in a high tone: (IAmb:) and *نَبَّرَ*, inf. n. *نَبْرَةٌ*, he (a man) uttered a sound: (A:) and [the inf. n.] *نَبْرَةٌ*, signifies the crying out, or shouting, from fright, or fear: (T, K:) and *نَبْرَةٌ الْمُغْتَنِي*, the singer's raising his voice from a low to a high pitch. (S, K.) — *نَبَّرَ الْحَرْفَ*, (S, M, A, K,) aor. *نَبَّرَ*, (M, K,) inf. n. *نَبَّرَ*, (S, M,) He pronounced the letter with hemz (*هَمْزٌ*). (S, M, A, K.) *قُرَيْشٌ لَا تَنْبِرُ* [The tribe of Kureysh] do not pronounce with hemz. (S.) A man said to the Prophet, *يَا نَبِيَّ اللَّهِ* [O Prophet of God]; and he said *لَا تَنْبِرُ بِاسْمِي*, i. e. Pronounce not thou my name with hemz: (M:) for the tribe of Kureysh did not pronounce with hemz. (TA.) And when El-Mahdee performed the pilgrimage, he preferred El-Kisáee to recite the prayers in El-Medeeneh, and the people of that city disapproved of his pronouncing with hemz, asking him wherefore he did so in reciting the *Kur-án* in the mosque of the Apostle of God. (TA.)

8. *انتبر* It (a heap of wheat) rose, by additions. (T.) — It (the body, M, K, and a wound, T, A) swelled; became swollen. (T, M, A, K.) — It (the mouth, TA,) became blistered, or vesicated. (K, TA.) And *انتبرت يده* His arm, or hand, became blistered. (S, A.) — He (the *مَنْبِرٌ*, M, and the *خَطِيبٌ*, K) ascended the *مَنْبِرٌ* [or pulpit]. (M, K.)

نَبْرٌ sing. of *أَنْبَارٌ*, (T, S,) which signifies *Heaps*, syn. *أَكْدَاسٌ*, (M, K,) or a collection, (M, S,) of *طَعَامٌ*, (S, M, K, Mṣ,) meaning of wheat, and of barley, [or other corn,] and of dates: (Mṣ:) or [in the TA, and] *granaries* (*أَهْرَاءٌ*) of *طَعَامٌ*: (in the present day, a granary:) what is called *هَرْمِيٌّ* being also called *نَبْرٌ* because the *طَعَامٌ*, when poured in its place, rises: and the pl. pl. [i. e. pl. of *انبار*] is *أَنْبَارٌ*. (T.) — *أَنْبَارٌ* also signifies *A merchant's magazine, or chamber, (بَيْتٌ), in which he puts together, in order, or piles up, his goods.* (M, K.) [In the K, it is added, that the sing. is *نَبْرٌ*: but this addition seems to be misplaced: for *انبار* in the last of the senses here explained, as well as when applied to a granary, and to a collection of *طَعَامٌ*, appears to be a pl. without a sing.]

Anything rising from a thing. (M, A, K.) — A swelling in the body. (M, K.) — I. q. *هَمْزَةٌ* [meaning the sound, or the character, so called]. (T, S, K.)

مَنْبِرٌ The pulpit of the خَاطِب [in a mosque]: (M, TA:) so called because of its height: (S, M, A, K:) [pl. مَنْابِرُ.]

مَنْبِرٌ: see مَنْبِرٌ.

المَسْأَلَةُ المَنْبِرِيَّةُ: see the first paragraph of art. عول.

مَنْبِرٌ Pronounced with hemz (هَمْز). (T.) مَمْبِرَةٌ, and مَمْبِرَةٌ, i. q. مَمْبِرَةٌ [i. e. Poems of which the verses end with hemz].

نبر

1. نَبَرَهُ, aor. ٢, inf. n. نَبْرٌ, He called him, or named him, by a by-name, surname, or nickname; he by-named him, surnamed him, or nicknamed him; syn. لَقَّبَهُ; (S, Mṣb, K;) mostly signifying he called him, or named him, by a nickname, a name of reproach, or an opprobrious appellation; (TA;) as also نَبَرَهُ; (K:) or the latter is with teshded to denote muchness, or frequency, or repetition, of the action, or its application to many objects: you say, فُلَانٌ يُنْبِرُ بِالصَّبِيَّانِ Such a one by-names, surnames, or [rather] nicknames, the children; syn. يُلَقِّبُهُمُ. (S.) — النَّبْرُ is also syn. with اللَّمَزُ; (K;) or is like the latter: (TA;) [i. e., نَبَرَهُ also signifies He upbraided, or reproached, him; or the like.]

2: see 1, in two places.

6. تَنَابَرُوا بِاللَّقَابِ (Mṣb, K,*) or تَنَابَرُوا (S,) They called one another by by-names, surnames, or [rather] nicknames: (S, Mṣb, K:) or they upbraided, reproached, or reviled, one another; (K, TA;) calling one another by names of reproach. (TA.) So in the Kṣur, xlix. 11; where the doing so is forbidden. (TA.)

نَبْرٌ, [or, accord. to the Mṣb, it seems to be نَبْرٌ, for it is there said to be an inf. n. used as a subst., but this form I have never met with elsewhere,] A by-name; or surname; or nickname; syn. لَقَّبٌ; (S, Mṣb, K;) mostly, the latter; i. e., a name of reproach; an opprobrious appellation: (TA:) but Kh, [makes it, contr. to common usage, to signify a proper name; for he] says, that names are of two kinds; نَبْرٌ, such as زَيْدٌ and عَمْرُو; and نَبْرٌ, such as أَسْمَاءُ عَامِرٌ and the like: (TA:) pl. أَنْبَارٌ. (S.)

نَبْرٌ Ignoble, or mean, (Sgh, K,) in his grounds of pretension to respect, or his rank or quality, and in his natural disposition. (K.)

رَجُلٌ نَبْرَةٌ A man who is much accustomed to call others by by-names, surnames, or [rather] nicknames. (K.)

نبش

1. نَبَشَ, aor. ٢, (S, Mgh, Mṣb,) inf. n. نَبْشٌ, (S, A, Mgh, Mṣb, K) He took, drew, or pulled,

out, or forth, (Mgh, Mṣb, K,) a thing, (Mṣb, TA,) [as] a leguminous plant, (S,) or a thing buried, (Mgh,) or a thing after burial, (TA,) [as] a corpse; (S, TA;) whence نَبَّاشٌ, q. v.: (S, Mgh:) he made a thing that was concealed or covered to come out or forth, or to become apparent. (A, K.) — [Hence,] هُوَ يَنْبِشُ لِعِيَالِهِ, (A, TA,) inf. n. as above, (K, TA,) † He draws forth sustenance hence and thence for his family, or household: (A:) or † he gains, or earns, or seeks sustenance, for them. (K, TA.) — And هُوَ يَنْبِشُ الْأَسْرَارَ, (A, TA,) and الْحَدِيثَ, inf. n. as above, (K, TA,) † He draws forth, or elicits, secrets, and discourse, narration, or information: (K, TA:) or نَبَّشْتُ السِّرَ signifies † I divulged the secret. (Mṣb.) — And اِنْتَبِشُ الْعُرُوقَ † He drew forth, or extracted, the veins. (A.) — Also, He removed, a thing from over another thing which it covered or concealed; (A, Mṣb, K;) and earth from a thing beneath it: (A, Mṣb, K;) whence نَبَّاشٌ, q. v. (Mṣb, K.) — And hence, نَبَّشَ الْقَبْرَ [He uncovered, or he rifled, or ransacked, the grave]. (A, Mgh, Mṣb.) — Also, He dug with the hand; as also نَبَّشَ. (AZ, in S, art. نَبَّشَ.)

5. هُوَ يَنْبِشُ عَنِ الْأَسْرَارِ [app. † He endeavours to draw forth or elicit, or he searches out, secrets]. (TA.)

8: see 1.

نَبَّاشَةٌ The trade, or occupation, of the نَبَّاشِ. (TA.)

[نَبِيشَةٌ Earth extracted from a well or burrow or the like. Hence,] نَبِيشَةُ الجِرْبُوغِ [The earth extracted by the jerboa in making its burrow]. (T in art. دَمَرُ.)

نَبَّاشٌ One who rifles, or ransacks, graves; who takes forth the dead from them; or who uncovers graves. (Mgh, Mṣb.) See 1, in two places.

أَنْبُوشٌ A thing that is taken, drawn, or pulled, out, or forth: (Lh:) the lower part of leguminous plants taken, drawn, or pulled, out, or forth: (S, K:) or trees pulled out by the trunk and roots: (K:) as also أَنْبُوشَةٌ: (TA:) or † both signify what is torn out by the rain: (AHeyth:) pl. أَنْبَائِشٌ, (S, K,) the pl. of both the above words. (AHeyth.) — Also, Full-grown unripe dates that are pierced with thorns in order that they may ripen. (TA.) — And the pl. signifies Small arrows. (Sgh.) Some say that this pl. has no singular. (MF.)

أَنْبُوشَةٌ: see أَنْبُوشٌ, in two places.

نبض

1. نَبَضَ, aor. ٢, inf. n. نَبْضٌ and نَبْضَانٌ (S, A, K) and نَبِيسٌ, (so in a copy of the S,) It

(a vein, or an artery,) pulsed, or beat, (TA,) [or throbbed;] was, or became, in a state of motion, or agitation. (S, A, K.) — [Hence,] مَا نَبَّضَ لَهُ عِرْقٌ عَصَبِيَّةٌ † [No party-spirit, or zeal in the cause of his party, became roused, or excited, in him;] he did not aid his people, or party, against oppression; was not angry, or zealous, for them, and did not defend them. (A, TA.) — And نَبَّضَ نَابِضُهُ † His anger became roused, or excited. (A, TA.) — [Hence also,] نَبَّضَتِ الْأَمْعَاءُ, aor. as above, (in the L, written ٢, but this is doubtless a mistake,) † The bowels became in a state of commotion. (TA.) — And نَبَّضَ الْبَرْقُ † The lightning flashed lightly, or slightly, (K, TA,) like the نَبْضُ of a vein or an artery. (TA.) — See also 4.

2: see 4, in two places.

4. أَنْبَضَتِ الحُمَى عِرْقَهُ The fever made his vein, or artery, to pulse, beat, (TA,) [throb,] or become in a state of motion or agitation. (A, TA.) — انْبَضَ القَوْسُ (T, S, M, A, Mgh,) like انْضَبَا, (Lth, T, M,) but the former is the more approved; (Lth, Eyn;) and انْبَضَ عِنْدَهَا; (A, Mgh;) or انْبَضَ فِيهَا; (AHn, K;) and انْبَضَ فِيهَا, inf. n. تَنْبِيسٌ; (AHn, TA;) in the K, فِيهَا, which is a mistake; (TA;) [He twanged the bow;] he made the bow to give a sound: (AHn, K:) or he put the string of the bow in motion, [or made it to vibrate,] (A, K,) or pulled it, (T, S, M, Mgh,) and then let it go, (S, Mgh,) in order that it might twang, (S, K,) or produce a sound: (T, M, Mgh:) and انْبَضَ بِالْوَتْرِ (S, A, Mgh) signifies the same: (S, Mgh:) or he took the string of the bow with the ends of his two fingers, and then let it go so that it might fall against the handle of the bow: (Jm:) and انْبَضَ الوَتْرَ he pulled the string of the bow without an arrow, and then let it go: (Yaḥkoob:) or he pulled the string of the bow, and then let it go so that he heard it give a sound. (Lh.) Hence the proverb, اِنْبَاضٌ بِغَيْرِ تَوْتِيرٍ, (S,) or مِنْ عَيْرٍ تَوْتِيرٍ, (A,) [Twanging the bow without fastening, or binding, or bracing, the string; meaning † threatening without the means of execution]: applied to him who pretends to that which he has not the means of performing. (A, TA.) [See also art. وَتَرَ.] And a poet says,

لَأَرْمِيَنَّكَ رَمِيًّا غَيْرَ تَنْبِيسٍ

[I will assuredly shoot thee with a shooting, not a mere twanging]: meaning, my pulling [of the bow] shall not be a threatening, but execution. (TA.) — You say also, أَنْبَضَ التَّدَاثُ مِنْبِضَتَهُ [The separator and loosener of cotton by means of the bow and mallet made his mallet to cause the string of the bow to vibrate]. (A, TA.)

نَبْضٌ [an inf. n. used as a subst., signifying The pulse]. — Also, A pulsing vein, or artery:

as in the saying *جَسَّ الطَّبِيبُ نَبْضَهُ* [The physician felt his pulsing vein, or artery: or his pulse]: but it is more chaste to say *نَبِضَهُ* q.v. (TA.) — See also *نَبِضٌ*. — [It is also used as an epithet. You say,] *فُوَادٌ نَبِضٌ*, as also *نَبِضٌ*, and *نَبِضٌ*, (Sgh, K,) and *نَبِضٌ*, (A, TA,) † *A heart that is sharp in intellect, clever, acute, (A, Sgh, K,) and very brisk or lively or sprightly or prompt.* (A, TA.)

حَبِضٌ وَلَا نَبِضٌ, (IDrd, S, K,) and *حَبِضٌ وَلَا نَبِضٌ*, (Sgh,) *There is not in him any motion: (S, Sgh, K:) or sound, or voice, nor pulsation: (AA, in S, art. حَبِضُ:) or strength: (IDrd:) with fet-h to the second letter, only used in a negative phrase: (L:) Aṣ says, I know not what is الحَبِضُ, (S in art. حَبِضُ,) or الحَبِضُ. (TA.) — فُوَادٌ نَبِضٌ: see نَبِضٌ.*

نَبِضٌ: see *نَبِضٌ*.

رَأَيْتُ وَمُضَّةً نَبْضَةً [A single pulsation]. You say, *رَأَيْتُ وَمُضَّةً عَرَقِي* [I saw a slight flash of lightning, like a single pulsation of an artery]. (A, TA.)

نَبِضٌ: see *نَبِضٌ*.

مَا دَامَ فِي عُرْتِي نَابِضٌ [part. n. of 1]. You say, *مَا دَامَ فِي عُرْتِي نَابِضٌ لَمْ أَخْذَلْكَ* [As long as there remains in me a little artery pulsing, I will not abstain, or hold back, from aiding thee]; i.e., † *as long as I remain alive.* (A, TA.) — [Hence,] † *Anger.* (Lth, A, K.) See 1, where an ex. is given. — † *An archer: lit. one who has a twanging.* (Mgh.)

مَنْبِضُ الْقَلْبِ *The place where one sees the heart pulsing, (TA,) or in motion; (A, K;) and where one perceives the gentle sound of its [pulsation, or] motion.* (A, O.) You say, *جَسَّ الطَّبِيبُ مَنْبِضَهُ* [The physician felt his place of pulsation], and *مَنْبِضُهُمْ* [their places of pulsation]. (A, TA.) — *مَا يَعْرِفُ لَهُ مَنْبِضٌ عَسَلَةٌ* — means † *He has no origin [known]; like مَضْرِبٌ عَسَلَةٌ; (A, TA;) nor any people [to whom he belongs]. (TA.)*

وَجَعٌ مَنْبِضٌ [A pain causing pulsation, or throbbing]. (L, TA.)

مَنْبِضٌ, (S, K,) or *مَنْبِضَةٌ*, (A,) *The wooden mallet with which one separates and loosens cotton by striking with it the string of a bow; syn. مَنْدَفٌ, like مَحْبِضٌ; (S;) or مَنْدَقَةٌ; (A, K:) مَنْبِضٌ is said by Kh to occur in poetry as [its pl.,] meaning مَنَادِفٌ. (S.)*

مَنْبِضَةٌ: see what next precedes.

نبط

1. *نَبَطٌ*, aor. ۛ and ۛ, inf. n. *نَبُوطٌ* (S, K) and

نَبَطٌ, (K,) *It (water) welled, or issued forth.* (S, K.) — See also 4.

2: see 4.

3: see 10.

4. *انْبَطَ* *He (a digger) reached the water: (AA, S:) or reached the first that appeared of the water of a well, (K, TA,) and produced it, or fetched it out, by his labour.* (TA.) And *انْبَطَ فِي عَضْرَاءٍ* *He produced, or fetched out, by labour, water from good clay, or from clay containing no sand.* (TA.) — [It is also trans.: you say,] *انْبَطَ الرَّكِيَّةَ*; and *استنبطها*; (M, K;) and *نَبَطَهَا*; (IAgr, M, TA;) in the K *نَبَطَهَا*; (TA;) and *نَبَطَهَا*, (M, K [in the CK with teshdeed to the ب]) aor. ۛ, (TA,) inf. n. *نَبِطٌ*; (M;) *He produced, or fetched out, by his labour [in digging], the water of the well; syn. أَمَاهَا; (M, K;) and of the first, (TA,) and last, (TA,) [or rather of all,] استخرج مآها. (K, TA.)* And *انْبَطَ الْمَاءَ*, inf. n. *انْبِاطٌ*; and *استنبطه*; *He (a digger [of a well]) produced, or fetched out, by his labour, or work, the water.* (Mṣb.) — See also 10, in five places. — *انْبِاطٌ* also signifies *The producing an effect, or making an impression; syn. تَأْتِيرٌ.* (Ibn-'Abbād, Sgh, K.)

5: see 4; — and 10. — *تَنْبِطٌ* also signifies *He affected to be like, or imitated, the نَبَط [or Nabathæans]: or he asserted himself to be related to them.* (K, TA.) [Compare 10, in the last of the senses assigned to it below.]

8: see 10.

10. *استنبط*: see 4, in two places: its primary signification is [that mentioned above,] from *نَبِطٌ* signifying the “water that comes forth from a well when it is first dug.” (Zj.) — And hence, (Zj,) *He drew out, or forth; extracted; educed; produced; elicited; fetched out by labour or art; got out; or extorted; syn. استخرج; (Zj, S;) a thing: (Zj;) and He made anything to appear after occultation; as also انْبَطَ; (B;) [i. e. he brought it to light:] and استنبط + it (anything) was made apparent, after occultation; as also انْبِطَ: (K:) or the latter, [simply,] + it was made apparent. (L.) And [hence] † *He (a lawyer) elicited (استخرج) an occult, or esoteric, doctrine of law, by his intelligence, and his labour, or study: (K, TA:) or you say استنبطه, meaning + he elicited it (استخرجه), namely a judicial sentence, by labour, or study; as also انْبَطَهُ, inf. n. انْبِاطٌ; (Mṣb:) or + he searched out the knowledge of it. (Jel. iv. 85.)* And *استنبط منه علمًا*, and *علمًا*, and *مَالًا*, † *He drew forth, elicited, or extorted, (استخرج,) from him knowledge, and good, or wealth, and property.* (TA.) And *نَبِاطٌ**

[app. an inf. n. of *نَابَطٌ*] signifies the same as *استنبط حَدِيثٌ* + *The drawing forth, or eliciting, (استخرج) of discourse.* (TA.) And *التَّكَلَّمَ تَنْبِطٌ*, accord. to the K, or, accord. to Sgh, on the authority of Ibn-'Abbād, *انتبطه*, (TA,) + *He drew forth, or elicited, (استخرج,) speech.* (Ibn-'Abbād, Sgh, K.) And *انْبَطَ الْعِلْمُ* † *He revealed knowledge, and spread it among men.* (TA.) — *استنبط الفرس* † *He sought to obtain offspring from the mare: occurring in a trad.: but accord. to one relation, it is استنبطها, meaning, “he sought what was in her belly.” (TA.) — He (a man) became a [naturalized] نَبِطِي [or Nabathæan]. (S, TA.)* It is said by Eiyob Ibn-El-Kirreeyeh, *أهل عمان عرب استنبطوا وأهل البحرين نبيط استنبطوا* [The people of 'Oman are Arabs who became naturalized Nabathæans, and the people of El-Bahreyn are Nabathæans who became naturalized Arabs]. (S, TA.) [See also 5.]

نَبَطٌ *What first appears of the water of a well (IDrd, K) when it is dug; (IDrd;) as also نَبِطَةٌ: (K:) or the water that comes forth from a well when it is first dug: (Zj:) or the water that issues forth from the bottom of a well when it is dug; (S, accord. to one copy;) or this is termed نَبِيطٌ: (S, accord. to another copy; and TA:) pl. [of pauc.] نَبُوطٌ and [of mult.] انْبِاطٌ. (TA.) — [Hence the saying,] *فلان قريب الترى بعيد النبط* + *Such a one's promising is near, [but] his fulfilling is remote: i. e. he promises, but does not fulfil.* (IAgr.) And *فلان لا يدرك نبطه*, (TA,) and *فلان لا يدرك له نبط*, (ISd, TA,) † *Such a one's depth is not known, (K, TA,) and the extent of his knowledge: (TA:) or such a one's depth is not known; meaning that he is cunning, or possessing intelligence mixed with craft and forecast. (ISd, TA.)* And *فلان لا ينال نبطه* + *Such a one is invincible, and inaccessible to his enemy.* (TA.) — *نَبَطٌ* also signifies *A well of which the water has been produced, or fetched out, by labour [of the digger]. (S, TA.) — And What oozes, or exudes, from a mountain, as though it were sweat, coming forth from the sides of the rock. (TA.) — النَبِطُ, (S, Mgh, Mṣb, K,) and النَبِيطُ, (S, Mṣb, K,) and الأنباط, (K,) the last is a pl. (AAF, S, Mṣb) of the first, (AAF,) and the second is [a quasi-pl. n.] like *كَلِيبٌ*, (AAF, L,) [The Nabathæans;] a people who alight and abide in the بَطَائِح [see أَبْطَحُ] between the two 'Irāks: (S, K:) or a people (T, M, Mgh, Mṣb) who alight and abide, (T, TA,) or who used to alight and abide, (Mṣb,) in the سَوَاد (T, M, Mgh, Mṣb) of El-'Irāk: (M, Mgh, Mṣb:) afterwards applied to mixed people; or people of the lowest or basest or**

meanest sort; or the refuse of men; and the vulgar sort thereof: (Mṣb:) the people to whom these appellations properly apply were called نَبَط because of their fetching out by labour (استنباطهم) what comes forth from the lands: (TA:) [for they were distinguished for agriculture; and hence their proper appellations are used as equivalent to "clowns," or "boors:" but a derivation commonly obtaining with us is that from Nebaioth the son of Ishmael:] the n. un. is نَبَاطِي (Yaḥkoob, IAḥr, Ṣ, Mḡh, Mṣb, K.) and نَبَاطِي (IAḥr, Ṣ, Mṣb, K.) like يَمَانِي (Ṣ) and نَبَاطِي (K.) and نَبَاط (Ṣ, K.) like يَمَان (Ṣ) and نَبَاطِي (Ṣ, K.) like يَمَانِي (Ṣ) but this is disallowed by IAḥr, (Mḡh, TA,) and, accord. to Lth, نَبَاطَانِي, but this [also] is disallowed by IAḥr. (Mṣb.)

- نَبَاطِي:
- نَبَاطِي:
- نَبَاطَانِي:
- نَبَاط:
- النَّبِيطُ and نَبِيط:
- نَبَاطِي and نَبَاطِي and نَبَاطِي:

see نَبَط.

[نَبِيع, &c.]

See Supplement.]

نبرج

نَبْرَج: i. q. نَبْرَج. q. v. (TA). [The place in which it is mentioned in the K shows that F regards the ن as a radical letter; and though it is said in the TA that its being so is doubtful, he is right accord. to those who hold that every letter of an arabicized word is to be regarded as a radical if it, or a letter for which it is substituted, is found in the original.]

[نَبِو]

See Supplement.]

نت

1. نَتَّ، [aor. نَتَّ،] inf. n. نَتَيْتُ، i. q. كَتَّ، inf. n. كَتَيْتُ; (K:) and نَفَتَّ، inf. n. نَفَيْتُ: (L, K:) [It (a cooking-pot) boiled: &c.] — نَتَّ مَنخَرُهُ غَضَبًا — His nostril became inflated, or swollen, by reason of anger. (K.)

2. نَتَّ He explained news, tidings, or a report. (K.)

5. See R. Q. 1.

R. Q. 1. نَتَّتْ (in a MS. copy of the K) نَتَّتْ،

[and so in the CK,] but the former is the more correct, TA) He (a man, L) became dirty (تَقَدَّر) after having been clean. (IAḥr, L, K.)

نَتَّة A small hollow, or cavity, in [stones of the kind called] صَفْوَان (K,) in which the rain-water collects. (TA.)

نتا

1. نَتَا، aor. نَتَا، inf. n. نَتَوْتُ and نَتَوْتُ، (Ṣ, K,) It swelled; swelled up; rose; grew up. (K.) Said of a plant, &c. (Ṣ) — نَتَا، (Ṣ, K,) inf. n. نَتَوْتُ، (TA,) It protruded, or projected, from its place, without becoming separated. (Ṣ, K.) — نَتَا It (an ulcer, or a wound,) smelled. (Ṣ, K.) — It (a girl's breast) swelled forth, or became prominent, or protuberant. (TA.) — نَتَاتْ She (a girl) grew up, (Ṣ,) and became marriageable. (Ṣ, K.) — نَتَا عَلِيمًا، inf. n. نَتَا، He rose, or exalted himself, above them. (TA.) — [You say,] نَتَا تَحْقِرُهُ وَيَتَنَا Thou despisest him, and he riseth, or exalteth himself: (Ṣ:) or — he emulateth thee: or — he becometh great. A proverb, said of him who does not manifest his character or design by outward appearance, but keeps it secret: or of him who advances and exalts himself by his cunning, while thou thinkest him senseless, or negligent. Accord. to some, it is نَتَا، without ن: see art. نَتَا. (TA.) — نَتَا He went up from one country or land to another. (TA.) — نَتَا عَلَيْهِمْ He came upon them; syn. اِطْلَعَ. (Ṣ, K.)

8. نَتَا He rose, or exalted himself. (K.) — نَتَا He encountered him; met him; opposed himself to him. (K, TA: the verb is explained in the K by اِنْتَبَرَى.)

نتب

1. نَتَبَّ، aor. نَتَبَّ، inf. n. نَتَبُّوْا، It swelled forth; became prominent, or protuberant. (Ṣ, K.) Said of a girl's breast. (Ṣ.)

نتج

1. نَتَجَّ، (Ṣ, K, &c.) aor. نَتَجَّ، (as in the L, [but I believe this to be a mistake,] or نَتَجَّ، (accord. to the Mṣb, MS, MF,) inf. n. نَتَجُّوْا; (Ṣ;) and نَتَجَّ، (A;) He assisted a she-camel, (Ṣ, K, &c.) [and a mare, see نَتَجَّتْ,] and a ewe or she-goat (Mṣb) [or other quadruped], in bringing forth; delivered her of her young one; acting to her as a midwife does to a woman. (T, Mṣb, &c.) The original form of expression is نَتَجَّ وَلَدًا He assisted her in bringing forth a young one; delivered her of a young one. (Mṣb.) El-Kumeyt has used the form نَتَجَّ in the sense of نَتَجَّ: but it is not commonly current in Arabic. (TA.) AHn

mentions the saying إِذَا نَأَتِ الْجَبْهَةُ نَتَجَّ النَّاسُ † (When El-Jebbah (the tenth of the Mansions of the Moon) sets anti-heliacally, (for the setting, not the rising, is here meant, and this it did, about the commencement of the era of the Flight, in central Arabia, on the 11th of February,) the people assist their beasts, much, or frequently, in bringing forth, and deliver them, and the first of the truffles are gathered]. Thus he relates the saying, with teshdeed to the ن of نَتَجَّ، to denote frequency of the act. (L.) — نَتَجَّتْ، pass. in form, [but neut. in signification,] inf. n. نَتَجَّ (Ṣ, K, &c.) and نَتَجَّ (TA;) and نَتَجَّتْ، (K,) also pass. in form; and some say نَتَجَّتْ، but this is rare, and not heard by IAḥr; (TA;) and some, also, say نَتَجَّتْ، (Lth, Kr,) but Az holds this to be a mistake; (TA;) She (a camel, IAḥr, Ṣ, K, &c., and a mare, IAḥr, and a sheep or goat or other quadruped, Mṣb) brought forth: (T, Mṣb, TA:) or one does not say نَتَجَّتِ الشَّاةُ unless a man assist at the bringing forth. (Lth.) Thus one suppresses the objective complement of the verb. And one also says نَتَجَّتِ الشَّاةُ وَلَدًا The she-camel brought forth a young one: and in like manner one says of a ewe or a she-goat: and sometimes, with the same meaning, نَتَجَّتِ النَّاقَةَ وَلَدًا، in the act. form. (Mṣb.) One also says نَتَجَّتِ الإِبِلُ The camels brought forth. (A.) [You say,] نَتَجَّ القَوْمُ، (Lth,) and نَتَجَّ، (L,) The people's camels or sheep or goats brought forth: (Lth, L:) or نَتَجَّوْا they had pregnant camels bringing forth. (K.) One may also say نَتَجَّ الولدُ، meaning The young one of a she-camel &c., [see نَتَجَّتْ، above,] was brought forth, or born. (Mṣb.) See 4. — [Hence,] † الرِّيحُ تَنَتِجُ السَّحَابَ [The wind assists the clouds in the discharging of their rain; i. e., draws forth the rain from the clouds. (A, L.) — نَتَجَّ It was produced, it resulted, or was a natural consequence.]

2: see 1.

4. نَتَجَّتْ She (a camel, Ṣ, and a mare, Ṣ, K, or other solid-hoofed animal, Mṣb,) became pregnant: (T:) and so نَتَجَّتْ، said of a she-camel, (Mṣb,) or other beast; but this is rare: (Es-Sarakustee, Mṣb:) or attained to the time of bringing forth: (Ṣ, K:) or became evidently pregnant: (Yaḥkoob, Ṣ, Mṣb:) accord. to IAḥr, نَتَجَّتْ، in the pass. form, signifies she (a mare, and a camel,) became near to the time of bringing forth; and he had not heard نَتَجَّتْ، in the act. form. (TA.) — See 1 and 8. — نَتَجَّ or نَتَجَّ (?) † It produced a thing as its fruit, or result. Ex. العَجْزُ وَالسَّوَانِي تَزَاوَجَا فَأَنْتَجَا الفَقْرَ Impotence and remissness combined together, and produced, as

their result, poverty. (A, L.) And هَذِهِ الْمَقْدَمَةُ هَذِهِ *their result, poverty.* (A, L.) And هَذِهِ الْمَقْدَمَةُ هَذِهِ *This preamble will not produce a praiseworthy result.* (A.)

5. تَزَحَرَّتْ She (a camel) *breathed hard* (تَزَحَرَّتْ) *that her young one might come forth.* (K.)

6: see 1.

8. اِنْتَجَتْ (L, K, TA: in the CK اِنْتَجَتْ) *She (a camel) went away at random, and brought forth in a place unknown: (K:) or she brought forth by herself, unassisted by any one; (Yaakooob, L;) as also اِنْتَجَتْ. (L.)*

اِنْتَجَتْ: see اِنْتَجَتْ. — [Also, an inf. n. in the sense of a pass. part. n., like حَمَلٌ in the sense of مَحْمُولٌ, &c., *What is brought forth by a camel &c.; and what are brought forth by camels &c., collectively; a brood thereof; its, or their, increase, or offspring; as is plainly shown in the lexicons &c., in many passages: for ex., see اِنْتَجَتْ, and اِنْتَجَتْ: also applied, in the TA art. بطن, to the young in the belly of a mare].*

اِنْتَجَتْ (AZ, S, K,) a rare form of epithet from a verb of the measure اَفْعَلَ (Kr,) and اِنْتَجَتْ (AZ, TA,) or the latter is not allowable, (S, K,) and اِنْتَجَتْ (Kr,) A she-camel, (S, Kr,) or a mare, (S, K,) or other solid-hoofed animal, (Msb,) pregnant: (Lth:) or that has attained to the time of bringing forth: (S, K:) or evidently pregnant: (Yaakooob, S, Msb:) or near to the time of bringing forth, and big-bellied. (AZ.) — [See also اِنْتَجَتْ.]

اِنْتَجَتْ: see اِنْتَجَتْ.

اِنْتَجَتْ A young one of a she-camel &c. [see اِنْتَجَتْ and اِنْتَجَتْ] brought forth. (Msb.) — اِنْتَجَتْ + Any produce, fruit, result, or natural consequence, of a thing: (KL:) [the sum of a speech or saying: a necessary inference: the conclusion of an argument or of a syllogism: pl. اِنْتَجَاتٌ. You say, هَذِهِ نَتِيجَةٌ مِنْ نَتَائِجِ كَرَمِكَ † [This is one of the fruits, or results, of thy generosity]. (A.) [For another ex. see 4.] — اِنْتَجَتْ هُمَا نَتِيجَةٌ They are both of one age: said of two sheep. (Yoo, S.) اِنْتَجَتْ غَنَمٌ فُلَانٍ نَتَائِجِ The sheep, or goats, of such a one are of one age. (S, K.) اِنْتَجَتْ هَذَا الْوَلَدُ نَتِيجٌ وَوَلَدِي † This child is one born in the same month, or year, as my child. (A.)

اِنْتَجَتْ A man assisting a she-camel &c. [see اِنْتَجَتْ] in bringing forth; delivering her; or one who assists her in bringing forth; who delivers her. (Msb, TA.)

اِنْتَجَتْ The time at which a she-camel, (S,) or a mare, (K,) brings forth. (S, K.) Ex. اِنْتَجَتْ اَلنَّاقَةُ عَلَى مَتْنِهَا The she-camel arrived at the time of her bringing forth. (S.)

تج - ترح

اِنْتَجَتْ: see اِنْتَجَتْ. — اِنْتَجَتْ: *He sat accomplishing a want of nature.* (A.)

اِنْتَجَتْ The anus; syn. اِنْتَجَتْ; as also اِنْتَجَتْ. (K.)

اِنْتَجَتْ A she-camel &c., [see اِنْتَجَتْ] assisted in bringing forth; delivered. (Msb, TA.) —

Also, A she-camel [&c., see اِنْتَجَتْ,] bringing forth; (T;) and so, accord. to Kr, اِنْتَجَتْ, which, he says, is the only epithet of this measure from a verb of the measure اِنْتَجَتْ, except اِنْتَجَتْ: (TA:) pl. اِنْتَجَاتٌ: ex. اِنْتَجَاتٌ she-camels bringing forth. (A.)

تج

1. اِنْتَجَتْ, aor. تَجَّ, inf. n. اِنْتَجَتْ, *He, or it, sweated.* (L.) — اِنْتَجَتْ, aor. تَجَّ, inf. n. اِنْتَجَتْ and اِنْتَجَتْ, *It (a leathern vessel, or skin,) sweated, or exuded moisture, (S, L,) as when a skin sweats with the butter that is in it. (L.) — اِنْتَجَتْ, aor. تَجَّ, inf. n. اِنْتَجَتْ and اِنْتَجَتْ, It (sweat) exuded (S, L, K) from the skin, (L, K,) or from the roots of the hair; (T, L;) and grease, from a skin; and moisture, from the soil. (L, K.) — [And said of moisture, It percolated: see an ex. voce اِنْتَجَتْ. — اِنْتَجَتْ فُلَانٌ يَتَّبِعُ نَتِيجَ اَلْحَمِيَّتِ † [Such a one sweats like a butter-skin]: said of one who is fat. (A.) — اِنْتَجَتْ ذُفْرَى الْبَعِيرِ عَرَقًا The camel's protuberance behind his ear dripped with sweat, by reason of his journeying during a vehemently hot summer-day. (L.) — اِنْتَجَتْ اَلدَّمُوعُ, inf. n. اِنْتَجَتْ, † The tears flowed. (MF.) — اِنْتَجَتْ It (heat, L, K, and some other thing, L,) made him to sweat. (L, K.) [Its aor. seems to be اِنْتَجَتْ; and MF thinks that, in an instance which follows, it may be written with اِنْتَجَتْ after the ت by poetic licence.] F observes, that J has fallen into three errors with respect to اِنْتَجَتْ; [saying that اِنْتَجَتْ (in the place of which is put, in some copies of the S, اِنْتَجَتْ, as is mentioned in the TA,) is like اِنْتَجَتْ, and citing these words of Dhu-r-Rummeh, describing a camel making his voice to reciprocate in the اِنْتَجَتْ, اِنْتَجَتْ,*

رَفَاتًا تَنْتَاخُ اللَّغَامُ الْمُرْبِدَا]

first, because the root of the present art. is sound, so that اِنْتَجَتْ has no place in it; secondly, because this word has no meaning (in this art. TA); and thirdly, because the [correct] reading is اِنْتَجَتْ, meaning "casts forth" the froth of the mouth. Neither IB nor IM has animadverted on J in this case. MF, however, observes, that one relation of a verse &c., does not impugn the correctness of another relation that differs from it; and that perhaps the ن of اِنْتَجَتْ is a substitute for م; such substitution being frequent;

[as in the case of اِنْتَجَتْ;] or that the ا is what is termed اَلْفُ اِشْبَاعٍ, and added for the sake of the metre. (TA.)

8. اِنْتَجَتْ: see اِنْتَجَتْ, in art. متج.

اِنْتَجَتْ Sweat. (K.) — See what follows.

اِنْتَجَتْ The gums of trees: (S, K:) one should not say اِنْتَجَتْ, (S,) as is commonly said: (TA:) it is doubtful whether its sing. be اِنْتَجَتْ, or of some other form. (MF.)

اِنْتَجَتْ A butter-skin that sweats much. (A.)

اِنْتَجَتْ The podex: or the anus: syn. اِنْتَجَتْ. (L, K.)

اِنْتَجَتْ A certain bird, (L, K,) bald-headed, found in sandy tracts. (L.)

اِنْتَجَتْ The pores through which the sweat exudes. (S.)

تج

1. اِنْتَجَتْ (S, L, K,) aor. تَجَّ, (K, JK,) or تَجَّ, (L, JK,) inf. n. اِنْتَجَتْ, (S, L,) *He pulled a thing out, or up, or off; removed it from its place; displaced it. (S, L, K.) He extracted, or pulled out, a tooth: (S, L:) and, a thorn from his foot (S, L) with an instrument called اِنْتَجَاتٌ, or اِنْتَجَاتٌ: (L:) or he extracted in a general sense. (L.) It (a hawk, or falcon, L, K, and a vulture, L,) pulled off, or tore off, or snatched away, flesh (S, L, K) with its bill: (S, L:) and a raven, or crow, in like manner, a sore upon the back of a camel. (L.) — اِنْتَجَتْ مِنْ اَصْحَابِهِ † He was removed, or taken away, from his companions. (A.) اِنْتَجَتْ اَلْمَيَّةُ مِنْ بَيْنِ قَوْمِهِ † Death removed him from among his people. (A.) — See also اِنْتَجَتْ.*

اِنْتَجَاتٌ An instrument with which thorns are extracted from the foot; syn. اِنْتَجَاتٌ: (S, L, K:) اِنْتَجَاتٌ the same, having two extremities. (Az, L.) See اِنْتَجَاتٌ.

نتر

1. نَتَرَ, aor. نَتَرَ, (S, M, A, Msb,) inf. n. نَتَرَ, (S, M, Msb, K,) *He pulled a thing, (S, M, Msb, K,*) [as, for instance,] a garment, or piece of cloth, (A,) and his ذِكْرٌ, which a man is required to do three times after اِنْتَجَتْ, (S, TA,) hard, or with vehemence. (S, M, A, Msb, K.) — He drew a bow vehemently: (K,* TA:) he drew the bow-string strongly; (TA;) or so that the bow nearly broke. (A.) — He rent a*

garment, or piece of cloth, with his fingers or with his teeth. (M, K.) And [in like manner,] *نَتَرَتِ الْقَبِي أَوْتَارَهَا* *The bows broke their strings.* (IKtt.) — *He snatched a thing unawares.* (K, TA.) — *He acted ungently, roughly, harshly, or violently,* (K, TA.) in an affair. (TA.) — *He (a man) was as though he were pulling, in his walking:* (T:) *he leaned in his walking;* as also *انتتر*. (M.)

8. *انتتر* *It became pulled (M, K) hard, or with vehemence.* (M.) — See also 1, last signification.

10. *استنتر من بوله* *He pulled his ذكّر so as to express the remains of his بول, in purifying himself in the manner termed استنجاء;* (M, A, K,*) being earnestly desirous and careful to perform this act [fully]. (A, K.)

طعن نتر *A thrusting, or piercing, in which extraordinary force or energy is exerted,* (M, K,) as though pulling vehemently that by which the weapon passes in the person thrust, or pierced: app. an inf. n. used as an epithet: (M:) or a thrusting, or piercing, that is like a snatching unawares. (ISK, T, S.) The saying of 'Alee, recorded in a trad., *إطعنوا النتر*, has been explained as meaning *Thrust ye, or pierce ye, with extraordinary force or energy:* and as though snatching unawares. (TA.) [See art. *سعر*.] Accord. to IAar, (T,) *طعنة نتر* signifies *A thrust that passes through.* (T, K.)

نتر *A hard, or vehement, pull:* (Msb:) pl. *نترات*. (S, Msb.) — See *نتر*.

قوس ناترة *A bow that breaks its string, by reason of its hardness:* (S, K:) pl. *نواتر*: (S:) or *نواتر قسي* signifies *bows having the strings broken.* (M.)

[*مناترة*, in the K, I suspect to be a mistake for *منابرة*]

نش

1. *نَشَّ*, (S, A, K,) aor. ʔ, inf. n. *نَشَّ*, (A, K,) *He extracted;* or *drew, or pulled, out, or forth;* (S, A, K;) a thing, (S,) or a thorn, (A, K,) and the like, (K,) and hair, (TA,) with the *مَنَاش*: (S, A, K, TA:) *he plucked out hair or the like.* (IDrd, K.) — *He plucked, or pulled, flesh, and the like, by pinching it with his fingers,* (Lth, K,) and by taking hold upon it with his teeth. (Lth, TA.) — *نَشَّ* *الجراد الارض*, aor. and inf. n. as above, *The locusts ate the herbage of the earth.* (TA.) — *مَا نَشْتُ مِنْ فُلَانٍ شَيْئًا*, (S,) or *take, (A,) from such a one anything.* (S, A.) — *هُوَيَنْتَشِ لِعِيَالِهِ*, (Lh, TA,) inf. n. (K.)

as above, (K,) † *He gains, or earns, or seeks sustenance, for his family, or house-hold.* (Lh, K, TA.) — *هُوَ يَنْتَشِ مِنْ كُلِّ عِلْمٍ* † *He takes [or acquires] of every science.* (A, TA.)

مَا أَحَدٌ إِلَّا نَشَا *He took not save a little.* (TA.)

مَنَاش [A kind of tweezers;] an instrument with which one extracts, or draws or pulls out or forth, (S, A, K,) a thing (S,) or a thorn, (A, K,) and the like, (K,) and hair; (TA;) i. q. *مَنَاش*. (S, K.)

[&c. نض]

see Supplement.]

نث

1. *نَثَّ*, [aor. ʔ,] inf. n. *نَثَّ*, *It (a bone) distilled, or let flow, the oily matter that was in it:* (TA:) [as also *مَثَّ*. — *نَثَّ*, aor. ʔ, inf. n. *نَثَّ* (S, K,) and *نَثَّ*; (S;) and *نَثَّ*; (K;) *It (a skin) exuded (S, K) the clarified butter that was in it:* like *مَثَّ*. (TA.) — *وَأَنْتَ تَنْثُ نَثِثَ الْحَمِيَّتِ* (accord. to one reading, *نَثَّ الْحَمِيَّتِ*, TA) *And thou sweatest like the butter-skin.* (S, from a trad.) — *نَثَّ*, aor. ʔ, inf. n. *نَثَّ*, *He sweated by reason of fatness, and appeared as though he were anointed:* as also *مَثَّ*: (TA:) or *he sweated by reason of his bigness, and his abundance of flesh.* (A'Obeyd.) — *نَثَّ*, (so in the TA,) [aor. ʔ,] or *نَثَّ*, (so in the K,) *He wiped his hand (K) with a napkin:* as also *مَثَّ*. (TA.) — *نَثَّ*, [aor. ʔ,] *He anointed a wound:* as also *مَثَّ*. (TA.) — *نَثَّ*, aor. ʔ, (S, M, L, K,) and ʔ, (M, L, K,) the latter [which deviates from a constant rule] thought by MF to be a mistake, he not knowing any authority for it except the K, and disallowed by the T, (TA,) inf. n. *نَثَّ*; (S;) and *نَثَّ*, inf. n. *نَثَّ*; (TA;) *He divulged,* (S, K,) or *spread, dispersed, disseminated,* (TA,) news, tidings, or information, (K,) or what was talked of: (S, TA:) like *بَثَّ*: or *he spread what should rather be concealed than spread.* (TA.) [See also *نَثَا*.]

2: see 1.

R. Q. 1. *نَثَّ* *He sweated much.* (K.) — See 1.

نَثَّ A wall (حائط) that is moist, or damp, (K,) and flaccid. (TA.)

كَلَامٌ غَثٌّ نَثَّ [Very bad, or corrupt speech]: *غَثٌّ* is here an imitative sequent to *نَثَّ*. (K.)

نَثَا Ointment with which a wound is anointed. (K.)

نَثِيَّةٌ The moisture exuded by a skin, such as is called *زُقٌّ* or *سَعَا*. (K.)

نَثَاتٌ and *مَنَثٌ* [A man who is in the habit of divulging, or spreading, dispersing, or disseminating, news, tidings, or information, or what is talked of, or what should rather be concealed]. (Th.)

نَاثٌ One who traduces the Muslims behind their backs, but saying of them what is true, and mentioning their vices, or faults: pl. *نَثَاتٌ*: (AA:) [the pl. only is mentioned in the K, and explained as signifying persons who traduce others behind their backs, but saying of them what is true].

نَثَاتٌ: see *مَنَثٌ*.

مِنَّةٌ A small portion of wool with which one anoints (K) a wound. (TA.)

نث

نَثَّ, aor. ʔ, [inf. n. *نَثَّ*,] *It (flesh-meat) became changed, or altered, and stank:* formed by transposition from *نَثَّ*: (K:) and so a wound. (TA.)

لِئْتَةٌ نَثِيَّةٌ A gum that is flabby and bleeding: and in like manner *شَفَّةٌ*, a lip: (TA:) [as also *لِئْتَةٌ*].

نثر

1. *نَثَرَ*, aor. ʔ, (S, M, A, Msb, K,) and ʔ, (M, Msb, K,) inf. n. *نَثَرَ* (S, M, A, Msb, K) and *نَثَارَ*, (M, K,) or the latter is a simple subst., (S, A, Msb,) *He scattered a thing, sprinkled it, strewed it, dispersed it, or threw it dispersedly,* (Lth, T, M, A, Msb, K, TA,) with his hand; (Lth, T;) as, for instance, grain, (Lth, T,) and fruit and the like, (Msb,) walnuts and almonds and sugar, (Lth, T,) and pearls, &c.; (A;) as also *نَثَرَ*, (M, K,) inf. n. *نَثَرَ*; (TA;) [or the latter is with tesbdeed to denote muchness, or frequency, or repetition, of the action; or its application to many objects: see *مَنْثُورٌ*.] — *نَثَرَتِ النَّخْلَةُ* † *The palm-tree [scattered or] shook off its unripe dates.* (A.) — *وَجَاءَ فَنَثَرَ أَمْعَاءَهُ* † *He smote him with a knife and scattered his intestines.* (M, A.) — *لَا تُنْثِرَنَّكَ نَثَرَ الْكُرْشِيِّ* † [I will assuredly scatter thine intestines like as one scatters the contents of the stomach of a ruminant beast]: said in threatening. (A.) — *نَثَرَ وَوَدَا* † *He (a man, M) had many children born to him.* (M, K, TA.) And *نَثَرَتِ الْمَرْءَةُ بَطْنَهَا*, (T, A, Mgh TA,) and *ذَا بَطْنَهَا*, (T, Mgh, TA,) and *كَرْشَهَا*, (A, in art. كرش) † *The woman brought forth many children;* (T, A, in art. كرش;) *scattered children;* *لِلزَّوْجِ* *to the husband.* (Mgh.) — *نَثَرَ الْكَلَامَ* † *He spoke, or talked, much.* (M, K, TA.) — *نَثَرَ قِرَاءَتَهُ*

‡ *He hastened, or was quick, in his reading, or reciting.* (A.) — نَشَرَ, aor. َ, inf. n. نَشِيرٌ, ‡ *He* (a beast of carriage, M, K, and a camel, M, and an ass, T) *sneezed* [app. so as to scatter the moisture in his nostrils]: (T, M, K, TA:) or *did with his nose what is like sneezing*: (T:) *he* (an ass, and a sheep or goat) *sneezed, and expelled what annoyed or hurt him, from his nose*: (A:) or *نَشَرَتْ she* (a ewe or goat) *ejected from her nose what annoyed or hurt her.* (S.) And نَشَرَ, (Fr, T, IAth, Mgh, Mshb.) aor. َ, (T, IAth,) inf. n. نَشَرَ (T, Mgh) [and app. نَشِيرٌ, as above], ‡ *He* [a man] *blew his nose; ejected the mucus from his nose*; syn. اَمْتَخَطَ; (IAth); as also اَسْتَشَرَ: (S, K, art. مَخَطَ:) and *he ejected what was in his nose, of mucus, and of that which annoyed or hurt him, in performing the ablution termed وُضُوءٌ*; (Sgh, TA); as also اَنْشَرَ, accord. to some: (TA:) or اَنْشَرَ signifies *he ejected what was in his nose; or he emitted his breath from his nose; or he introduced the water into his nose*; as also اَسْتَشَرَ and اَسْتَشَرَ: (K:) but this last explanation is outweighed in authority; the form اَنْشَرَ is disallowed by the leading lexicologists; and the author of the K, in respect of this form, follows Sgh, without due consideration: (TA:) [accord. to the more approved opinion,] نَشَرَ signifies *he scattered what was in his nose by the breath*; as also اَسْتَشَرَ and اَسْتَشَرَ: (S:) or, as some of the learned say, *he snuffed up water, and then ejected what was in it, of anything annoying or hurting, or of mucus*; as also اَسْتَشَرَ: (IAar, T, Mgh:) or اَسْتَشَرَ (T, M, IAth, K) and اَسْتَشَرَ (K,) *he snuffed up water, and then ejected it* (T, M, IAth, K) *by the breath of the nose*: (T, M, K:) accord. to some, نَشَرَ and اَسْتَشَرَ signify *he* (a person performing وُضُوءٌ) *snuffed up water*: but others say that the latter signifies *he ejected what was in his nose, of mucus &c.*; agreeably with a trad. to be cited below: (Mshb:) IAar says, that اَسْتَشَرَ signifies *he snuffed up water, and put in motion the نَشْرَةَ, or end of the nose, in purification*: (T [in the Mgh, this explanation is ascribed to Fr:]) and Fr, that نَشَرَ and اَسْتَشَرَ and اَسْتَشَرَ signify *he put in motion the نَشْرَةَ, in purification.* (T.) It is said of Moḥammad, كَانَ يَسْتَشِرُ ثَلَاثًا [He used to snuff up water three times, every time ejecting it; &c.] and this indicates that اَسْتَشَرَ differs from اَسْتَشَرَ. (T, Mgh, Mshb.) And it is said in a trad., إِذَا قَانَشِرْتَ فَاَنْشِرْ, (S, Mshb,) and قَانَشِرٌ, with the conjunctive l, and with damm and kesr to the ث, (Mshb,) *When thou snuffest up water, scatter what is in thy nose by the breath*; (S;) or *eject what is in thy nose, of mucus, &c.*: (Mshb:) or, as A'Obeyd relates it, فَاَنْشِرْ; inf. n. اِنْشَارٌ: (Mshb:) or, as he relates it فَاَنْشِرْ, إِذَا تَوَصَّاتُ فَاَنْشِرْ, with the disjunctive †; and he does not explain it; but the lexi-

logists do not allow اَنْشَرَ, from اِنْشَارٌ; one only says, نَشَرَ and اَسْتَشَرَ and اَسْتَشَرَ. (T.) No instance of اَسْتَشَرَ used transitively has been heard, except in a trad. of El-Ḥasan Ibn-'Alee, اَسْتَشَرَ اَنْفَهُ [He ejected the contents of his nose; or he blew his nose]; as though the root [نَشَرَ] were regarded in it, or as though it were made to import the meaning of نَشَرَ. (Mgh.)

2: see 1, first signification.

3. [ناثِرُهُ He contended with him in scattering, strewing, or dispersing, a thing or things. And hence,] — رَأَيْتُهُ يَنْثِرُهُ الدَّرَّةَ [lit., I saw him contending with him in scattering pearls: meaning,] † I saw him holding a disputation, or colloquy, with him, in beautiful, or elegant, language. (A.)

4. اَنْشَرَ as syn. with نَشَرَ and اَسْتَشَرَ and اَسْتَشَرَ: see 1, latter half, = اَنْشَرُهُ † He made his nose to bleed; syn. اَرْعَفَهُ. (S, A, K.) You say, طَعَنَهُ فَاَنْشَرَهُ † [He pierced him and made his nose to bleed]: (S:) and ضَرَبَهُ فَاَنْشَرَهُ [He smote him and made his nose to bleed]. (A.) — † He threw him down upon his نَشْرَةَ, (M, A, TA,) i. e., (TA,) [upon the end of his nose: or] upon his خَيْشُومٍ. (K, TA.) You say, طَعَنَهُ فَاَنْشَرَهُ عَنْ فَرْسِهِ † [He pierced him and threw him down upon the end of his nose from his horse]. (M, A.)*

5: } see 8.
6: }

8. اَسْتَشَرَ (S, M, A, Mshb, K) and تَنَاثَرَ (S, M, A, K) and تَنَثَرُوا (M, K) *It became scattered, strewn, dispersed, or thrown dispersedly*: (S,* M, A, Mshb, K:) [or the second more properly signifies *it became scattered, &c., by degrees, gradually, or part after part*; resembling تَسَاقَطَ &c.: and the third, being quasi-pass. of 2, denotes muchness, or frequency, or repetition, of the action; or its application to many things.] You say, اَنْتَشَرَتِ الْكَوَاكِبُ † *The stars became dispersed: or became scattered like grain.* (TA.) And اَسْتَشَرُوا and تَنَثَرُوا † [They (meaning men) became as though they were scattered by the hand]. (A.) [And اَسْتَشَرَ الشَّعْرَ, and تَنَاثَرَ, † *The hair, and the leaves, fell off, and became scattered, by degrees.*] And تَنَاثَرَ الْقَوْمُ † *The people fell sick and died [one after another]:* (M, K:*) or you say مَرَضُوا فَتَنَاثَرُوا † [they fell sick and became separated by death, one after another]. (A.) = See also 1, latter half, throughout.

10: see 1, latter half, throughout.

نَشَرَ † [Prose: so accord. to general usage: and] *rhyming prose: contr. of نَشَرَ*: so called as being likened to [scattered pearls, or] scattered grain. (TA.)

نَشَرَ: see نَشَرَ: and نَشَرَ: and مُنَشِرٌ. = † *Loquacity, (M, TA,) and the divulging of secrets.* (TA.)

نَشَرَ: *Loquacious; one who talks much*: as also مُنَشِرٌ (M, K) and نَشِرَانٌ: (Sgh, K:) or *vainly or frivolously loquacious, and a divulger of secrets*: (A:) fem. نَشْرَةٌ only. (M.)

نَشْرَةٌ [A single act of scattering, strewing, dispersing, or throwing dispersedly, with the hand. And hence,] — † *A sneeze*: (K:) or the like thereof; peculiar to a beast of carriage (S) [or other beast, and a fish, as appears from what here follows.] It is said in a trad. (A, TA) of Kaab, (TA,) الْجَرَادُ نَشْرَةٌ حَوْتٍ (A, TA) † *The locust is [produced by] the sneeze of a fish*: or, as in a trad. of I'Ab, نَشْرَةُ الْحَوْتِ *the sneeze of the fish.* (TA.) [From this it is inferred that the locust is, like fish, lawful to be captured by one in a state of إِحْرَامٍ] = † *The end of the nose*: (IAar, T:) or *i. q., خَيْشُومٌ*: (A:) or the خَيْشُومِ *with what is next to it*: (M, K:) and (M, A; but in the K, or) *the interstice that is between the two mustaches, (S, M, A, K,) against the partition between the two nostrils*: (S, M, K:) so [in a man and] in the lion: (S, M:) or *the nose of the lion.* (M.) — Hence, (T, &c.,) النَشْرَةُ, (T, S, M, K,) and نَشْرَةُ الْأَسَدِ, (T, A,) † *Two stars, between which is the space of a span, (شِبْرٌ, [said in several law-books to be the twelfth part of a رُمْح, and therefore twenty-two minutes and a half, accord. to modern usage; but there is reason to believe that ancient usage differed from the modern with respect to both these measures, and was not precise nor uniform;]) and in [or between] which is a particle (نَطْحٌ) of white, as though it were a portion of cloud; it is the nose of Leo, [which the Arabs extended far beyond the limits which it has upon our globes, (see الذَّرَاعُ)] (S, K,) and is a Mansion of the Moon: (S:) [app. the Aselli; Asellus Boreus and Asellus Australis; two small stars in Cancer, between which is a little cloud or nebula, called Præsepe: (see Pliny, l. xviii. c. 35:)] a certain star or asterism, which is of the stars or asterisms of Leo, and which is a Mansion of the Moon: (M:) [app. meaning the same, or Præsepe:] or a certain star in the sky, as though it were a particle (نَطْحٌ) of cloud, over against two small stars, in the science of astronomy pertaining to the sign of Cancer [though accord. to the Arabs belonging to Leo]: (T:) [app. Præsepe; the two small stars adjacent to it being the Aselli:] a certain star, as though it were a particle (نَطْحٌ) of cloud; so called because it appears as though the lion had ejected it from his nose: (A:) [app. meaning the same:] in the Megista [of Ptolemy] it is mentioned by the name of the manger [i. e., Præsepe], and the name of the two*

small [for المنيرة in my copy of Kzw, I read الصغيرة,] stars is the two asses [i. e., the Aselli]: (Kzw, Description of Cancer:) or the nose and nostrils of the lion, consisting of three obscure stars, near together: الطوق is [before them, and is] the two eyes of the lion, consisting of two stars, before which is الجبهة, consisting of four stars: (AHeyth:) [app. meaning the Aselli together with Præsepe:] three stars, near together; the nose of the lion; [app. meaning the same;] which compose the Eighth Mansion of the Moon: (Kzw, Description of the Mansions of the Moon:) [these descriptions apply to this Mansion of the Moon accord. to those who make التوء to signify "the heliacal rising:" see منازل القمر in art. نزل:] or the bright star [app. meaning β] in Cancer: (Kzw, Description of Cancer:) [this agrees with the place of the Eighth Mansion of the Moon accord. to those who make التوء to signify "the anti-heliacal setting:" see again منازل القمر.] The Arabs say إذا طلعت النثرة قتأت النثرة meaning, When النثرة rises [heliacally], the unripe date begins to have its redness intermixed with blackness: its rising is very soon after that of الشورى [or Sirius: about the epoch of the Flight, it rose heliacally, in central Arabia, on the 17th of July, O. S.; and Sirius, on the 13th of the same month]. (M.)

نثار What becomes scattered, strewn, or dispersed, of, or from, a thing; (S, Mṣb;) as also نثاره (M, K,) and نثاره (K, [but see منتثر]) and, as some say, نثاره (Mṣb:) so the نثاره of wheat, and of barley, and the like: (Lh, M:) or نثاره signifies the crumbs of bread, and of everything, that become scattered around the table: (T:) or the crumbs of the table that become scattered around; as also نثاره: (A:) or this last, what becomes scattered from the table, and is eaten in the hope of obtaining a recompense [for preventing its being thrown away or trodden under foot]. (Lh, M, K.)*

نثار with kear, a subst. from نشر (S, A, Mṣb,) signifying The act of scattering, strewing, dispersing, or throwing dispersedly, [anything,] (Lth, T, A, Mṣb,) [and particularly fruits and the like, such as] walnuts and almonds and sugar [and money, &c., on festive occasions,] and grain. (Lth, T.) You say شهدت نثار فلان I was present at, or I witnessed, such a one's scattering (Lth, T, A) of fruits, &c. (Lth, T.) And كنا في نثاره We were at his scattering. (A.) — Also, What is scattered, strewn, dispersed, or thrown dispersedly, (A, Mṣb, TA,) of such things as sugar and fruits and the like, (A, TA,) [and money, &c., on festive occasions;] a subst., (A, TA,) in the sense of منتور (A, Mṣb, TA,) like كتاب in the sense of مكتوب (Mṣb;) as also

نثره. (A, TA.) [See also منتثر.] You say أصنت من التثار I obtained [somewhat] of the scattered [sugar or fruits &c.]. (Mṣb.) And ما أصبنا من نثر فلان شيئاً We did not obtain aught of such a one's scattered things, such as sugar and fruit. (TA.) — Accord. to some, i. q. نثار in the first of the senses explained above. (Mṣb.)

نثورة † A female, (S, K,) or woman, (M,) having numerous offspring: (S, M, A, K:) and so a male, (M,) or man. (TA.) — † A ewe, or she-goat, (TA,) having a wide orifice to the teat: (K, TA:) as though she scattered the milk. (TA.) — See also ناثرة.

نثورة: see منتور.

نثارة: see نثار, in three places.

نخال (A, K) † A palm-tree (نخلة) that shakes off its unripe dates: (A:) or of which the unripe dates become scattered. (K.) — And the former, † A sheep or goat that coughs, so that something becomes scattered from its nose; as also نافر (Aṣ, S:) or a sheep or goat that ejects from its nose what resembles worms; as also نثور: (M, K:) or that sneezes, and ejects from its nose what annoys or hurts it, resembling worms. (TA.)

نثاران }
نثاره } see نشر.

نثاره Pearls scattered, or strewn, much. (S, TA.) See منتور.

نثاره: see نثار.

نثاره, and نثاره, Pearls scattered, strewn, dispersed, or thrown dispersedly, with the hand. (A, * TA.) See also منتثر, and منتثر. You say كأن لفظه الدر الثير [As though his speech were scattered pearls]. (A.) — له كرش منتورة He has [numerous] young children. (A, art. كرش.) — Also منتور A kind of sweet-smelling flower; (TA;) [the gilliflower: so called in the present day: see also جبري.] — See also خشاش.

منتثر In a scattered or strewn state; in a state of dispersion; (M;) as also منتثر (TA,) and نثار, which last is applied to a thing and to things. (M.) See also نثار, and نثار, and منتور. You say در منتثر [Pearls in a scattered state]. (TA.)

منتثر: see منتثر.

[&c. نث]

See Supplement.]

نج

1. نج, aor. نَج, inf. n. نَجِج (S, K) and نج (TA,) It (a wound, or an ulcer) flowed with its contents [namely purulent matter, or blood]: (Aṣ, S, K:) or exuded its contents: and in like manner, it (the back of a beast) flowed with purulent matter: and it (the ear) flowed with blood and purulent matter. (TA.) — نج and مَج (in the TA, art. مَج, it is said مَج and مَج) accord. to IAḥr, are syn. (TA) نج الشيء من فيه (TA) inf. n. نَج, signifies i. q. مَجّه. (TA.)

R. Q. 1. نَجَج الأمر (inf. n. نَجَجَة, S,) He agitated the thing, or affair, to and fro, in his mind, (S,) and did not execute it; (TA;) he thought upon the thing, or affair, but did not determine upon it. (S, K.) See R. Q. 2. — نَجَج الإبل He drove back the camels from the water: (L:) or he drove them back time after time to the tank, or cistern; expl. by رَدَدَهَا عَلَى الْحَوْضِ (S, K:) [but عَلَى, meaning here to, seems to be a mistake for عَنْ, from]. Dhu-r-Rummeh says,

حتى إذا لم يجد وعلاً ونَجَجَهَا
مخافة الرمي حتى كَلَّهَا هِمْر

[Until, when he finds not a place of refuge, and drives them back from the water, (accord. to the explanation in the L,) fearing to be shot at, so that all of them are thirsting]. (S.) — نَجَج He moved about [a thing; in the S, on the authority of A'Obeyd, a man], (S, K,) and turned over and over. (TA.) — One says, نَجَج أمرك فلعلك تجد إلى الخروج سبيلاً [Turn the thing over and over in thy mind, and perhaps thou wilt find a way of egress, or escape]. (TA.) — نَجَج (inf. n. نَجَجَة, S,) He went round about in fright, or fear. (S, K.) — نَجَج اللقمة He moved the morsel to and fro in his mouth, and did not swallow it; like نَجَج. (Aboo-Turáb.)

R. Q. 2. تَنَجَج He was in a state of commotion, or agitated, and confounded, perplexed, or amazed. (K.) — تَنَجَج فيه and تَنَجَج في رأيه, He was confounded, or perplexed, and agitated, in his judgment, or opinion. (TA.) — تَنَجَج لحمه His flesh became much and flabby. (S.) Accord. to F, this is a mistake for تَبَجَج; but Hr agrees herein with J. (TA.)

نجا

1. نجاه, aor. نَجَا, (S, K,) inf. n. نَجُج (so in the S: in the TA, نَجَا: [but this I think a mistake:]); and انتجاه (Lh, K) and نجاه (S, K,) He affected him, or it, by an evil, or a malignant, eye. (S, K.)

5 and 8: see 1.

نَجِيٌّ العَيْنُ، and نَجُوهُ العَيْنِ، and نَجُو العَيْنِ، and نَجِيٌّ العَيْنِ، Having an evil, or a malignant, eye; (Fr, S, K;) and powerfully affecting therewith. (K.)

نَجُو العَيْنِ and نَجِيٌّ; and نَجُوهُ: see نَجُو العَيْنِ.

نَجَاةٌ An affecting with an evil, or a malignant, eye: (Ks:) force, or eagerness, of look: (Ks, IAth, S:) lust, or desire, or a hankering after a thing. (Ks, K.) Ex. رُدُّوا نَجَاةَ السَّائِلِ بِاللَّقَمَةِ (S) Avert the beggar's evil eye; (Ks;) or the force, or eagerness, of his look at thy food, or at thee; (S;) or his lust; or accomplish his desire, and avert his eye from thy food, in compassion for him; (TA;) do this by giving him a morsel. (S.) — رُدُّ عَنْكَ نَجَاةَ هَذَا الشَّيْءِ Avert from thee the desire of this thing. (TA.)

نجب

1. نَجَبٌ الشَّجَرَةُ، aor. - and ُ, inf. n. نَجَبْتُ، He took off the bark of the stem, or trunk, of the tree: (S:) or نَجَبُهُ، aor. and inf. n. as above; and نَجَبَهُ، inf. n. نَجَبْتُ; and انتجبه؛ He took off its bark; barked it. (ISd, K.) See نَجَبْتُ. — نَجَبٌ، aor. ُ, inf. n. نَجَابَةٌ، He was generous, noble, or liberal, &c.: [see نَجِيْبٌ]. (Msb, K.) He, or it, was excellent, or choice. (MA.) [Said of a horse and the like, He was generous, excellent, strong, light, or swift.] — نَجَابَةٌ فَنَجَبَهُ: see 3.

2: see 1.

3. نَجَبَهُ فَنَجَبَهُ [He viad with him, or strove to surpass him, in generosity, nobleness, or liberality; and he surpassed him therein.] (TA, art. خير.)

4. انجب He begot a generous, noble, or liberal, child; such as is termed نَجِيْبٌ. (S.) [This verb, being coupled in the K with نَجَبٌ, might be imagined syn. therewith; but this, accord. to the TA, is not the case.] El-Aashà says,

- أَنْجَبَ أَرْزَمَانَ وَالِدَاهُ بِهِ
- إِذْ نَجَلَاهُ فَنَعَمَ مَا نَجَلَا

(S) He begot a generous son in the times when his parents (rejoiced) in him, when they produced him; and excellent was that which they produced. Accord. to one reading, the second word is أَيَّامٌ: and أَرْزَمَانَ وَالِدَيْهِ is also read in place of أَرْزَمَانَ وَالِدَيْهِ; in which case, أَيَّامٌ is fig. the agent of انجب. (TA.) — انجبت is said of a woman, in the same sense. (TA.) See also انجب. — انجب [as also انجب] He begot a cowardly child: (from نَجَبٌ, the "bark" of a tree: TA:) thus the

verb bears two contr. significations: (K:) or the two significations are not necessarily contr.; for a courageous man may be not generous, or liberal; and a generous, or liberal, man may be not courageous. (MF.)

8. انتجبه He selected him; chose him; (S;) preferred him above others. (TA.) See also انتخب. — See 1. — ذَهَبَ يَنْتَجِبُ He went to collect [the kind of bark called] نَجَبٌ. (TA.) — A poet says,

- يَا أَيُّهَا الرَّاعِمُ أَتَى أُجْتَلِبُ
- وَأَتَنِي غَيْرَ عِضَاهِي أَنْتَجِبُ

meaning, O thou who assertest that I take the verses of other poets and appropriate them to myself, and, and as it were, take the bark of other trees than my own 'iddh, to tan therewith... (TA.) [See عِضَاهُ.]

نَجَبٌ: see نَجِيْبٌ.

نَجَبٌ The bark (لِجَاءِ) of trees: (S, K:) or the rind of the roots thereof: or of what is hard thereof. (K.) The soft peel of branches is not thus called; nor is the rind of roots called قَشْرٌ, but نَجَبٌ: n. un. نَجَبَةٌ. (TA.)

نَجَبَةٌ نَمْلَةٌ A bite of an ant. So in a trad., accord. to one reading: accord. to another reading, it is نَجَبَةٌ. Both these words are given by IAth on the authority of Z. (TA.)

نَجِيْبٌ and نَجَبَةٌ: see نَجِيْبٌ.

نَجِيْبٌ A generous, noble, liberal, man; (S, K;) one distinguished by rank or quality, nobility or eminence, reputation or note or consideration; (K;) excellent; of great worth in his kind; one who is like his father in generosity and actions: (TA:) as also نَجَبٌ (K) [explained as signifying "liberal, generous"] and نَجِيْبَةٌ (S, K:) or you call a man نَجِيْبٌ when he is generous, noble, or liberal; but when he is unequalled among his people in generosity, &c., you say هُوَ نَجَبَةٌ قَوْمِهِ (El-'Alam 'Es-Sakháwee:) [but MF doubts the correctness of this measure; and seems to think that the correct word is نَجَبَةٌ الْقَوْمِ: نَجَبَةٌ] is said of a man when he is the man, among them, who is distinguished by generosity, &c.: (S:) pl. نَجِيْبٌ and أَنْجَابٌ and نُجُبٌ. (K.) — نَجِيْبٌ Excellent, as an epithet applied to any animal; (IAth;) a generous, excellent, camel or horse; one of high breed; (ISd;) a strong, light, swift, camel: (TA:) you say نَاقَةٌ نَجِيْبَةٌ as well as نَجَبٌ. (K:) pl. نَجَابٌ (S, K) and نُجُبٌ. (S.) — نَجَابُ الْقُرْآنِ The most excellent, and the purest, parts of the Kur-án. Of such is the

نَوَاجِبُهُ، (TA.) In like manner, نَوَاجِبُهُ، The heart thereof that has [as it were] no نَجَبٌ [or bark] upon it: or the best, or most excellent, thereof. (K.)

نَوَاجِبٌ: see what next precedes.

مُنَجَّبٌ A man who begets generous, noble, or liberal, children; such as are termed نَجَابَةٌ. (K.) In like manner, امْرَأَةٌ مُنَجَّبَةٌ، and مُنَجَّبٌ: (S, K:) pl. of the latter مُنَجَّابٌ. (S.) — مُنَجَّبٌ also signifies A woman who has generous, noble, or liberal, children; such as are termed نَجَابَةٌ. (TA.)

مِنَجَابٌ A weak man: (S, K:) pl. مَنَاجِبٌ. (TA.) See مَنَجَّبٌ، and also مَنَجَابٌ. — مَنَجَابٌ An arrow that has neither feathers nor head; (A'Obeyd, S;) that is trimmed, shaped, or pared, but has neither feathers nor head. (Aṣ, A'Obeyd, K.) — مَنَجَابٌ An iron with which a fire is stirred. (K.)

مَنْجُوبٌ A vessel that is capacious within: (K:) a capacious vessel of the kind called قَدَحٌ: (S:) or wide, or capacious, in the bottom: i. q. مَنْجُوفٌ, which, accord. to ISd, is the correct word; but others say that the ب and ف may be interchangeable. (TA.) — جِلْدٌ مَنْجُوبٌ A hide tanned with the bark of the trunk of the tree. (S.) — سِقَاءٌ مَنْجُوبٌ A skin tanned with the same: (S, K:) or with [the kind of bark called] نَجَبٌ (K:) as also نَجِيْبٌ (S, K) and مَنَجَّبٌ (Aboo-Mis-hal, K:) but the last is disapproved by ISd, because it is of the measure مَفْعُولٌ, which is not used in the sense of the measure مَنْعُولٌ. (TA.)

مُنْتَجَبٌ Select; chosen; choice: (K:) an epithet applied to anything. (TA.)

نجت

1. نَجَتٌ، aor. ُ, inf. n. نَجَتْتُ؛ and تَنَجَّتْ؛ (TA;) and استنجت and انتجت؛ (K;) He extracted, drew out, or caused to come forth, (K, TA,) a thing: apparently more especially used with reference to what is talked of, or news, tidings, or the like. (TA.) — نَجَتَ عَنْهُ، aor. ُ, (and نَجَتْتُ، inf. n. تَنَجَّتْتُ، TA,) and تَنَجَّتْ؛ He searched, or sought, for, or after, it; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined, it; i. e. an affair. (Aṣ.) — نَجَتَ قَبْرًا، [aor. ُ,] inf. n. نَجَتْتُ، He dug up the contents of a grave. (TA, from a trad.) — فَلَانٌ يَنْجُتُ بَنِيَّ، (inf. n. نَجَتْتُ، L,) Such a one seduces, misleads, or leads astray, (يَسْتَفْوِي، Fr, S, K, or, accord. to A'Obeyd, يَسْتَفْوِي، with the unpointed

ع, i.e., summons, by a cry, to seaition, or the like, (S, and implores aid of, the sons of such a one. (Fr, S, K.) [See 10 in art. عو.]

5. تَنْجَتِ الْأَخْبَارَ He searched, or sought, for, or after, news, or tidings. (TA.) [See also 1.]

6. تَنَجَّتُوا [They revealed secrets, one to another]: تَنَجَّتُ signifies the same as تَبَّأْتُ (K,) and تَبَّأْتُ. (TA.) — تَنَجَّتُوا [They searched, investigated, scrutinized, or examined, together]: تَبَّأْتُ signifies the same as تَبَّأْتُ. (TA.)

8. انتجث He, or it, became inflated. (K.) — انتجث His fatness became apparent. (K.) One says انتجث الشاة The ewe became fat. (TA.) — See also 1.

10. استنجث شيئا He exposed himself to a thing; or ventured upon it: (S, K, TA:) he devoted himself eagerly to it, and set about it, or commenced it. (TA.) — See also 1.

درع and نُجْتُ A coat of mail; syn. نُجْتُ. (K.) — Also, (or نُجْتُ, S,) The pericardium; syn. غِلاَفُ الْقَلْبِ: (S, K:) pl. نُجَاتُ. (S.) — The house (بيت) of a man: pl. نُجَاتُ. (K.)

نَجَاتُ: see نُجَاتُ.

نُجْتُ: see نُجْتُ.

نَجِيْتُ † A hidden secret. (K.) — See نَجِيْتُ. — نَجِيْتُ الْقَوْمِ The secret of the people, which they concealed, became apparent, or revealed. (Fr, S.) — أَتَانَا نَجِيْتُ الْقَوْمِ The affair of the people, which they kept secret, came to our knowledge. (TA.) — See نَجِيْتُ. — نَجِيْتُ What attains its utmost aim (ما بلغ), of praise, or of an encomium. (TA.) — نَجِيْتُ A butt at which one shoots, or casts, consisting of earth collected together: (S, K:) or earth that is taken forth, and of which a butt is constructed, to shoot at, or cast at. (TA.) — أَمْرُهُ نَجِيْتُ An affair that has an evil end, conclusion, issue, or result. (TA.) — نَجِيْتُ A certain leguminous plant. (K.) — نَجِيْتُ Slow; tardy. (K.) [See نُجِيْتُ.]

نَجِيْتُ (and نُجِيْتُ, TA) The dust, or earth, that is taken forth, or dug out, from a well; (S;) i.q. نُجِيْتُ. (S, K.) — نُجِيْتُ What has become apparent, or manifest, of that which is foul, or disgraceful, of news, tidings, or information. (S, K.) — نُجِيْتُ Endeavour; effort: (K:) as also نُجِيْتُ. (TA.) So in the phrase بُلِغْتُ نُجِيَّتَهُ [His utmost endeavour, or effort, was exerted, or employed]. (K.)

نَجَاتُ and نُجْتُ One who is in the habit of searching, or seeking, for, or after, things; of inquiring respecting them; of seeking for infor-

mation respecting them; searching into, inquiring into, investigating, scrutinizing or examining, them: (K:) a man who searches after news, diligently, or with labour, or perseverance, or time after time, and elicits it; (As;) as also نَجَاتُ عَنِ الْأَخْبَارِ. (TA.)

نجم

1. نَجَمَتِ الْحَاجَةُ, (S, Mṣb, K,) aor. ʔ; and نَجَمْتُ, (Mṣb, K,) inf. n. اِنْجَمْتُ; (Mṣb;) The want, or thing wanted, became attained, or accomplished. (S, Mṣb, K.) — نَجَمْتُ, aor. ʔ; (Mṣb;) and اِنْجَمْتُ, (S, Mṣb, K,) inf. n. اِنْجَمْتُ; (Mṣb;) He succeeded; he attained, or accomplished, his want, or wants, or the thing, or things, that he wanted. (S, Mṣb, K.) — [You say,] † مَا أَفْلَحَ فُلَانٌ وَلَا أَتَجَمُّ Such a one did not prosper, or succeed, nor attain, or accomplish, his want, or wants. (S.) — نَجَمَتْ أَمْرُهُ His affair became easy. (S, K.)

4: See 1. — اِنْجَمَتْ حَاجَتَهُ, (S,) and اِنْجَمَتْهَا لَهُ, (TA,) I accomplished for him his want. (S, TA.) اِنْجَمَ اللَّهُ حَاجَتَهُ God accomplished for him his want: (K:) or, helped him to attain, or accomplish, it. (TA.) — [So, اِنْجَمَ اللَّهُ سَعِيَهُ God made, or may God make, his work to succeed, prosper, or have a good issue or result.] — اِنْجَمَ بِهِ He, or it, overcame him. (K.) Ex. إِذَا رَمَتْ الْبَاطِلَ اِنْجَمَ بِكَ If thou seek what is vain, it will overcome thee. (A.)

5. تَنَجَّجَ الْحَاجَةُ, and اِسْتَنَجَّجَهَا, He sought, asked, or demanded, the accomplishment of the want, or thing needed, from him who had promised him; syn. تَنَجَّجَهَا. (S, K.) — اِسْتَنَجَّجَ اللَّهُ [He sought, or begged, of God, success, or the accomplishment of his want]. (A.) See an ex. voce عَمَلٌ.

6. تَنَجَّجَتْ أَحْلَامُهُ, (S, A, K,) تَنَجَّجَتْ عَلَيْهِ أَحْلَامُهُ † His dreams followed one another with truth: (S, K:) or the truth of his dreams was continuous: (ISd:) or he had consecutive true dreams. (A, L.)

10: see 5.

نَجْمٌ and نُجْمٌ, (S, Mṣb, K,) two substs., the former from نَجَمْتُ and the latter from اِنْجَمْتُ, (Mṣb,) Success; or the attainment, or accomplishment, of one's wants, (S, Mṣb,) or, of a thing. (K.) [See an ex. voce سَرَّاحٌ.]

نُجْمٌ: see نَجْمٌ.

رَأَى نُجْمًا Right counsel, advice, or opinion. (S, K.) — سَبَّرَ نُجْمًا, (S, K,) and نُجْمًا, (K,) † A vehement pace: (K:) a quick pace.

(S.) — مَكَانٌ نَجِيمٌ, and نُجْمٌ, † A near place; syn. وَشِيكٌ. (L.) — نَهَضَ نَجِيمٌ † An energetic rising, or raising of one's self. (L.) [You say,] نَهَضَ فِي هَذَا الْأَمْرِ نَهَضًا نَجِيمًا † He rose quickly to employ himself in this affair. (A.) — See مُنَجِّجٌ.

نَجَاحَةٌ Patience. (K.)

مَا نَفْسٌ نَجِيمَةٌ A patient mind. (K.) — مَا نَفْسِي عَنْهُ يَنْجِيحُهُ My mind does not patiently refrain from it. (L.)

أَمْرٌ نَاجِحٌ An easy affair. (S, K.) — See نَجِيمٌ.

مُنَجِّجٌ A man who attains, or accomplishes, his want, or wants; pl. مَنَاجِحٌ and مَنَاجِيحٌ: (S, K:) as also نُجِيحٌ. (L, K.)

مَنَاجِحٌ [a pl. of which the sing. is app. مَنَاجِحَةٌ, meaning, acc. to analogy, A cause of success, or of the attainment, or accomplishment, of one's wants, or of a thing: see an ex. voce مَبَاجِحٌ.] (A, TA, art. مَبَاجِحٌ.)

نجد

1. نَجَدَهُ, aor. ʔ, (S, L,) inf. n. نَجِدُ, (L, K,) He overcame, conquered, subdued, overpowered, prevailed over, or surpassed, him. (AO, S, L, K.) — نَجَدَ رَأْيَهُ فِي الْأُمُورِ, inf. n. نَجِدُ, He exerted his judgment in affairs. (Sh, L.) — نَجَادَةٌ, (S, M, &c.,) [aor. ʔ,] inf. n. نَجَادُ (M, L, K) and نَجْدَةٌ, (K,) or the latter is a simple subst., (M, L,) He (a man, S, L,) was, or became, courageous, (S, M, L, Mṣb, K,) and sharp, or vigorous and effective, in those affairs which others lack power or ability to accomplish: (M, L, K:) or, very valiant: or, quick in assenting to that which he was called or invited to do, whether it were good or evil. (M, L.) See also 10, and 4. — نَجَدَ, aor. ʔ, inf. n. نَجِدُ; (S, L;) or نَجَدَ, like عَنِ, inf. n. نَجِدُ; (K;) He became [overcome,] afflicted, distressed, or oppressed, by sorrow, grief, or anxiety. (S, L, K.) — نَجَدَ, aor. ʔ, (S, L,) and ʔ, which is extr., (L,) [or properly the aor. of نَجَدَ,] inf. n. نَجِدُ, (S, L,) He (a man, S) sweated, by reason of work, or of sorrow, grief, or anxiety: (S, L:) and اِنْجَدَ he (a man, TA) sweated. (K.) — نَجَدَ عَرَقًا, (K,) or عَرَقًا, (L,) He, (L,) or it, namely the body, (K,) flowed with sweat. (L, K.) — نَجِدَ, aor. ʔ, (TA,) inf. n. نَجِدُ (K) He was, or became, stupid, dull, wanting in intelligence; not penetrating, sharp, vigorous, or effective, in the performing of affairs; soft, without strength, or sturdiness, and without endurance: and weary, or fatigued. (K, TA.) — نَجِدَ He became

terrified, or frightened. (L.) — نَجَدَ, (aor. 2, L,) inf. n. نَجُودٌ, It (a thing, or an affair,) was, or became, apparent, manifest, plain, or evident. (L, K.) — نَجَدَ, aor. 2, inf. n. نَجُودٌ, It (a road) was, or became, apparent, manifest, conspicuous, or plain. (L.) — أَعْطَاهُ الْأَرْضَ بِمَا نَجَدَ مِنْهَا He gave him the land with what came forth from it. (L.)

2. نَجَدَهُ الدَّهْرُ, (inf. n. تَنْجِيدٌ, K,) Time, or habit, or fortune, tried, or proved, him, and taught him, (S, L,) and rendered him expert, or experienced, and well informed, (L,) or firm, or sound, in judgment: (K:) as also نَجَدَهُ, which is more approved. (L.) — نَجَدَ, inf. n. تَنْجِيدٌ, He ran; syn. عَدَا. (K.) — نَجَدَ, inf. n. تَنْجِيدٌ, He ornamented, or decorated, a house or tent (بيت) with the articles of furniture called نَجُودٌ, pl. of نَجْدٌ: (S, L, K:*) [and, accord. to present usage, he manufactured beds and the like, and pillows; and teased, separated, or loosened, cotton, for stuffing beds, &c., with the bow and mallet: see also نَجَادٌ].

3. نَجَدَهُ He went forth to him to fight, or combat. (A.) — نَجَدَتِ الْإِبِلُ She (a camel) vied with the other camels in abundance of milk: she yielded abundance of milk when the other camels had little. (L, K:*) — See 4.

4. انجَدَ, (S, L, Mṣb, K,) inf. n. اِنْجَادٌ; (L;) and نَجَدَ, aor. 2; (Mṣb;) and نَجَدَ, inf. n. اِنْجَادٌ; (S, L;) He aided, or assisted, another: (S, L, Mṣb, K;) he succoured him. (L.) — انجَدَهُ عَلَيْهِ He aided, or assisted, him against him. (L.) — انجَدَ الدَّعْوَةَ (S, L, K) He answered, or complied with, the call, prayer, or invitation. (L, K.) And انجَدَهُ الدَّعْوَةَ He answered, or complied with, his call, prayer, or invitation. (M, L.) — انجَدَ He was, or became, or drew, near to his family, or wife; expl. by قَرَّبَ مِنْ أَهْلِهِ. (Lḥ, ISd, K.) — انجَدتِ السَّمَاءُ The sky became clear. (K.) — انجَدَ (L, K) and تَنْجَدَ (K) He, or it, (a person, or thing, L, both said of such a thing as a mountain, TA,) became high, or lofty. (L, K.) — غَارَ وَأَنْجَدَ + He became famous in the low countries and in the high. (A.) — انجَدَ, (inf. n. اِنْجَادٌ, L,) He entered upon the country of Nejd: (S, L:) or he came to Nejd, or to high land or country: (L, K:) or he went thither: (L:) or he went forth to, or towards, it. (Lḥ, ISd, L, K.) — أَنْجَدَ مَنْ رَأَى حَضَنًا, a proverb, He enters Nejd who sees Ḥaḍan, which is the name of a mountain; i. e., in going up from El-Ghowr, or El-Ghór. (S, L.)

5. تَنْجَدَ: see 4. — He swore a big oath. (L.)

10. اسْتَنْجَدَهُ He asked, or desired, of him aid, or assistance, (S, L, K,*) and succour. (L.) —

استنجد He (a man) became strong after having been weak, (S, L, K,) or sick. (TA.) — اسْتَنْجَدَ عَلَيْهِ, (S, L,) and بِهِ, (L, TA,) He became emboldened against him, (S, L, K,) and clave to him, (L,) after having regarded him with awe, or fear. (S, L, K.) — اسْتَنْجَدَ He became courageous after having been cowardly. (A.) See also نَجَدَ.

نَجْدٌ High, or elevated, land or country: (S, L, Mṣb, K:) or hard, and rugged, and elevated, or high, table-land: only stony and rugged, or hard, elevated land, like a mountain, standing over against one and intercepting his view of what is behind it, but not very high, is thus called: (L:) pl. اِنْجَادٌ, (S, L, K,) a pl. of pauc., (TA,) and اِنْجَادٌ, (L, K,) [also a pl. of pauc.,] and نَجَادٌ and نَجُودٌ (S, L, K) and اِنْجَادَةٌ, (IAḡr, L, K;) and pl. of نَجُودٌ: (S, K;) or this is a mistake, and it is pl. of نَجَادٌ, like as أَحْمِرَةٌ is pl. of حِمَارٌ; or it is a pl. deviating from common rule. (IB, L.) You say اُعْلُ هَاتِيكَ التِّجَادَ Ascend thou these high lands; and هَذَاكَ التِّجَادَ this high land, making it singular. (L.) — نَجْدٌ, (S, L, K, &c.,) and نَجْدٌ, (K,) the latter of the dial. of Hudheyl, (Akh,) of the masc. gender, [The high land, or country;] a division of the country of the Arabs; opposed to الْغَوْرُ, [or the low country,] i. e., Tihámeh; all the high land from Tihámeh to the land of El-'Irák; (S, L;) above it are Tihámeh and El-Yemen, and below it El-'Irák and Esh-Shám; (K;) it begins, towards El-Hijáz, at Dhát-'Irk, (Mṣb, K,) and ends at Sawád of El-'Irák, and hence it is said to form no part of El-Hijáz: (Mṣb:) or it comprises all that is beyond the moat, or fosse, which Kisrà made to the Sawád of El-'Irák until one inclines to the Harrah (الْحَرَّةُ), when he is in El-Hijáz; (El-Báhilee, T, L, Mṣb;) and it extends to the east of El-Ghowr, or El-Ghór; which is all the tract of which the torrents flow westwards: Tihámeh extends from Dhát-'Irk to the distance of two days' journey beyond Mekkeh: the tract beyond this, westward, is Ghowr, or Ghór; and beyond this, southwards, is Es-Saráh, as far as the frontiers of El-Yemen: (El-Báhilee, L:) or, as the Arabs of the desert have been heard to say, the country which one enters when, journeying upwards, he leaves behind him 'Ijliz, which is above El-Karyateyn, and which he quits when he descends from the mountain-roads of Dhát-'Irk, where he enters Tihámeh, and when he meets with the stony tracts termed حَرَارٌ in Nejd, where El-Hijáz commences: (Aḡ, L:) or the high country from Batn-er-Rummeḥ to the mountain-roads of Dhát-'Irk: (ISk, L:) or the country from El-'Odheyb to Dhát-'Irk, and to El-Yemámeh, and to El-Yemen, and to the two

mountains of Teiyi, and from El-Mirbed to Wejreh: Dhát-'Irk is the beginning of Tihámeh, extending to the sea and Juddeh: El-Medeeneh is not of Tihámeh nor of Nejd, but of El-Hijáz, higher than El-Ghowr, or El-Ghór, and lower than Nejd. (IAḡr, L.) — نَجْدٌ An elevated road: (S:) or an elevated and conspicuous road. (L, K.) A road in a mountain. (L.) [Hence طَلَاعُ هَدْيَانَا, expl. below, and in art. طَلَعُ — الأَنْجَادِ النُّجْدِيَيْنِ [Kur, xc. 10] We have shown him the two ways; the way of good and that of evil: (Beyd, Jel, L:) or the two conspicuous ways: (L:) — or We have given him the two breasts; (Beyd, L;) for نَجْدٌ also signifies a woman's breast; (L, K;) the belly beneath it being like the [country called] غَوْرٌ. (TA.) — أَمَا وَنَجْدِيًّا مَا فَعَلْتَ ذَلِكَ Now, by her two breasts, didst thou not that? A form of oath of the Arabs. (MF.) — نَجْدٌ and نَجْدٌ A thing, or an affair, apparent, manifest, plain, or evident. (L.) — طَلَاعُ أَنْجَادَةٍ, and هُوَ طَلَاعُ أَنْجَادٍ — (S, L, K,) and طَلَاعُ نَجَادٍ, (L, K,) and الأَنْجَادِ, (K, art. طَلَعُ) and النِّجَادِ, (L, K,) † He is one who surmounts difficult affairs: (A:) or he is one who manages affairs thoroughly, (L, K,) and masters them: (L:) or he is a man expert in affairs, who surmounts and masters them by his knowledge and experience and excellent judgment: or, who aims at lofty things: (K, art. طَلَعُ) or he is one who rises to eminences, or to lofty things or circumstances, or to the means of attaining such things: (S:) as also طَلَاعُ الشَّنَائِيَا. (S, K, art. طَلَعُ.) See نَجْدٌ, and مُنَاجِدٌ. — نَجْدٌ, sing. of نَجُودٌ (A'Obeyd, S, L, K) and of نَجَادٌ, (L, K,) which signify The articles of household furniture and the like (متاع) with which a house or tent (بيت) is ornamented, or decorated; (A'Obeyd, S, L;) the carpets and beds or other things that are spread, and the pillows, used for that purpose: (L, K:) the cloths or stuffs used for this purpose, with which the walls are hung, and which are spread; (L;) the curtains which are hung upon the walls: (A:) and اِنْجَادٌ, pl. of نَجْدٌ, household furniture, consisting of such things as are spread, and pillows, and curtains. (L.) — نَجْدٌ A skilful, or an expert, guide of the way. (L, K.) — نَجْدٌ, (K,) or نَجْدٌ, (L,) A place in which are no trees. (L, K.) — نَجْدٌ A kind of tree resembling the شَبْرَمُ (L, K) in its colour and manner of growth and its thorns. (L.)

سَعْدٌ Sweat, (S, L, K,) by reason of work, or of sorrow, grief, or anxiety, &c. (L.) — التَّجْدَاتُ A certain sect of the Khárijees, (S, L,) of those called the Harooreeyeh; (L;) the companions, (S, K,) or followers, (L,) of Nejdeh Ibn-'Amir (S, L, K) El-Harooree (L) El-Hanafee, (S, L, K,) of the Benoo-Haneefeh; (TA;) also called التَّجْدِيَّةُ. (TA.)

نَجْدٌ: see نَجْدٌ.

نَجْدٌ and نَجْدٌ and نَجِيدٌ (S, M, L, K) and نَجْدٌ (M, L, K) A courageous man, (S, M, L, K,) sharp, or vigorous and effective, in those affairs which others lack power or ability to accomplish: (M, L, K:) or courageous and strong: (Msb:) or very valiant: or quick in assenting to that which he is called or invited to do, whether it be good or evil: (M, L:) pl. of نَجْدٌ, like as أَيْقَاطٌ is pl. of يَقْطُ; (S, L;) or this is pl. of نَجْدٌ and نَجْدٌ; (Sb, M, L;) and not of نَجِيدٌ: (M, L:) the pl. of this last is نَجْدٌ and نَجْدَةٌ. (S, L.) — النَّجِيدُ The lion: (K:) so called because of his courage. (TA.) — نَجْدٌ فِي الْحَاجَةِ A man quick in accomplishing that which is wanted, or needed. (S, L.) — نَجْدٌ and مَنَجُودٌ (L) and نَجِيدٌ (TA) and نَجْدٌ, in which last the l is perhaps inserted by poetic licence, (L,) Sweating, by reason of work, or of sorrow, grief, or anxiety, &c. (L, TA.) See also مَنَجُودٌ.

نَجْدٌ: see نَجْدٌ.

نَجْدَةٌ, a simple subst. (M, L,) Courage, (S, M, L, Msb, K,) and sharpness, or vigour and effectiveness, in those affairs which others lack power or ability to accomplish: (M, L:) or courage with steadiness, and calmness in awaiting fearlessly death, victory, or martyrdom: (Esh-Shiháb [El-Khafájee]:) or great valour: or quickness in assenting to that which one is called or invited to do, whether it be good or evil. (M, L.) — ذُو نَجْدَةٍ A man possessing valour. (S, L.) See مَنَاجِدٌ. — نَجْدَةٌ Fight; combat; battle. (L, K.) — Terror; fright. (L, K.) — Difficulty; distress; affliction; adversity: (Lh, S,* L, Msb,* K:*) pl. نَجْدَاتٌ (Msb.) Ex. لَأَقَى فُلَانٌ نَجْدَةً Such a one experienced difficulty, distress, trouble, or adversity. (Lh, S, L.) — See also a saying of Šakhr-el-Ghei, and a citation from a trad., voce رَسُلٌ. — نَجْدَةٌ Aid; assistance. (Msb.) — هُوَ ابْنٌ نَجْدَتَيْهَا † He is ignorant thereof: contr. of هُوَ ابْنٌ بَجْدَتَيْهَا. By نجدة is meant an allusion to Nejdeh El-Harooree. (A.) See نَجْدٌ.

نَجْدَةٌ, with kesr, Trial, or affliction, (بَلَاءٌ) [experienced] in wars. (Esh-Shiháb [El-Khafájee] and TA.)

نَجْدِيَّةٌ: see نَجْدٌ.

نَجَادٌ The suspensory cords or strings of a sword: (S, K:) or the part thereof that lies upon the shoulder. (L.) — طَوِيلُ النَّجَادِ [lit., Having long suspensory cords or strings to his sword,]

means † a man of tall stature: for when a man is tall his نَجَادٌ must be long. (L.)

نَجُودٌ, applied to a she-ass, and to a she-camel, Long-necked: (L, K:) or, so applied, (K,) or specially to a she-ass, (L,) or to a wild she-ass, (S,) that does not become pregnant: (S, L, K:) but Sh says, that this meaning is disapproved; and that the correct meaning is tall, applied to a she-ass: (L:) or tall; overpeering: (S, L:) or high and great: from نَجْدٌ [signifying "high or elevated land"]: (As, L:) pl. نَجْدٌ. (S, L, K.) — Also, applied to a she-camel, Sharp; spirited; vigorous: (L, K:) a correct meaning thus applied: (Sh:) or strong: (R:) one that precedes, or outgoes, others: (L, K:) or strong in spirit: (L:) pl. as above. (K.) — Also, so applied, Abounding with milk: (L, K:) and, that vies with the other camels in abundance of milk, (L, K,) and surpasses them therein, (L,) or yields abundance when they have little: (K:) [but for إِذَا غَزَزْنَ, in the copies of the K in my hands, meaning "when they yield abundance of milk," I read إِذَا غَزَزْنَ:] pl. as above. (K.) — Also, so applied, That lies down upon a high, or elevated, place: (K:) or that will not lie down save upon high ground: (L:) pl. as above. (K.) — Also, An intelligent woman; sharp, or quick, in intellect: (K:) possessing judgment; as though she exerted her judgment in affairs: a strange meaning in which the word is used in a trad.: (Sh, L:) pl. as above. (K.) — See مَنَجُودٌ, and مَنَاجِدٌ. — نَجُودٌ One who works in shaking and spreading and stuffing and arranging [those articles of household furniture which are called] نَجُودٌ [pl. of نَجْدٌ]. (M, L.) See also نَجَادٌ.

نَجِيدٌ: see نَجْدٌ, and مَنَجُودٌ.

نَجَادٌ One who manufactures (يُعَالِجُ) beds and the like, and pillows; and sews them: (S, L, K:) [and, accord. to present usage, who teases, separates, or loosens, cotton, for stuffing beds &c., with the bow and mallet: as also مُنَجِّدٌ:] one who ornaments, or decorates, houses, and beds and the like, and carpets. (AHeyth, L.) See also نَجُودٌ.

نَاجِدٌ and مَنَجُودٌ Stupid, dull, wanting in intelligence; not penetrating, sharp, vigorous, or effective, in the performing of affairs; soft, without strength, or sturdiness, and without endurance: and weary, or fatigued. (TA.) — See نَجْدٌ.

نَوَاجِدٌ, sing. of نَوَاجِدٌ (L,) which signifies Streaks of fat (L, K) upon the shoulders of a camel: occurring in a trad.: so called because of their elevation. (L.)

نَاجُودٌ Wine: (As, L, K:) or excellent wine: or the first wine that comes forth when the clay is removed from the mouth of the jar: (As, L:)

of the masc. gender. (L.) — A wine-vessel: (K:) any vessel into which wine is put, (A'Obeyd, S, K,*) such as a بَاطِيَةٌ, (L,) or a جَفْنَةٌ &c.: (A'Obeyd, S, L:) or a wine-cup, or a cup of wine; syn. كَأْسٌ: (L:) or a vessel in which wine is cleared; (A;) a clarifier, or strainer for wine; syn. رَاوُوقٌ; (Lth, L;) which last is the meaning that most assign to the word. (TA.) — Saffron. (As, L, K.) — Blood. (As, L, K.)

مِنَجِدٌ A small mountain (K, [in the CK, for مَنَجِيلٌ is put حَبِيلٌ,]) overlooking a valley. (TA.) — مَنَجِدٌ A kind of ornament, (L, K,) worn by women, (L,) adorned with gems, or jewels, (L, K,) one over another: (L:) a necklace of pearls and gold, or of cloves, a span in breadth, extending from the neck to the part beneath the breasts, and lying upon the place of the نَجَادٌ; (L, K;) i. e. of the نَجَادٌ of a man's sword: from نَجْدَ الْبَيْتِ: (L:) pl. مَنَاجِدٌ. (L, K.)

مَنَجِدَةٌ A light staff or stick with which a beast of carriage is urged on. (K.) — A stick, or wooden instrument, with which wool is teased, or separated, i. q. مَنْدَفٌ (?) (TA,) and with which the حَقِيْبَةُ of a camel's saddle is stuffed. (K, TA.)

مَنَاجِدٌ A man who aids, or assists, much or well. (Lh, L.)

مَنَجُودٌ Overcome; conquered; subdued; overpowered: and fatigued. (L.) — مَنَجُودٌ and نَجِيدٌ (and نَجُودٌ applied to a female, R,) Afflicted, distressed, or oppressed, by sorrow, grief or anxiety. (S, L, K.) See also نَجْدٌ. — مَنَجُودٌ In a state of perishing or destruction. (L, K.) — See نَاجِدٌ.

مُنَجِّدٌ, as also مُنَجِّدٌ, (S, L,) which latter is the more approved, (L,) A man tried and strengthened by experience; expert, or experienced; (S, L, K;) who has had experience in affairs, and has estimated and understood them, and become well informed. (L.)

نَجَادٌ: see مَنَجِدٌ.

مَنَاجِدٌ A fighter; a combatant. (S, L, K.) — An aider; an assistant; (K;) [and so, app., نَجْدٌ and نَجْدَةٌ and نَجُودٌ, mentioned in the A].

نجد

1. نَجْدَةٌ, aor. ٤, (TK,) [or ٤, accord. to the rule of the K,] inf. n. نَجْدٌ, (L, K,) He bit him, or it, (L, K,) with the نَاجِدٌ, which is the tooth next behind the canine tooth: [but see this word:] (L:) or, with the نَوَاجِدِ. — نَجْدَةٌ (inf. n. نَجْدٌ, TK,) † He importuned him in asking: نَجْدٌ signifies also vehement speaking. (K.)

2. نَجْدَةٌ † It (experience) strengthened him:

(A:) or tried and strengthened him. (S, L.) Suheyym Ibn-Wetheel says,

• وَنَجَّدَنِي مَدَاوِرَةَ الشُّوونِ •
[And the applying myself to the management of affairs has tried and strengthened me]. (S, L.) See S, in art. دور. And see نَجَّد.

نَجِدُ sing. of نَوَاجِدُ, which signifies The furthest of the أَضْرَاسُ [or molar teeth], (S, A, L, Mṣb, K,) of a man; (S, Mṣb;) which are four in number, (S, L, Mṣb, K,) next after the أَرْحَمَ; (L;) also called أَضْرَاسُ الْحَلِيمِ, [or the teeth of puberty, and أَضْرَاسُ الْعَقْلِ, or the wisdom-teeth,] (S, Mgh, L, Mṣb,) because they grow after the attaining to puberty, and the completion of the intellectual faculties: (S, L, Mṣb;) or all the اَضْرَاسُ [or molar-teeth]: or the teeth next behind the canine teeth: (L, Mṣb, K:) altogether four in number: (L, Mṣb:) or the canine teeth: (L, Mṣb, K:) which last, accord. to Th, (L, Mṣb,) or the last but one, accord. to IATH, (L,) is the signification meant in the trad. (respecting Moḥammad, L.) ضَحِكَ [He laughed so that his نَوَاجِدُ appeared]; (L, Mṣb;) because Moḥammad's utmost laugh was slight; or this is a hyperbolic expression, not meant to be literally understood; for the signification of نَوَاجِدُ most commonly obtaining is the first of those given above: (L:) the phrase also signifies he laughed violently, or immoderately: (S, L:) the term نَوَاجِدُ is also sometimes used in relation to the horse, (S, L,) or a solid-hoofed animal, as well as man; (Bári', Mṣb;) and they are [termed] the اَنْيَابُ in a soft-footed animal such as the camel; and the سَوَالِغُ in a cloven-hoofed animal. (S, L.) See also سَبَّ. — سَبَّ عَضُوا عَلَيْهَا بِالنَّوَاغِدِ. — سَبَّ اَبْدَى. † They held her fast, as one holds fast in biting with all his grinders. (L, from a trad.) — اَبْدَى نَاجِدُهُ † He was immoderate in his laughter: and, in his anger. (A.) — عَصَّ عَلَى نَاجِدِهِ † He attained to the age of puberty; or of manly vigour; or of firmness, or soundness, of judgment: (A, L, K:*) and he became patient, and firm, vigorous, or hardy, in the management of affairs. (L.) — بَلَغَ فِي الْعِلْمِ وَغَيْرِهِ بِنَاجِدِهِ. — He made his knowledge, &c., sound, or firm. (A.) — بَدَتْ نَوَاجِدُهُ His نَوَاجِدُ appeared by reason of anger or of laughter. (L.)

مُنَجَّدٌ † A man (S, L) tried and strengthened by experience; expert, or experienced: (T, S, L, K:) or (so in the L; in the K, and) who has experienced probations, trials, or calamities, (Lh, L, K,) and thus become a vigorous manager of affairs. (TA.) See also مَنَّجِدٌ.

مَنَّجِدٌ [Moles]: used as pl. of جَنَّدٌ, (L, K,) and of خَلْدٌ. (L, K, &c., art. خلد.)

نجر

نَجَرَ, (S, A, Mṣb,) aor. نَجَرُ, (S, Mṣb,) inf. n. نَجْرٌ, (S, A, Mṣb, K,) He worked wood as a carpenter; cut or hewed it; formed or fashioned it by cutting; cut it out; hewed it out; shaped it out; syn. نَحَتَ; (Lth, S, A, K;) or, as some say, قَطَعَ. (TA.) = نَجَرْتُ, (TA,) [aor. as above, accord. to the rule of the K,] inf. n. نَجْرٌ, (K,) She (a woman) made, or prepared, the kind of food called نَجِيرَةٌ, (K, TA,) for her children, and her pastors. (TA.)

نَجْرٌ † The shape, or form, of a man [or beast]; his appearance, or external state or condition: (TA:) † species; distinctive quality or property; syn. نَوْنٌ; as also نَجَارٌ and نَجَارٌ: (S, TA:) † nature; natural or native disposition or temper or other quality or property; (A, TA:) of a man [&c.]; as also نَجَارٌ or نَجَارٌ: (A [in my copy of the A written erroneously نَجَار:]) his place of growth; as also نَجَارٌ: (A:) origin; syn. أَصْلٌ; as also نَجَارٌ and نَجَارٌ: (S, K:*) grounds of pretension to respect; rank or quality, nobility, honourableness, or estimableness; syn. حَسَبٌ; (S, TA:) as also نَجَارٌ (S, Mṣb, TA) and نَجَارٌ: (S, TA:) generosity of mind or spirit (A.) It is said in the prov.,

• كُلُّ نَجَارٍ إِبِلٍ نَجَارَهَا •
• وَنَارٌ إِبِلٍ الْعَالَمِينَ نَارَهَا •

Every species of camels is their species: (S:) or every origin &c.: (K:) [and every mark of the camels of the various peoples of the world is their mark: (the latter hemistich is omitted in the S, K, but inserted in the TA:)] the camels here mentioned by the poet were stolen from among a variety of camels, and comprised every species [with every mark]. (TA.) The proverb is applied to him who confounds things; (S;) and means, he has in him every sort of disposition, and has no opinion in which he is settled. (A'Obeyd, S, K.) [See Freytag's Arab. Prov., ii. 317. See also نَار.]

نَجْرَانٌ The piece of wood in which is the foot of a door: (K:) or the piece of wood upon which the foot of a door turns: (S:) or the foot of a door, upon which it turns: (A:) or the دَرَوْنَدُ [a Persian word signifying a bolt, and a hook,] of a door. (IAḡr, TA.) [Chald. ܢܝܪܝܢ vectis, pessulus: (Golius:) which suggests that the original signification may be that assigned by IAḡr: but the first and second and third are alone agreeable with the following verse.] AO, cites this ex.:

• صَبَبْتُ الْمَاءَ فِي النَّجْرَانِ حَتَّى •
• تَرَكْتُ الْبَابَ نَيْسَ لَهُ صَرِيرٌ •

[I poured water into, or upon, the نَجْرَانِ, so that I made the door to have no creaking]. (S.)

نَجَارٌ and نَجَارٌ: see نَجْرٌ, throughout.
نَجَارَةٌ [Cuttings, chips, parings, shavings, or the like, of wood;] what is cut, or hewn, (K, TA,) from wood, (TA,) when it is worked by the carpenter. (TA.)

نِجَارَةٌ The art of carpentry. (Mṣb, K.)

نَجِيرَةٌ Milk mixed with flour: or with clarified butter: (K:) or, accord. to Abu-l-Ghamr El-Kilábee, fresh milk to which clarified butter is added. (S.) See حَوِيرَةٌ.

نَجَارٌ A carpenter. (S, A, Mṣb, K.)

أَنْجَرٌ The anchor of a ship, (A, K,) composed of pieces of wood, (K, TA,) which are put with their heads in contrary directions, and the middles of which are bound together in one place, after which, (TA,) molten lead is poured between them, so that they become like a rock; (K, TA;) the heads of the pieces of wood project, and to these are tied ropes; then it is lowered in the water, (TA,) and when it becomes fast, the ship becomes fast: (K, TA:) it is a Persian word, (TA,) arabicized, from نَنْكُرٌ: (K, TA:) [or from the Greek ἀγκυρα:] accord. to the T, a word of the dial. of El-'Iráq. (TA.) You say هُوَ أَثْقَلُ مِنْ أَنْجِيرٍ He is heavier than an anchor. (A.)

• إِنْجَارٌ: see إِنْجَارٌ.

مَنْجُورٌ Wood worked, cut, hewed, formed, or fashioned by the carpenter. (A.)

نجر

1. نَجَزٌ, aor. نَجَزُ, (S, K,) inf. n. نَجْزٌ; (S;) and نَجَزٌ, aor. نَجَزُ, (K,) inf. n. نَجْزٌ; (TK;) It (a thing, S, TA,) came to an end; came to nought; perished, passed away: (S, K, TA:) in these senses, the former is the more chaste, and has been so generally used that the latter has been said to be not allowable; but both have been heard. (TA.) It (a speech or discourse) finished, (K, TA,) and became complete. (TA.) He (a man) died: (S:) occurring in a verse of En-Nábigah Edh-Dhubyánee: as related by J, نَجَزَ; but as related by A'Obeyd, نَجَزَ. (TA.) = نَجَزَ الْوَعْدُ, (A, Mgh, Mṣb, K,) aor. نَجَزَ, (Mṣb, K,) inf. n. نَجْزٌ; (Mṣb;) and نَجَزَ, aor. نَجَزَ, (K;) inf. n. نَجْزٌ; (TK;) The promise came to pass, and was accomplished: (A, Mgh:) or the promise was prompt, or quick, in taking effect: (Mṣb:) or the thing promised (TK) came, arrived, or became present: (K, TA:) in this sense, the former is the more chaste; but both have been heard. (TA.) = نَجَزَ is also trans.: see 4, in four places.

2: see 4.

3. ناجزه (Mgh,) or ناجزه القتال (A,) inf. n. **مُناجزة** (S, A, Mgh, K,) *He fought him*: (K:) or *he went, or came, out, or forth, in the field, to fight him*, (S, Mgh, Mṣb,) and *fought him*: (S, Mgh:) or *he (a horseman) went, or came, out, or forth, into the field, to fight him*, (another horseman,) and *they strove together until each of them slew the other, or until one of them was slain*: (TA:) and **تَنَجَّرُ** signifies the same as **مُناجزة**: (K:) you say, **تَنَجَّرَ القَوْمُ**, meaning, *The people contended together in the mutual shedding of blood*; as though they hastened in doing so. (TA.) [Hence the saying,] **إِنْ رُمْتَ الْمُعَاذَةَ فَقَبْلِ الْمُتَاجِرَةِ** [If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting]: (A:) or **الْمُتَاجِرَةِ قَبْلَ الْمُعَاذَةِ** (S, K) [the reciprocal prevention of fighting, and] the making of peace, [should be] before the striving together, (المُعَاذَةُ) as in the CK,) or hastening, (المُعَاذَةُ) as in some copies of the K and in the TA, and, accord. to the latter, (المُسَارَعَةُ) in fighting: (K, TA:) a proverb: (S, TA:) relating to the prudence of him who hastens to flee from him whom he has not power to withstand: (K:) or applied to him who seeks peace after fighting. (A'Obeyd, K.) — Also, *He contended with him in an altercation; disputed with him; litigated with him*. (TA.)

4. **إِنجَزَ حاجته** (K,) inf. n. **إِنجَاز**; (TA;) and **تَنَجَّرَ** (ISk, S, K,) aor. 2, inf. n. **تَنَجَّرُ** (ISk, S) and **تَنَجَّرَ**, or this is a subst. in the sense of **إِنجَاز**, like **عَطَا** in that of **إِعْطَا**; (Har, p. 326;) *He accomplished his want*: (ISk, S, K:) and **تَنَجَّرْتُ** **حَاجَتَهُ** *I accomplished for him his want*. (A.) — **انجز الوعد** (A, Mgh, CK,) and **تَنَجَّرَ** (S,) *He fulfilled, or performed, the promise*: (S,* A,* Mgh, CK:) or *he made the promise to be prompt, or quick, in taking effect*. (Mṣb.) You say also, **انجز على الوعد** *He fulfilled to me the promise*; (K, accord. to the TA;) as also **تَنَجَّرَ** (TA:) and **تَنَجَّرْتُ** **بِهِ** *I made it to be prompt, or quick in taking effect to him*. (Mṣb.) [Hence the saying,] **أَنْجَزَ حُرْمًا وَعَدَ** (S, K) *An ingenuous man fulfils what he promises*: a proverb: (TA:) alluding to the fulfilment of a promise: and sometimes, to the asking, or demanding, the fulfilment thereof: El-Hārith the son of 'Amr said to Şakhr the son of Nahshal, "Shall I guide thee to booty and one fifth of it be for me?" and he answered, "Yes:" so he guided him to some people from El-Yemen, and Şakhr made a sudden attack upon them, and engaged with them in conflict, and overcame, and obtained booty; and when he turned back, El-Hārith said to him the above words, and Şakhr fulfilled his promise to him. (K.) — **انجز على القتل** *He hastened and completed, or made certain, the slaughter of the slain man*; i. q. **أَجْبَزَ عَلَيْهِ**. (Abu-l-Mikdām Es-Sulamee and K.)

5: see 10, in five places.

6: see 3.

10. **استنجز حاجته**, and **تنجزها**, *He sought, or asked, or demanded, the accomplishment of his want, from him who had promised him*; (Mṣb;) syn. **استنجز الوعد** (S, K.) And **استنجزها**, and **تنجزها** (Mgh,) or **العدة** (K,) *He sought, or asked, or demanded, the fulfilment of the promise*: (Mgh, K:) and **تنجزه** **العدة** *he asked of him the fulfilment of the promise*. (TA.) Hence, **تنجز البرأت** *The demanding and receiving of immunities*. (Mgh.) You say also, **استنجزت منه كتابا**, and **تنجزته**, [app. meaning, *I sought, or asked, or demanded, of him the finishing, or completion, of a writing, or letter, or book*.] (A.)

أنت على and **تنجز** are syn. You say, **أنت على** **تنجز حاجتك**, and **تنجز حاجتك**, *Thou art on the point of accomplishing thy want*. (S, K.)

تنجز: see **تنجز**.

تنجز: see **تنجز**, in three places.

لأنجزن نجزتك *A recompense*. You say, **لأنجزن نجزتك** *I will assuredly pay thy recompense*. (TA.)

انجز *Coming to an end; coming to nought; perishing; passing away*. (TA.) — [Complete: accomplished.] — A promise that has been fulfilled; as also **تنجز**: (TA:) or *that has come to pass, and is accomplished*. (A, Mgh.) — **Present; ready**; (S, Mṣb, K, TA;) as also **تنجز**: (K:) and **تنجز** both, *promptly, or quickly, done, or given*. (TA.) You say, **بعتة نجزا**, *done, or given*. (TA.) You say, **بعتة نجزا** (S, A, Mgh, Mṣb) [*I sold it, or I sold to him,*] *present, or ready, [merchandise,] for present, or ready, [money,]* (TA,) like **بيد** **يدنا**, **تعيلا بتعييل** (S,) i. e., **تعيلا بتعييل**, (S, A, Mgh, Mṣb,) i. e., **تعيلا بتعييل**.

And **لا يباع غائب بنجز**, meaning, *A debt to be paid at a future time shall not be sold for ready money*. (Mgh.) And **انجز بنجز** is a proverb, [meaning *Ready merchandise with ready money*,] like **عاجل بعاجل**, and **يد بيد**. (TA.) It is said in a trad., **بيعوا حاضرًا بنجز** [*Sell ye present merchandise for ready money*]. (S.) And a poet (Abeed Ibn-El-Abras, TA, art. **كلا**), says,

وَإِذَا تَبَايَعْتَ الْهُمُ

مُرْفَاتَهَا كَالِ وَنَاجِزِ

(S, TA, ubi supra;) [And when griefs attend thee, know that] *they are, some, debts to be payed at future periods, and some, payments in ready money*. (TA, ubi supra.) The saying [of 'Abd-Allah Ibn-'Amir El-Kurashee, owner of a horse named Esh-Shamoos, (TA, art. **شموس**)]

جَرَى الشَّمُوسِ نَاجِزًا بِنَاجِزِ

[app. meaning, *Quickly as the running of Esh-Shamoos; ready with ready, or prompt with prompt*;] is explained by IAar, as meaning, *Thou hast given an evil recompense and I have recompensed thee in like manner*: or, as he says in one place, this is said when one does a thing and thou dost the like thereof; he not being able to go beyond thee in word or in deed. (TA.) [Respecting this saying, Freytag says, in his Arab. Prov., i. 305, (where, for **ناجزا** we find **ناجز**), that it applies to him who is equal to the execution of the things which he undertakes, as well good as bad: and that **جرى** is to be supplied before **جرى**.]

نجس

1. **نجس**, aor. 2; (S, Mṣb, K;) and **نجس**, aor. 2; (Mṣb;) and **نجس**, aor. 2, (K,) accord. to some, but the books of good repute are silent respecting this last; (Mṣb;) inf. n. **نجس** (S, Mṣb, TA,) of the first; (Mṣb;) and **نجاسة** (TA,) or this last is a simple subst. [as the verb **نجس** to which by rule it should belong is not of good authority]; (Mṣb;) *It was, or became, unclean, dirty, filthy, or impure*; (Mṣb;) [i. e.,] *contr. of طهر*, or **طهر**: (Mṣb, K:*) **نجاسة** is of two kinds; one kind is perceived by sense; and one kind is perceived by the mind; of which latter kind is that which is attributed, in the Kur, ix. 28, to those who assert God to have associates: (Er-Rāghib, B:) but in this latter sense, it is said by Z, to be tropical. (TA.) [See also **نجاسة** below.] You also say, (of a garment, A, Mṣb,) **تنجس**, meaning, *It was, or became, rendered unclean, dirty, filthy, or impure*. (A, Mṣb, K.) = **نجس**, [app. an inf. n. of which the verb is **نجس**,] *The making a child's عودة* [or amulet, of any of the kinds described below, voce **تنجيس**]. (TA.)

2. **تنجيس** (S, A, Mṣb, K,) inf. n. **تنجيس**, (TA,) *He rendered him, or it, unclean, dirty, filthy, or impure*; (A, Mṣb, K;) and **انجسه** signifies the same. (S, A, K.) El-Ḥasan said of a man who married a woman with whom he had committed fornication, **هو أنجسها** **فهو أحق بها** [*He defiled her, therefore he is most worthy of her*]. (A, TA:*) — **نجسته الذنوب** [*Sins, or crimes, defiled him*]. (A, TA.) = **نجس له**, and **نجسه**, *He charmed him; or fortified him by a charm or an amulet* [of any of the kinds described below, voce **تنجيس**, q.v.]; syn. **عوده**. (TA.)

4: see 2, in two places.

5. **تنجس**: see **نجس**. = *He did a deed whereby to become free from uncleanness, dirt, filth, or impurity*; (K;) like as you say **تأمر** and **تخرج** and **تحتت**, meaning, *he did a deed whereby to become free from crime, sin, &c.* (TA.)

نجس : }
 نجس : } see نجس .
 نجس : }
 نجس : }

نجس and نجس (S, A, O, Mṣb, K) and نجس and نجس and نجس (A, O, K) Unclean, dirty, filthy, or impure: (A, Mṣb, K:) the last of these is only used when the word is preceded or followed by رجس: (ISd:) or only when it is preceded by رجس: (Fr, S,* and Har in the Durrat-el-Ghowwās:) but this remark correctly applies only to the greater number of instances: (M, F:) the second of the above five forms is an inf. n. used as an epithet; (A, Mṣb;) and is [therefore] used as sing. and dual. and pl. and masc. and fem., without variation: (TA:) [and the first and last are also used as pls., as will be seen below; but when so used, I suppose قَوْم or some other coll. gen. n. to be understood:] the pl. [of every one of the other forms] is انجاس (A, Mṣb, TA) and [of the fourth and fifth, and perhaps of the first and third also, though I do not remember similar instances,] نجسة: (TA.) [See also نجاسة, below.] نجس and نجس [&c.], applied to a man, signify Unclean, &c., [both properly and tropically]. (TA.) [The two following examples are said in the A to be tropical.] النّاسُ اُجْناسٌ وَاكْثَرُهُمْ اُنْجاسٌ [Men are of several kinds, and most of them are unclean.] (A, TA.) And اِنْتِجاسٌ [Verily the associaters of others with God are but unclean], said in the Kur, [ix. 28,] (S, A, TA,) or نجس, or نجس, accord. to certain readers. (TA.) = Also, all the above forms, A man having an incurable disease. (TA.) — See also نجس.

نجس : see منجس .

نجاس : see تنجيس .

نجس : see نجس .

نجاسة : see 1: Uncleaness, dirtiness, filthiness, or impurity. (Mṣb.) — In the conventional language of the law, A particular uncleaness, of such a kind as renders prayer invalid; as urine, and blood, and wine. (Mṣb.)

نجس and نجس (S, A, K) and نجس (TA) An incurable disease: (S, K, TA:) or a disease that baffles the منجسون. (A.) See منجس.

انجس [More, and most, unclean, dirty, filthy, or impure]. You say, لا ترى انجس من الكافر, [Thou wilt not see any one more unclean than the unbeliever]. (A, TA.)

تنجيس The name of a thing, either something unclean, or bones of the dead, or a menstruous rag, which used to be hung upon him for whom there was a fear of the jinn's, or genii's, being attached to him: (K:) or the hanging of some such thing upon such a person, as a child or any other; for they used to say that the jinn would not approach those things: (TA:) or a thing which the Arabs used to do, as an amulet, to drive away thereby the [evil] eye: (S:) منجسة also is the name of a kind of amulet: (IAḡr:) and نجاس is syn. with تعويد; [by which may be meant either that it signifies an amulet, or that it is a quasi-inf. n. of 2; for it is said that] it is app. a subst. from نجس له, or نجسه, as signifying عوده. (IAḡr.) See also 2.

منجس One who hangs, upon him for whom there is fear, unclean things, such as bones of the dead, and the like, to drive away the jinn, or genii; because these beings shun such things; (S,* A, TA:) one who fortifies by charms or amulets [of the kinds above mentioned]; syn. معود: (K:) pl. منجسون: (A:) and نجس [a pl. of which the sing. is not mentioned] is syn. with معودون. (IAḡr.) = Also, A little piece of skin that is put upon the notch [which is the place] of the bow-string. (TA.)

منجسة : see تنجيس .

نجش

1. نجش, aor. 2, (S, Mṣb,) inf. n. نجش (S, Mṣb, K,) He concealed himself. (Mṣb.) = [And hence, He pursued game, or objects of the chase: (see ناخش:) or] he roused game, or objects of the chase, (S, Mgh, K,) and scared them from place to place. (TA.) You say also, نجشوا عليه الصيد, meaning, They scared the chase, or game, towards him, and drove and collected it to him. (TA.) — He searched after a thing, and roused it. (Sh, A'Obeyd, K.) This, accord. to Sh, is the primary signification: [but accord. to Fei, the primary signification is the first given above:] and hence the saying in a trad., لا تطلع الشمس حتى تنجسها ثلثمائة وستون ملكاً The sun does not rise until three hundred and sixty angels rouse it. (TA.) — He drew forth, educed, or elicited. (K.) — He collected together (S, K) camels [&c.] after a state of dispersion. (S.) — He drove vehemently. (TA.) = نجش, aor. 2, (Mṣb, TA,) inf. n. نجش (S, A, Mgh, Mṣb, K) and نجش, [which is the form generally used by the professors of practical law,] (Ish, Mgh, Sgh, TA,) or this is a simple subst., (Mṣb,) He demanded the sale of an article of merchandise for more than its price, (A, Mgh, Mṣb,) not meaning to purchase it, (Mgh, Mṣb,) in order that another

might see him and fall into the snare thus laid for him: and in like manner it is used with respect to marriage, [i. e., with respect to dowers,] and other things: (A, Mgh, Mṣb:) and the doing thus is forbidden: (Mgh:) it is from نجش signifying “he roused” game: (Mgh:) or from the same verb signifying “he concealed himself;” because he who does so conceals his intention: (Mṣb:) or he augmented the price of an article of merchandise, not desiring to purchase it, but in order that another might hear him and augment in the same manner: (A'Obeyd, L:) or he outbade in a sale, in order that another might fall into a snare, he himself not wanting the thing: (S:) or he augmented the price of an article of merchandise, or praised it, in order that another might see that, and be deceived by him: (Ibráheem El-Harbee:) or he praised an article of merchandise belonging to another in order that he might sell it, or dispraised it in order that it might not be easy for him to sell it: (ISh:) or he concurred with a man desiring to sell a thing, by praising him: (Abu-l-Khattáb, K:) or he bargained with a man desiring to sell a thing, offering him a large price, in order that another might see him and fall into a snare: or he scared people from one thing to another: (K:) also, he praised a thing; or praised it exceedingly, or for that which was not in it, or excessively and falsely; syn. مدح شيئاً and أطراه: and he invented, or forged, a lie. (TA.) It is said in a trad., لا تنجشوا (S, Mgh, Mṣb,) i. e., Ye shall not practise نجش, or نجش: (Mgh, Mṣb:) or نجش signifies the bidding one against another, successively increasing their offers, in a sale, or other case; (K:) for it sometimes signifies the doing so in the case of a dowry, in order that the doing so may be heard, and the amount may consequently be augmented: (TA:) and Sh mentions, with respect to تنجش, on the authority of Aboo-Sa'eed, another thing, which is allowable, namely, [that it signifies the conspiring to promote the marriage of] the woman who has been married and divorced time after time; and [the sale of] the article of merchandise that has been bought time after time and then sold. (TA.)

6: see 1, last part.

نجش, said to be a subst. from نجش: see 1.

نجوش : }
 نجيش : } see ناخش .

التجاشي = ناخش : see نجاشي and نجاشي (S, Mgh, K,) the form preferred by El-Farábee, (Mgh,) and التجاشي (Mgh, Mṣb, K,) which is the more common, (Mṣb,) but the former is the more chaste, (Sgh, K,) and [التجاشي and التجاشي] with kesr to the ن, which is said to be the more chaste, (K,) and is preferred by Th, (TA,) but teshdeed of the ج is a mistake, (Mgh, MF,) The

name of the King of the Abyssinians; (IDrd, §;) like as one says كِسْرَى and قَيْصَرٌ; an Abyssinian word: (IDrd:) or a certain King of the Abyssinians, whose name was أَصْحَمَةُ; (Mgh, Mṣb, K;) [as is commonly said; but authors differ respecting his name;] and IKt says, that النجاشي is in Coptic اصحمة, meaning "a gift:" (TA:) or originally the proper name of an individual, and afterwards a common title. (MF.)

نَجَّاشٍ: see نَاجِشٌ, in four places.

نَجَّاشِيٌّ: see نَاجِشٌ, in two places.

نَاجِشٌ A pursuer, or capturer, or insnarer, of game, or objects of the chase; (Mṣb;) as also نَجِيشٌ and نَجَّاشٌ; (Ibn-'Abbád, K;) because he conceals himself: (Mṣb:) or [نَاجِشٌ and نَجَّاشٌ and نَجُوشٌ signify one who rouses the game, or objects of the chase; (Az, TA;) and so مَنْجِشٌ and مَنْجَّاشٌ: (L:) or نَاجِشٌ and نَجَّاشِيٌّ (Akh, K) [and نَجَّاشِيٌّ accord. to some copies of the K] and مَنْجَّاشٌ (Az, K) one who rouses them in order that they may pass by the pursuer, or capturer, or insnarer, thereof: (Akh, Az, K:) or نَاجِشٌ signifies one who scares them towards him, and drives and collects them to him: (S, A, TA:) and نَجَّاشٌ one who drives vehemently; (TA;) or one who urges camels; (A;) or who collects them after a state of dispersion: (S:) and نَجَّاشِيٌّ [with tesheed to the ج as well as to the ي,] one who drives, or urges, travelling-camels and other beasts of carriage, in the market-place, to elicit their qualities of pace: (AA, TA:) and this last also signifies [absolutely] one who draws forth, or elicits, a thing. (A'Obeyd, TA.) = Also, One who practises نَجِشٌ, or نَجِشٌ, in an affair of buying and selling: (Mṣb, TA:*) [see 1:] and نَجَّاشٌ one who does so much, or often. (Mṣb.)

مَنْجِشٌ: } see نَاجِشٌ; the latter, in two
مَنْجَّاشٌ: } places.

قَوْلٌ مَنجُوشٌ A saying drawn forth, or elicited: (TA:) and a forged saying, in which is falsehood. (IAḡr, TA.)

نجص

أَجْصٌ: see art. أَجْصٌ.

[نجع, &c.]

See Supplement.]

نح

1. نَحَّ, aor. ٢, inf. n. نَحِّحُ, He (a man) reiterated a sound, or made it to reciprocate, (تَرَدَّدَ) in his inside: (S, L:) or his voice was reiterated,

or made to reciprocate, (تَرَدَّدَ) in his inside; as also نَحَّحُ and تَنَحَّحُ: (K:) [each of these verbs, of which the last seems to be the most common, signifies, as is implied in the L &c., and accord. to present usage, he made a reiterated humming in his throat, like a slight coughing, or, as some say, more violent than coughing; as is often done by a niggard when he is asked for a thing:] التَّنَحُّحُ is well known, (S,) and التَّحْنُحَةُ is like it; (Lth, S;) it is [the making a sound, or sounds, in the throat,] slighter than coughing; and is the pretence of the niggard: (Lth:) or it is more violent than coughing; as also التَّحِيحُ. (L.) See also حَرَّةٌ. — [Hence, from the sound employed,] نَحَّ, aor. ٢, He incited, or urged on, a camel. (K.)

R. Q. 1. See نَحَّ. — نَحَّحَهُ He repulsed him (namely an asker, or a beggar, L) in a foul, or an abominable, manner. (L, K.)

R. Q. 2: see نَحَّ.

نَحَّاحَةٌ Niggardliness; avarice. (K.) — Also, contr., Liberality; bounty; munificence; generosity. (K.)

شَحِيحٌ نَحِيحٌ [Very niggardly, or avaricious]: the latter word is an imitative sequent: (S, K:) or it is a corroborative syn. of the former: (MF:) as though meaning one who when asked for something, disliking to give it, has recourse to a pretence, and makes a reiterated breathing [or humming in his throat] as a feint to hide his unwillingness. (L.) [See also نَحَّاحَةٌ.]

نَحَّاحَةٌ: see نَحَّاحَةٌ.

نَحَّاحَةٌ Niggardly, or avaricious, men: base, ungenerous, mean, or sordid, men, who make a reiterated humming in the throat (يَتَنَحَّحُونَ) when they are asked for something: (A:) pl. of نَحَّاحٌ: or a pl. having no sing. (TA.) [See also نَحِّحُ.]

نحب

1. نَحَبٌ, aor. ٢, inf. n. نَحِبٌ; (S, A, K;) and نَحَبٌ, inf. n. تَنَحَّبٌ; (A;) He vowed; made a vow; (S, K;) put himself under an obligation to do a thing. (A.) — نَحَبٌ, aor. ٢, inf. n. نَحِبٌ, He laid a bet, or wager; betted, or wagered. (K.) [The explanation of the inf. n. by مُرَاهَنَةٌ in the K, seems to imply that it is the same as نَحَبٌ; but this appears to be doubtful.] = نَحَبٌ, aor. ٢, (S, Mṣb,) or ٢, (K,) inf. n. نَحِبٌ, (S, K,) or this is a subst., (Mṣb,) and نَحَبٌ; (K;) and نَحَبٌ; (S, K;) † He raised his voice with weeping, or wailing; wept, or wailed, loud; (S;) wept, or wailed, most violently; (M, K;) wept, or wailed, with prolonged voice. (TA.) — نَحَبٌ, aor. ٢, (S, K,) inf. n. نَحَابٌ (S) and نَحَبٌ (K)

He (a camel, S) had a cough, or coughed. (S, K.) = نَحَبٌ, [aor. ٢,] inf. n. نَحِبٌ, He went, travelled, or journeyed, at a quick pace: (AA, S, K:) or with a light pace: (K:) with much exertion and perseverance. (TA.) [The inf. n. only is mentioned, and said, in the S, to be syn. with نَحِبٌ.]

2: see 1. = نَحَبُوا, inf. n. تَنَحَّبُوا, † They strove, or exerted themselves, in their work; worked with energy: (AA, S, K:) or they went on, travelled, or journeyed, (with energy, TA,) until they came near to the water: (K:) they made a hard journey by night, in order to arrive at the water on the morrow. (S.) — نَحَبْنَا سَيْرَتَنَا We pursued our journey laboriously, or with energy. (TA.) — نَحَبَ السَّفْرَ فَلَانًا † The journey harassed such a one, (K,) being long. (TA.) — نَحَبَ عَلَى أَمْرٍ, and فِي أَمْرٍ, † He applied himself to a thing, or set about it, and adhered to it. (TA.)

3. نَحَبَهُ, (inf. n. مَنَابَهُ, TA,) He laid a bet, or wager, with him, (K,) respecting a thing. (TA.) — نَحَبْتُهُ إِلَى فُلَانٍ I cited him, or invited him, to submit our case to such a one as judge; I cited him before such a one as judge. (S, K.) — نَحَبْتُهُ I contended with him, or disputed with him, for glory, or honour, or superiority in glorious or honourable qualities and the like, (K,) before a judge, or umpire. (TA.) — Talhah said to Ibn-'Abbás, وَتَرَفَّعَ وَأَتَجَبَّكَ وَتَرَفَّعَ هَلْ لَكَ فِي أَنْ أُنَاجِبَكَ وَتَرَفَّعَ [or تَرَفَّعَ النَّبِيُّ (S) [or تَرَفَّعَ النَّبِيُّ: for I find it stated in the margin of a copy of the S, that J left the final letter of تَرَفَّعَ without a vowel point, either fet-hah or dammeh:] Wilt thou that I contend with thee, or dispute with thee, for glory, or honour, and that thou enumerate thine excellencies and the honour which thou derivest from thine ancestors &c., I doing the like, and that thou put the Prophet out of the question, not mentioning thy relationship to him, since this excellence is conceded to thee? (AM.)

6. تَنَحَّبُوا They appointed together a time, لِلْقِتَالِ for fighting; and sometimes for other purposes. (K.)

8: see 1. — He sighed vehemently; (K;) wept and sighed vehemently. (TA.)

قَضَى نَحَبَهُ He died: or he was slain in an expedition undertaken for the sake of God's religion: originally meaning he accomplished his vow: see Kur, xxxiii. 23: (Mṣb:) as though he had constrained himself [by a vow] to fight until he died: (TA:) or it signifies he ended his term, or period of life; ended his days: (Fr, Zj:) [or he finished his time: (as implied in the S): or he yielded his soul: or he accomplished his want:] from significations given

below. (TA.) — نَحَبٌ *A great bet, or wager*: syn. عَطْرٌ عَظِيمٌ. (K.) So in the following verse of Jereer:

• بِطُخْفَةٍ جَالِدْنَا الْمُلُوكَ وَخَيْلَنَا •
• عَشِيَّةً بِسَطَامٍ جَرَيْنَ عَلَى نَحَبٍ •

[In Tikhfeh we contended with the sword with the kings; and our horses, in the evening of Bistám, ran for a great bet]. (TA.) — نَحَبٌ *A proof; a demonstration; an evidence*: syn. بُرْهَانٌ. (K.)

— *A necessity; want; needful thing; an object of want or need*: syn. حَاجَةٌ. (K.) See قَضَى قَضَى

قَضَى. — † *Death*. (K.) See قَضَى نَحْبَهُ, above.

— *A term; fixed period; the period of life*. (K.) See قَضَى نَحْبَهُ, above.

— *The soul*: syn. نَفْسٌ. (AO, K.) — *Mind; purpose; aspiration; desire; ambition*: syn. هِمَّةٌ. (K.)

— *سَيْرٌ نَحْبٌ* = هِمَّةٌ. (K.) — *A laborious journey*: syn. دَائِبٌ. (S.)

— *سَيْرٌ نَحْبٌ* † *A quick pace, or journey*. (K, TA.)

— The same epithets are likewise applied, in the same sense, to a man. (TA.)

— *A quick (or light, K,) pace, or mode of going, travelling, or journeying*, (AA, S, K,) with much exertion and perseverance. (TA.)

— *سَارَ فُلَانٌ عَلَى نَحْبٍ* Such a one went on, travelled, or journeyed, with energy; [lit., for a great bet, or wager;] as though he had laid a [great] bet, and therefore strove, or exerted himself. (S.)

— *نَحْبٌ* Length. (AA, K.) — *يَوْمٌ نَحْبٌ* [so in the TA: perhaps, يَوْمٌ نَحْبٌ, but more probably يَوْمٌ نَحْبٌ] *A long day*. (Er-Riyáshee.)

— *نَحْبٌ* *A space of time: a time*. (S, K.) See قَضَى نَحْبَهُ, above.

— *Sleep*: syn. نَوْمٌ. (L, K: in some copies of the K, نَوْمٌ. TA.)

— *Fatness*. (K.) — *شِدَّةٌ* [Vehemence; violence; &c.: or distress; difficulty; adversity; &c.]. (K.)

— *A game of hazard*: syn. قِمَارٌ. (K.)

— *A great camel*. (K.) Perhaps a mistake for نَجْبٌ. (TA.)

— *نَحْبَةٌ* i.q. قُرْعَةٌ [A lot used in sortilege: or lots collectively: or sortilege itself;] (K;) from نَاحِيَةٌ

“he cited him before a judge;” “he contended with him for glory;” and “he laid a bet, or wager, with him;” because it is, as it were, a judge, or that which decides, in a case of sortilege. (TA.)

— *لَوْ عَلِمَ النَّاسُ مَا فِي الصَّفِّ الْأَوَّلِ لَأَقْتَتَلُوا* — *لَوْ عَلِمَ النَّاسُ مَا فِي الصَّفِّ الْأَوَّلِ لَأَقْتَتَلُوا* [If men knew what advantage is attained by being in the first row of the congregation in the mosque, they would fight for it, and not advance but by lot]. (TA, from a trad.)

— *نَحَابٌ* *A cough that attacks camels*: as also نَحَابٌ and نَحَابٌ. (Az from AZ.) See 1.

— *نَاحِيَةٌ* † *A weeping, or wailing, woman*: pl. نَوَاحِبٌ. (TA.)

سَارَ سَيْرًا مُنَجَّبًا *He proceeded, or journeyed, in a direct course, not desiring [to pursue] any other*: as though he had made a vow to do so. El-Kumeyt says,

• تَخَذَنَ بِنَا عَرْضَ الْغَلَاةِ وَطَوْلَهَا •
• كَمَا صَارَ عَنْ يَمْنَى يَدَيْهِ الْمُنَجَّبِ •

By المنجَّب is meant the man. ISd says, Th cites this verse, and says in explanation of it, This was a man who swore, saying, If I do not overcome, I will cut off my hand. He seems to consider it as implying the signification of vowing. So in the L. But it requires consideration. (TA.)

— *سَوْرًا إِيَّهَا ثَلَاثَ لَيَالٍ مُنَجَّبَاتٍ* We proceeded, or journeyed, thither during three nights of laborious travelling. (TA.)

نحت

1. نَحَتَ, aor. ٤, (S, L, K,) contr. to analogy, (TA,) and ٤, (L, K,) which is the form preferred by IJ, because of the guttural letter, but this is disputed by MF, (TA,) and ٤, (K,) which is the form of weakest authority, (TA,) inf. n. نَحْتٌ, (S,) *He cut, or hewed; formed, or fashioned, by cutting; cut out, hewed out, or shaped out; chipped*: syn. بَرَى: (S, K:) *he worked wood and the like as a carpenter*; syn. نَجَرَ: *he pared, peeled, barked, or deprived of its outer covering by paring, abrasure, or wearing away the exterior*: *he saved*. (L.) [See also نَحَتَ.]

— Accord. to some, the operation termed نحت is only performed upon something hard and strong, as stone and wood and the like. (MF.) [† نحتت seems to signify *He cut, &c., for himself*:] you say, *أَنْتَحْتُ مِنَ الْخَشَبِ مَا يَكْفِيكَ لِلْوُقُودِ* [Cut, or hew, for thyself, of the wood, what will suffice thee for fuel]. (A.)

— *نَحَتَ بَيْتًا فِي الْجَبَلِ*, aor. ٤ and ٤, inf. n. نَحْتٌ, *He cut out, or hewed out, a house in the mountain*. In the Kur, xv. 82, El-Hasan [El-Baṣree] reads يَنْحَتُونَ. (Mṣb.) [Accord. to the K, his reading is يَنْحَاتُونَ, (in the CK, نَحَاتُونَ), but this I find nowhere else, and I believe it to be a mistake.]

— *نَحَتَ عَلَى الْكَرْمِ* — *نَحَتَ عَلَى الْكَرْمِ* † [He was fashioned after the model of generosity; made by nature generous]. (A.)

— *نَحَتَ* Inivit puellam: (K:) as also نَحَتَ; but the latter is the better known. (TA.)

— *نَحَتَ*, inf. n. نَحْتٌ, † *He beat, struck, or smote, him with a staff, or stick*: (TA:) [as also نَحَتَ]. — *نَحَتَ* *He threw him down prostrate*. (K.)

— *نَحَتَ بِلِسَانِهِ* † *He blamed; reprehended; reviled a man*. (L.) [See also نَحَتَ.]

— *نَحَتَ* † *It (a journey, or travel), emaciated a camel*: (K:) *it made a man less; made him thin, or slender*. (TA.)

— *نَحَتَ*, (TA,) [aor. ٤ and ٤?] inf. n. نَحْتٌ and نَحِيَّةٌ

and نَحِيَّةٌ *He sighed aloud*: the inf. ns. syn. with نَحِيَّةٌ and زَجِيرٌ. (K.)

8: see 1. — *انْتَحَت* *It (wood or the like) was [cut, or hewn; formed, or fashioned, by cutting; cut out, hewed out, or shaped out; chipped;] worked by a carpenter*: [pared, peeled, barked, or deprived of its outer covering: sawn]. (L.)

— *انْتَحَتَ مَنَاسِمُهُ* † *His (a camel's) مناسر [i.e. toes or feet] were worn, abraded, wasted, lessened, or attenuated*. (L.)

— *نَحَاتٌ* and *نَحِيَّةٌ* (S, K) and *نَحِيَّةٌ* (S, K) † *Nature; natural, or native, disposition, temper, or other property*; (S, K;) *a particular cast, or fashion, of constitution, after which a man is [as it were] cut out [by the Creator]*: (TA:) and the first, the source, or origin, from which one is [as it were] cut out: [see also مَنَحَتَ]. (Lh.)

— *نَحَتَ* *Generosity is [a part] of his nature*; or, [derived] from his source, or origin. (Lh.)

— *هُوَ عَجِيبُ النَّحْتِ* *He is of a wonderful nature*. (TA.) — *هُوَ كَرِيمُ النَّحِيَّةِ* *He is generous in nature, or disposition*. (AZ.)

— *بَرْدٌ نَحْتٌ* *Unmixed [i.e. severe] cold*: (K:) but this is said to be a corruption of بَحْتٌ. (TA.) [See also لَحْتٌ.]

— *نَحِيَّةٌ* *A comb*: syn. مَشْطٌ or مَشْطٌ. (So in different copies of the K.)

— *حَافِرٌ نَحِيَّةٌ* *A hoof of which the edges have gone [or become abraded, been worn away]*; (S, K;) [and so *حَافِرٌ مَنَحَوْتُ*, occurring in the K in art. حك, where, in its place in the S, we find *حَافِرٌ نَحِيَّةٌ*.] — *نَحِيَّةٌ* † *An emaciated camel*: (K:) *a camel whose feet are worn, abraded, or wasted*. (L.)

— *نَحِيَّةٌ* *A [portion of the] trunk of a tree, which is hewn out, and hollowed, in the form of a jar such as is called حَبٌّ, for bees*: pl. نَحْتٌ. (L.)

— *نَحِيَّةٌ* Anything bad; what is bad of anything. (L.) — *نَحِيَّةٌ* One who introduces himself among a people, and lives with them, not being of their race. (S, K.)

— *نَحَاتٌ* see نَحْتٌ.

— *نَحَاتَةٌ* Cuttings, chips, parings, and the like, (S, K,) of wood [&c.]. (TA.)

— *نَحِيَّةٌ* see نَحْتٌ and نَحِيَّةٌ.

— *مَنَحَتٌ* † The source, or origin, of a man, [from which he is, as it were, cut out]: pl. مَنَاحَتٌ.

— *هُوَ مِنْ مَنَحَتِ صِدْقٍ* — *نَحْتٌ* — *نَحْتٌ* *He is of an excellent source, or origin*. (A.)

— *هُمُ كِرَامُ الْمَنَاحَتِ* *They are of generous sources, or origins*. (A.)

— *مَنَحَتٌ* (S, K) and *مَنَاحَتٌ* (Mṣb, TA) *An implement with which one performs the operation*

of cutting, hewing, and the like; (S, K, L;) an adz, or addice. (Msb.)

مِنْحَاتٍ: see مِنْحَتٍ.

فَرَسٌ مُنَحَّتٌ الْحَوَافِرِ [A horse having the hoofs much worn.] (IDrd, K, art. حك.)

مَنْحُوتٌ: see نَحِيْتُ. = A word compounded of two [or more] words; such as بِسْمَلٌ, حَمْدَلٌ, حَوْقَلٌ, &c. (Msb, TA, art. بسمل.)

نحت

نَحِيْتُ dial. form of نَحِيْفٌ: (Kr:) ISd thinks the ث to be a substitute for ف. (TA.)

نحر

1. نَحَرَ, (A, Msb, K,) aor. -, (Msb, K,) inf. n. نَحْرٌ (S, Msb, K) and مَنْحَرٌ (Msb) and تَنْحَرٌ [an intensive form], (K,) He stabbed, or stuck, (A, K,) a camel, (A, TA,) or a beast, (Msb,) [but generally the former,] in his نَحْرٍ, (A,) or in his مَنْحَرٍ, (TA,) where the windpipe (حَلْقُومٌ) commences in the uppermost part of the breast; (K, TA;) [i.e., in the تَبَّةُ for] نَحْرٌ in the تَبَّةُ is like ذُبْحٌ in the throat. (S.) [Hence,] يَوْمُ النَّحْرِ [The day of the stabbing of the camels &c.]; (K;) and عِيدُ النَّحْرِ [the festival of the stabbing of the camels &c.]; (Msb;) the tenth of [the month] Dhu-l-Hijjah; (K;) because then the camels and cows and bulls brought as offerings to Mekkeh, for sacrifice, are stabbed. (TA.) — He slew. (TA.) — نَحَرَهُ, aor. and inf. ns. as above, He hit, or hurt, his نَحْرٍ. (K.) You say نَحَرْتُ الرَّجُلَ I hit, or hurt, the نَحْرُ of the man. (S.) = [Hence,] نَحَرَ الْأُمُورَ عَلَيَّ [He mastered affairs, or the affairs, by knowledge, or science]: (A): he knew affairs soundly, or thoroughly. (Har, 2nd ed. of Paris, p. 95, Com.) And يَنْحَرُ الْعِلْمَ يَنْحَرُ [He masters knowledge, or science, indeed]. (A, K.) Jereer was asked respecting the Islamee poets, and answered, نَبْعَةُ الشُّعْرَاءِ لِلْفَرَزْدَقِ [meaning, "The bow," or "the arrow, of the poets belongs to El-Farezdaq;"] applying the term نَبْعَةٌ in this manner because bows and arrows were made of the tree called نَبْعٌ: so it was said, "Then what hast thou left for thyself?" and he answered, أَنَا نَحَرْتُ الشُّعْرَ نَحْرًا [I have mastered poetry indeed]. (A.) You say also, نَحَرْتُ الشَّيْءَ عَلَيَّ + I knew the thing thoroughly, or superlatively well; as also قَتَلْتَهُ عَلَيَّ. (Bd in iv. 156.) = [Hence also,] نَحَرَ الصَّلَاةَ He performed, or recited, the prayer in the first part of its time. (TA.) — نَحَرَهُمُ اللَّهُ, occurring in a trad., may mean either + May God hasten to do them good, or may God slay them. (IAth.) = [Hence

also,] نَحَرْتُ الرَّجُلَ, (S, A,) inf. n. نَحْرٌ, (A,) + I became opposite to the man; syn. صَرْتُ فِي نَحْرِهِ; (S;) I faced, or fronted, him; syn. قَابَلْتُهُ. (A, TA.) And نَحَرَ الدَّارَ الدَّارَ, [or نَحَرْتُ], (K,) aor. -, (TA,) + The house faced, or fronted, the house; (K, TA;) as also نَاحَرْتُ. (TA.) And دِيَارُهُمْ تَنْحَرُ الطَّرِيقَ + Their houses face, or front, the road. (A.) [See also 6.] And Abu-l-Gheyth says, that the last night of the month, with its day, is called النَّحِيرَةُ for this reason, because it reaches the first part of the month that is after it. (S.)

3: see 1, near the end.

6. تَنَاحَرُوا فِي الْقِتَالِ (S, TA) They stabbed one another in the نَحْرُ, or slew one another, in fight. Here the verb is used in its proper sense. (TA.) — [Hence,] تَنَاحَرَ الْقَوْمُ عَلَى الْأَمْرِ (A, K,) and انتَحَرُوا عَلَيْهِ (S, A, K,) + The people were mutually niggardly, or tenacious, or avaricious, of the thing, (S, A, K,) so that they almost slew one another. (K, TA.) = الدَّارَانِ تَتَنَاحَرَانِ [The two houses face, or front, each other. (K.)] [The like is also said in the A.] Fr. says, I have heard some of the Arabs say مَنَازِلُهُمْ تَنَاحَرُ [for تَتَنَاحَرُ] + Their places of abode face, or front, one another; this is opposite to this. (TA.)

8. انْتَحَرَ He (a man, S) stabbed himself in the نَحْرُ, (S,) or slew himself. (K.) It is said in a proverb, سَرَقَ السَّارِقُ فَانْتَحَرَ [The robber was robbed, and in consequence slew himself]: (S:) or سَرَقَ السَّارِقُ فَانْتَحَرَ [app. meaning, + The robber robbed, and so occasioned his own slaughter: for it is said that the verb is here used tropically]. (TA; and so in a copy of the S, and of the A.) [The former reading, which I prefer, is given in Freytag's Arab. Prov., q. v., vol. i. p. 618.] — It (a cloud) burst with much water. (A.) = See also 6.

نَحْرُ الصَّدْرِ, (S, Msb,) or نَحْرُ الصَّدْرِ, (A, K,) The uppermost part of the breast, or chest; (A, K;) as also الْمُنْحُورُ: (Sb, IB, K:) or the place of the collar or necklaces: (A, K:) or that part of the breast or chest which is the place of the collar or necklace; (S, Msb;) so accord. to A'Obeyd: (TA, art. تريب:) which is also called الْمَنْحَرُ: (S:) or the breast or bosom or chest itself: (TA:) or النَّحُورُ, the pl., is also applied to the breasts or chests: (Msb:) and النَّحْرُ, (A,) or الْمَنْحَرُ, (S, A, Msb, K, TA,) also signifies the part in which a camel is stabbed, or stuck; (A, TA; where the windpipe (حَلْقُومٌ) commences, in the uppermost part of the breast: (TA:) or the place where the

هَدَى [or animal brought as an offering to Mekkeh or to the Kaabeh or to the Haram, such as a camel, cow, bull, sheep, or goat, to be sacrificed,] &c., is stabbed, or stuck: (S, K:) or the place, in the throat, where a beast is stabbed, or stuck: (Msb:) نَحْرٌ is masc., (Lh, K,) only: (Lh:) [or sometimes fem.: see an ex., voce تريب:] its pl. is نَحُورٌ, (A, Msb, K,) only: (TA:) and the pl. of مَنْحَرٌ is مَنَاحِرٌ. (A.) = نَحْرٌ also signifies + The first, the first part, or the commencement, of the day; (S, K;) and of the month, (K,) as also نَاحِرٌ; (TA;) and of the ظَهْرَةُ, which is when the sun has reached its highest point, [especially in summer,] as though it had reached the نَحْرُ, as also نَاحِرَةٌ: (TA:) pl. نَحُورٌ. (K.) You say جَاءَ فِي نَحْرِ النَّهَارِ, &c., + He came in the first part of the day, &c. (TA.) See also نَحِيرَةٌ. = Also, قَعَدَ فُلَانٌ فِي نَحْرِ فُلَانٍ + Such a one sat in front of such a one; facing him; opposite to him. (A.) And صَارَ فِي نَحْرِهِ [He, or it, became in front of, or opposite to, him, or it]. (S.) And هَذَا يَنْحَرُ هَذَا + This is in front of, facing, or opposite to, this. (Fr, TA.)

نَحِيرَةٌ: see نَحِيرٌ.

نَحْرُهُ بِقَيْتِهِ صَحْرَةٌ بَحْرَةٌ نَحْرَةٌ, with tenween, + I met him in open view. (Sgh, K.) See بَحْرَةٌ and صَحْرَةٌ.

نَحْرٌ (S, A, K) and نَحْرٌ (K) + Soundly, or thoroughly, learned; (S;) or skilled or skilful, intelligent, experienced, (A, K, TA,) or, as some say, (TA,) sound in what he does, skilful and intelligent, knowing and skilful in everything: because he masters (يَنْحَرُ) knowledge or science: (A, K, TA:) pl. of the former, نَحَارِيْرٌ. (A.)

نَحِيرٌ A camel [or other beast] stabbed, or stuck, (K, TA,) in the مَنْحَرِ, (TA,) where the windpipe (حَلْقُومٌ) commences, in the uppermost part of the breast; (K, TA;) and مَنْحُورٌ signifies [the same: and] slaughtered: (TA:) the former is masc. and fem., and the fem. is also نَحِيرَةٌ: (TA:) pl. of نَحِيرٌ, (K,) and of نَحِيرَةٌ, (TA,) نَحُورِيٌّ and نَحَائِرٌ. (K, TA.) — + A son devoted to be sacrificed: of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (Mgh.) = النَّحِيرَةُ + The first day of the month; [as also, app., نَحْرُ الشَّهْرِ, and نَاحِرَتُهُ, and نَحِيرَتُهُ:] or the last thereof; (K;) as also النَّاحِرُ: (TA:) or the last night thereof; (S, K;) as also النَّحِيرُ: (K:) or the last night thereof with its day [i.e. the day immediately following]; as also النَّاحِرَةُ; because it becomes opposite to that which is next after it, or because it reaches to the first part thereof [or

of the following month]: (Abu-l-Gheyth, §:) pl. نَوَاحِرُ (S, K) and نَاحِرَاتُ (K,) both extr. [as pls. of نَحِيرَةٌ, but reg. as pls. of نَاحِرَةٌ], (TA,) [and app. نَحَائِرُ, being agreeable with rule as pl. of نَحِيرَةٌ: or] نَحَائِرُ الشَّهْرِ signifies *i.q.* نُحُورُهُ: see نَحْرُ. (TA.) You say also فِي نَحْرِ الشَّهْرِ, and نَاحِرَتِهِ, and نَحِيرَتِهِ, † [app. signifying *He came on the first day of the month.*] And مَا أَرَاهُ مَا أَرَاهُ فِي نَحُورِ الشُّهُورِ, and نَوَاحِرِهَا, and نَحَائِرِهَا, † [app., *I see him not save on the first days of the months.*] (A.)

نَحِيرَةٌ: see نَحِيرُ.

نَحَّارٌ: see مَنَحَّارٌ.

نَوَاحِرٌ and نَاحِرَةٌ: see نَحْرٌ and نَحِيرٌ. = نَوَاحِرٌ [pl. of نَاحِرَةٌ,] † *The parts facing, in front of, or opposite to, the earth or land.* (TA.)

النَّحْرُ: see النَّحْرُ, in two places.

مَنَحَّارٌ an intensive epithet applied to a man, [A great slaughterer of camels; as also نَحَّارٌ: and signifying † *Liberal; bountiful; munificent; or generous.* (S, TA.) You say إِنَّهُ لَمِنَحَّارٌ بَوَائِكِهَا *Verily he is a [great] slaughterer of the fat camels:* (S, K:) and هُمْ نَحَّارُونَ لِلْجَزْرِ [They are great slaughterers of camels]. (A.)

مَنْحُورٌ: see نَحِيرُ. = † *Faced, or fronted.* (TA.)

النَّحْرُورُ: see النَّحْرُورُ.

[نحز,

See Supplement.]

نحس

1. نَحَسٌ, aor. ٤; (S, A, K;) and نَحَسٌ, aor. ٤; (K;) and نَحَسٌ, like [its contr.] سَعَدٌ (Bd, xvii. 30;) inf. n. [of the first] نَحَسٌ and [of the second] نَحُوسَةٌ; (TA;) *He, or it, was, or became, unprosperous, unfortunate, inauspicious, or unlucky:* (S, A, K:) said of a man, (A, Bd,) and of a star, (TA,) or other thing. (S, TA.)

4. نَحَسَاتُ النَّارِ *The fire had much نَحَسٌ, i.e., smoke.* (IKtt.)

6: see 8.

8. انتحس *He became overthrown, or subverted;* as also تنحس. And the former is also said of a man's جَدٌّ [or good fortune]. (A, TA.)

نَحْسٌ *Unprosperousness, unfortunateness, inauspiciousness, or unluckiness; contr. of سَعَدٌ;* (S, A, K;) of stars, and of other things: pl. [of pauc.] أَنْحُسٌ and [of mult.] نُحُوسٌ; (TA;) and مَنَاحِسٌ is an irreg. pl. of the same, (TA,) syn. with مَنَائِرٌ, (IDrd, K, TA,) which is in like

manner an irreg. pl. of نُحُوسٌ. (TA.) [In Har, p. ٣٧٥, a doubt is expressed respecting مَنَاحِسٌ, as to its being a pl. of نَحْسٌ; but only from ignorance of their being any authority for its being so: it may, however, be pl. of مَنَحْسَةٌ, and not of نَحْسٌ.] In the Kur, [liv. 19,] some read, فِي يَوْمٍ نَحْسٍ [In a day of unprosperousness]: others read نحس as an epithet. (S.) See نَحْسٌ. — Also, *Difficulty, distress, trouble, or fatigue; harm, injury, or evil state or condition;* syn. جَهْدٌ and ضَرْبٌ: pl. أَنْحُسٌ. (TA.)

نَحْسٌ (S, A, K) and نَحَسٌ (S, A) and مَنَحْسٌ (TA) and مَنَحُوسٌ and مَنَحُوسٌ (A, TA) *Unprosperous, unfortunate, inauspicious, or unlucky.* (S, A, K.) You say, رَجُلٌ نَحْسٌ and نَحْسٌ (A) and مَنَحُوسٌ (A, TA) [An unprosperous man]: pl. of the last, مَنَاحِسٌ. (TA.) And يَوْمٌ نَحْسٌ (S, A, TA) [and نَحْسٌ] and مَنَحُوسٌ (A, TA) and نَحْسٌ and مَنَحُوسٌ (TA) [An unprosperous day]: and in the pl., أَيَّامٌ نَحْسٌ, [which seems to indicate that نَحْسٌ is originally an inf. n.,] (TA,) and نَحْسَةٌ, and نَحْسَاتٌ, which is pl. of نَحْسَةٌ, (Az, TA,) and نَحْسَةٌ, (K,) and [its pl.] نَحْسَاتٌ, (S, TA,) and نَحْسِيَّةٌ, (K,) [and app. نَاحِسَةٌ,] and [its pl.] نَوَاحِسٌ. (TA.) In the Kur, [liv. 19,] some read, فِي يَوْمٍ نَحْسٍ, [In an unprosperous day], as well as فِي يَوْمٍ نَحْسٍ: (S, TA:) and AA reads [in the Kur, xli. 15,] فِي أَيَّامٍ نَحْسَاتٍ: and نَحْسَاتٌ is another reading. (TA.) You also say, غَامِرٌ نَاحِسٌ and نَحْسٌ, meaning, † *A year of dearth or drought or sterility:* (IDrd, K:) so they assert. (IDrd.) And نَحْسَانٌ is an appellation of *The two planets Saturn and Mars:* (Ibn-'Abbád, K:) like as [the contr.] السَّعْدَانِ is applied to Venus and Mercury. (Ibn-'Abbád.)

نَحَّاسٌ: see نَحَّاسٌ = and نَحَّاسٌ.

نَحَّاسٌ (S, K, &c.) and نَحَّاسٌ (Fr, K) and نَحَّاسٌ (K,) the last, (TA,) or all, (K,) on the authority of Abu-l-'Abbás El-Kawáshee, (K,) a word of well-known meaning; (S;) *Copper:* and *brass;* syn. قَطْرٌ: (K:) or صَفْرٌ: (Ibn-Buzurj:) or a species of صَفْرٌ intensely red: (TA:) a chaste Arabic word. (TA.) = Also, *Fire:* (IF, K:) and the sparks that fall from brass (صَفْرٌ), or from iron, when it is beaten (AO, K) with the hammer: (TA:) or نَحَّاسٌ signifies *smoke:* so in the Kur, lv. 35: (Fr, Az, Bd, and others; accord. to Az, all the interpreters of the Kur.; and it is wonderful that the author of the K has omitted this signification: TA:) but some say that it is نَحَّاسٌ signifies the *smoke of صَفْرٌ*; and نَحَّاسٌ

signifies *صَفْرٌ* itself: (Ibn-Buzurj:) or the latter signifies *smoke in which is no flame:* (S, Jel:) or *smoke that rises high, and of which the heat is weak, and which is free from flame:* (AHn:) or *molten صَفْرٌ:* (Bd:) and some read نَحْسٌ, which is the pl. (Bd.) = See also نَحَّاسٌ.

نَحَّاسٌ (S, A, K) and نَحَّاسٌ (S, K) and نَحَّاسٌ (K, but excluded by the TA) *Nature; natural, or native, disposition or temper or other quality or property:* (S, A, K, TA:) and *origin:* (S, A, TA:) or *that to which the origin of a thing reaches.* (IAqr, K.) You say, فُلَانٌ كَرِيمٌ نَحَّاسٌ (S, A,) and الثَّحَّاسِ (S,) *Such a one is generous of nature, &c., and origin.* (S, A.) = See also نَحَّاسٌ, in two places.

نَحُوسٌ } see نَحْسٌ, throughout.
نَحْسٌ }

[نَحَّاسٌ *A worher of copper or brass: a copper-smith.*]

نَاحِسٌ: see نَحْسٌ, in two places.

مَنَحْسٌ *A place of unprosperousness, unfortunateness, inauspiciousness, or unluckiness:* pl. مَنَاحِسٌ. (Har, p. ٣٧٤.)

مَنَحْسَةٌ [A cause of unprosperousness, unfortunateness, inauspiciousness, or unluckiness: pl., accord. to rule, مَنَاحِسٌ]. (A, TA, art. تعس.)

مَنَحُوسٌ: see نَحْسٌ, in three places.

مَنَاحِسٌ: see مَنَحْسٌ, نَحْسٌ, and مَنَحْسَةٌ.

[نحص, &c.,

See Supplement.]

نح

1. نَحَّ. [aor., accord. to analogy, ٤,] inf. n. نَحَّ. (S, K;) and نَحَّ. (IAqr, K;) *He went, or journeyed, vehemently.* (IAqr, S, K.) — نَحَّ, aor. ٤, (L,) inf. n. نَحَّ. (S, L,) *He drove, and urged, and chid, camels:* (L:) *he drove vehemently.* (Th, S.) — نَحَّ بِالْإِبِلِ (Lth,) [aor. ٤,] inf. n. نَحَّ. (Lth, K;) and نَحَّ بِهَا (AM;) and نَحَّ بِهَا (Lth); *He chid the camels by the cry of إِخْ إِخْ (or إِخْ إِخْ, as in the CK and a MS. copy of the K: in the L written once إِخْ and twice إِخْ) in order that they might lie down upon their breasts, with folded legs:* (Lth, AM, L, K:) you say نَحَّ بِهَا نَحَّ شَدِيدًا, and نَحَّ شَدِيدَةً, *he did so vehemently.* (Lth.) — Also, نَحَّ. (inf. n. نَحَّ. Lth,) *He made a camel to lie down upon its breast, with folded legs.* (IAqr, Lth, S, K.) — نَحَّ الْإِبِلَ, and نَحَّ بِهَا, [aor. ٤,] inf. n. نَحَّ, *He made the camels to lie down near by the collector of the alms required by*

the law, called *صَدَقَة*, that he might take them in payment of those alms. (L.)

R. Q. 1: see 1.

R. Q. 2. *تَنَحَّجَ* It (a camel) lay down upon its breast, with its legs folded. (Lth, S, K.) — Also, *تَنَحَّجَتْ* She, (a camel,) lying upon her breast, with her legs folded, raised her breast from the ground. (L.)

نَحَج, [originally an inf. n., then used in the sense of a pass. part. n.] Camels that are made to lie down near by the collector of the alms required by the law, called *صَدَقَة*, that he may take them in payment of those alms. (S, K.)

نَحَج and *نَحَاخَة* (in the CK *نَحَاخَة* i. q. *مُخ* [Marrow, &c.]. (K.) — *هَذَا مِنْ نَحَجِ قَلْبِي*, and *مُخِّيهِ*, q. v. *من مَحَجِ قَلْبِي*, i. q. *نَحَاخَة*, q. v. (TA.)

نَحَجَة or *نَحَجَة* or *نَحَجَة*, as occurring in the following words of a trad., *لَيْسَ فِي النَحَجَةِ صَدَقَة*, [No alms are required by the law in the case of . . .], is variously explained. (TA.) It is said that *نَحَجَة* signifies *Slaves*, (AO, Az, S, K,) *men and women*: (AO, Az:) also, a [single] *male slave*: (Ish:) also, *working bulls or cows*; (S, K;) and so *نَحَجَة*: (K:) Th says that this is the correct meaning, because it is from *نَحَج*, signifying the "act of driving vehemently;" and Ks says that this is its meaning, but that it is only *نَحَجَة*, with damm: (S:) also, *asses, حمُر*, [in the CK, *خَمُر*,] (IAar, L, K,) collectively; (L;) and so *نَحَجَة* (L, K) and *نَحَجَة*: (K:) also, [animals] reared in houses or tents: (K:) also, *whatever are employed in labour, of camels, and bulls or cows, and asses, and slaves*; as also *نَحَجَة*: (Aboo-Sa'eed:) also, *pastors*; and so *نَحَجَة*: also, *drivers, leaders, or attendants, of camels*: (K:) also, the *taking of a deenár for himself by the collector of the alms required by the law, called صَدَقَة*, (S, K,) after he has finished receiving those alms: (S:) also, the *deenár itself so taken is thus called*. (K.) In all these senses the word *نَحَجَة* is explained in the above trad. (TA.)

نَحَجَة and *نَحَجَة*: see *نَحَجَة* throughout.

نَحَج: see *نَحَاخَة*.

نَحَب

1. *نَحَب*, (S, K,) aor. *نَحَب*, (S,) or *نَحَب*, (K,) inf. n. *نَحَب*; (S, K;) and *نَحَب*; (S;) *He drem, or took, out, or forth*: (S, K:) syn. of the latter verb *انْتَزَعَ*, (S,) in a trans. sense. (TA.) — *نَحَبَ الصَّيْدَ* He (a hawk) tore out the heart of the game. (TA.) — *نَحَب*, aor. *نَحَب* and *نَحَب*, (K,) inf. n. *نَحَب*, (S, K,) *Inivit feminam*: (S, K:) so

accord. to some, in an absolute sense: (ISd:) or *inivit feminam peculiari quodam modo*. (ISd, K.) — *نَحَبَ*, aor. *نَحَب*, inf. n. *نَحَب*, It (an ant, or a louse, TA) bit. (K.) = *نَحَبَ* He was cowardly, and his intellect quitted him; syn. *هَبِيتَ*. (S, art. هبت) — *كَلِمَتُهُ فَنَحَبَ عَنِّي* I spoke to him, and he was unable to reply to me: syn. *كَلَّ عَن جَوَابِي*. (TA.)

4. *انْحَب* (as also *انْحَب*, TA) He begot a cowardly son: (K:) from *مَنْحُوبٌ*. (TA.) — *انْحَبَ* He begot a brave, or courageous, son: (K:) from *نَحْبَة*. (TA.) Thus the verb bears two contr. significations. (K.) See also *انْحَب*.

5: see 8.

8. See 1. — *انْتَحَبَهُ* [and *تَنَحَّبَهُ*, as is shown by a verse cited in art. *سَقَب*, conj. 4.] *He chose, selected, or preferred, him, or it*. (S, K.) Ex. *انْتَحَبَ مِنْ الْقَوْمِ مِائَةَ رَجُلٍ* He chose, or selected, from the people a hundred men. (TA, from a trad.)

10. *استنحبت* *Congressum viri concupivit femina*. (El-Umawee, S, K.)

نَحَب, (K,) or *نَحْبَة*, (L, confirmed by the citation of two examples in verse,) and *مَنْحَبَة* (K) and *يَنْحُوبَة* (L) The *podex*: syn. *إِسْت*. (L, K.) — *نَحَبَ* *Foramen vulvæ feræ*: syn. *حَرْق الشَّفَر*. (TA.) — *نَحْبَة* *Foramen pudendi*: syn. *حَرْق الجِلْد*. (Nh.) = *نَحَبَ* *Cowardice; weakness of heart*. (TA.) See *نَحَب* = *نَحَب* A large draught; i. q. Pers. *دوستگانی* [dóst-kánee]. (K.)

نَحَب: see *نَحَب*.

نَحَب (S, K) and *نَحَب* and *نَحْبَة* (so accord. to the TA: in the CK *نَحْبَة*:) and *نَحْبَة* (in the CK *نَحْبَة*) and *نَحَب* and *نَحَب* (S, K) and *نَحَب* and *مَنْحُوبٌ* and *مَنْحَبٌ* (S, K) and *يَنْحُوبٌ*, (K,) to which the CK adds *نَحَب*, A cowardly man; a coward; as though his heart were drawn out; (S;) i. e., *having no heart*. (TA.) *قَلْبٌ نَحِيبٌ* [A cowardly heart]: *نَحِيبٌ* signifies a coward, who has no heart: or, accord. to some, one who acts corruptly. (TA.) Pl. (of *مَنْحُوبُونَ*, *مَنْحُوبٌ*, TA,) *نَحَب*: (K:) of *مَنْحُوبٌ*, and sometimes, in poetry, accord. to IAth, *مَنْحَابٌ*: and Aboo-Bekr mentions *نَحَابَات* as a pl. of *نَحْبَة*. (TA.)

نَحْبَة: see *نَحَب* and *نَحْبَة*. = *نَحْبَة* *نَمَلَة*, and *نَحْبَة* *نَمَلَة*, q. v., A bite of an ant. Both these modes of writing the word are mentioned by IAth on the authority of Z.

نَحْبَة: see *نَحَب* and *نَحْبَة*.

نَحْبَة (As, S, K) and *نَحْبَة* (AM, K), the

former the more approved word, (TA,) *Chosen; choice; select; preferred; excellent; best: or what is chosen, &c.*: (K:) i. q. *نَجْبَة*, q. v.: (S:) pl. of the former *نَحَب*. (S.) Ex. *جَاءَ فِي نَحَبِ أَصْحَابِهِ* He came with the best of his companions. (S.) *نَحْبَة* *الْمَتَاعِ* The choice part of the goods, or utensils, &c.; what was drawn, or taken, out from them. (TA.) — A company, or troop, chosen, or selected, and drawn out, from the men. Ex., from a trad., *خَرَجْنَا فِي النَحْبَةِ* We went forth with the chosen band. (TA.) — See *نَحَب*.

نَحَب and *نَحَب* and *نَحِيبٌ*: see *نَحَب*.

نَحَابٌ The skin of the heart. (TA.)

مَنْحَبَة: see *نَحَب*.

مَنْحَابٌ syn. with *مَنْحَابٌ*; (TA;) A weak man, in whom is no good: (K:) pl. *مَنْحَابِي*, and sometimes, in poetry, *مَنْحَابِ*. (TA.)

مَنْحُوبٌ Lean; meagre; emaciated. (K.) — See *نَحَب*.

مَنْحَبٌ: see *نَحَب*.

يَنْحُوبٌ: see *نَحَب*.

يَنْحُوبَة: see *نَحَب*.

نَحَت

1. *نَحَتَ*, inf. n. *نَحْتٌ*, He pecked, or picked up, and pulled off, or tore off, and snatched away, with his beak; syn. *نَقَرَ* and *نَتَخَ*, (K,) formed by transposition. (TA.) — *نَحَتَ*, [aor. *نَحَتَ*,] inf. n. *نَحْتٌ*, He took a date, or two dates, from a bag or other receptacle for travelling-provisions &c. (K.) — *نَحَتَ*, [aor. *نَحَتَ*,] inf. n. *نَحْتٌ*, He plucked out; syn. *نَتَفَ*. (IAth, L.) = See 2.

2. *نَحَتَ لَهُ*, as also *سَخَتَ لَهُ*, He went to the utmost length (استقصى) in speaking to such a one. So in the Nawádir. (Az, L.) [Accord. to the K, *نَحَتَ*, inf. n. *نَحْتٌ*.]

نَحْتَة *نَمَلَة* A bite of an ant. So in a trad., accord. to one reading: accord. to another reading, it is *نَجْبَة* [q. v.]. (L.)

نَحَج

1. *نَحَجَ بِهَا*, (S, K,) and *نَحَجَ الدَّوُو*, (TA,) aor. *نَحَجَ*, inf. n. *نَحَجٌ*, (K,) He agitated, or moved about, the bucket; (S, K;) a dial. form of *مَنْحَج*; (S;) or, accord. to Yağkoob, its ن is substituted for م: he moved about the bucket in the well in order that it might fill. (TA.) — *نَحَجَ*, (S, K,) aor. *نَحَجَ* (K) and *نَحَجَ*, (L,) inf. n. *نَحَجٌ*, (K,) *Inivit feminam*. (S, K.)

نَجَجَة, (ISk, S, K,) or, accord. to some, نَجَج, without ة, (TA,) or, as some say, نَجَجَة, and (says J) I know not which is right, (S,) *Thin butter which comes forth from the skin when it is carried on a camel, after the first butter has been taken forth.* (S, K.)

نَجَج

1. نَجَج, (S, A, Mṣb, K,) aor. ٤ (S, Mṣb, K) and ٤, (S, K,) inf. n. نَجَج, (S, A, Mṣb, K,) and نَجَج, (CK, but omitted in MS. copies of the K,) said of a horse, (Aṣ, TA,) and of an ass, (A, TA,) and of a man, (TA,) [*He snorted; and he snored; he made a sound, or noise, with the nose; (S;) he made a sound, or noise, from his nose; he prolonged the breath from the خياشيم [or air-passages of the nose]; (Mṣb;) he made a sound, or noise, from his خياشيم, as though it were a musical note issuing convulsively; (TA;) he uttered a prolonged sound, or noise, from his خياشيم: (A, K:)* the sound which horses make, termed نَجَج, is from the nostrils; that termed نَجَج, from the mouth; and that termed نَجَج, from the chest. (Aṣ, in TA, art. شجر.) You also say of a woman نَجَج, aor. ٤ and ٤, (L,) or ٤, (so in the TA,) meaning, *She made the same noise, [i. e., she snorted,] in the act of concubitus, as though she were possessed.* (L, TA.) — نَجَج, (S, Mṣb, K,) aor. ٤, (Mṣb, K,) inf. n. نَجَج, (Mṣb,) *It (a thing, S, or a bone, Mṣb, TA, and wood, TA) became old and wasted and crumbling; (S, Mṣb, K;) it became old and wasted and soft, crumbling when touched.* (TA.)

نَجَج, (S, Mṣb, K) and نَجَج (Mṣb, K) A bone, (S, Mṣb,) and wood, (TA,) *old and wasted and crumbling; (S, Mṣb, K;) old and wasted and soft, crumbling when touched: (TA:)* fem. of each with ة: (K:) or the former signifies a bone old and wasted: (K:) and the latter, a hollow bone, having a hole passing through it, (K, TA,) whence comes, when the wind blows, a sound like that which is termed نَجَج; [see نَجَج;] (TA;) a bone into which the wind enters and whence it then issues with the sound so termed; (S;) a bone, and wood, in which the wind makes the sound so termed. (A.) Of the two readings, in the Kur, [lxxix. 11,] عظامًا نَجَجَة and عظامًا نَجَجَة, Fr prefers the former, as agreeable in form with the words ending the other verses; and he says that نَجَجَة and نَجَجَة are the same in meaning, like طَمِع and طَمِع. (TA.)

نَجَج † *A vehement blowing of the wind.* (S, A, K.) — Also, (S, A, K,) and نَجَج, (S,) *The fore part of the nose, (S, K,) i. e., the head thereof, [or the flexible part,] of a man, (TA,) and of a horse, and of an ass, and of a pig, (S,)*

and of a sheep or goat, and of a she-camel: (TA:) or the hole thereof; (K;) i. q. † نَجَج: (A:) or the part between the two nostrils: or the end, or tip, of the nose: (K:) or, as some say, the nose itself: (A, TA:) whence the saying, (TA,) هشم نَجَجته *He broke his nose.* (S, TA.)

نَجَج: see نَجَج.

نَجَج Making the sound termed نَجَج: see 1. (TA.) — مَا بِهَا نَجَج, (S, K,) i. e., بِالْدَارِ, (A,) † *There is not any one in it, (El-Bāhilee, Yaḥkoob, S, K,) i. e., in the house.* (A.) — See also نَجَج.

نَجَج, نَجَج, and نَجَج: see نَجَج.

نَجَج, [the most common form,] originally, *The place of the sound termed نَجَج.* See 1. (Mṣb.) — And hence, (Mṣb,) *The hole of the nose; the nostril; (S, Mṣb, K;) as also نَجَج, (T, S, Mṣb, K,) with keṣr to the م to agree with the vowel of the خ, like as they say مَتِين [for مَتِين], (S, Mṣb,) both of which words are extr., as مَفْعَل is not one of the [regular] measures, (S,) and it is said that there is no word of this measure beside these two, (Mṣb,) or نَجَج is for نَجَج, and in like manner مَتِين is for مَتِين, which is the original form, (T, TA,) and نَجَج and نَجَج (K) and نَجَج, (S, Mṣb, K,) like عَصْفُور (Mṣb) and مَلْمُول, (K, [in the CK, erroneously, مَلْمُول]) which last is [said to be] of the dial. of Teiyi, (Mṣb,) and said to occur in a verse of Ghaylān, but IB says that the right reading is مَنحور, with ح, syn. with نَجَج: (Sgh, in art. نجر and L, in the present art.) pl. مَنحور and مَنحور; (Mṣb;) [the latter irreg., unless pl. of مَنحور or مَنحور.]*

نَجَج A man who makes the sound termed نَجَج [see نَجَج] in the act of concubitus: (TA:) and a woman who does so in that act, as though she were possessed. (K.)

نَجَج: } see نَجَج.
نَجَج: }

نَجَج

Q. 1. نَجَج It (a canker-worm) *pierced holes in, or eroded, a tree.* (K.) IJ derives this verb from خَرَاب, (TA,) q. v.

نَجَج; (S, K;) mentioned in the K without description of its measure because there is no Arabic word of the measure نَجَج; but some prefer it being written نَجَج, [as it is in the CK,] asserting its ن to be augmentative, so that its measure is نَجَج, as IAḥr holds, asserting it to be derived from خَرَاب; (TA;) *A fissure, or cleft, in a stone.* (S, K.) — Also, [so in the

TA: in the CK and a MS. copy, or,] *A hole, perforation, or bore, in anything.* (K.) Pl. نَجَج. (S.) — Also, the pl., *The holes, or cells, prepared with wax for the bees to deposit their honey therein: (K:) holes like the cells of wasps.* (L.)

نَجَج [i. q. نَجَج] *An excellent, nimble, or agile, she-camel.* Some say that its ن is augmentative, and its radical letters are خرب; but its derivation from خَرَاب is not apparent; therefore its ن should be considered as radical. (AḤei.)

نَجَج, and نَجَج, *A tree that is old and pierced with holes.* (K.)

نَجَج

1. نَجَج, aor. ٤, (S, A, Mṣb, K,) and ٤, (Lḥ, S, A, Mgh, K,) and ٤, (Lḥ, TA,) inf. n. نَجَج, (S, Mgh, Mṣb,) *He goaded, or pricked, him, namely, a beast, (A, Mgh, Mṣb, K,) with a stick, (S, Mgh, Mṣb, K,) or the like, (A, Mgh, Mṣb, K,) in the hinder part, or the side, (A, K,) so that he became excited.* (Mṣb.) — He goaded his beast. (Mgh.) — نَجَجوا به, (A, L, TA,) or نَجَجوا, (K,) *They goaded his (a man's) beast, and drove him (the man) away; (A, L, TA;) they drove him away, goading his camel with him.* (K.) — And نَجَج بِالرَّجُلِ † *He excited, or roused, the man, and disquieted, or disturbed, him.* (L, TA.) — You say also, به † نَجَج, meaning, *He put him, or sent him, away, or far away.* (A, TA.) [Or perhaps the right reading is به † نَجَج, meaning, *Put thou him, or send thou him, away, or far away: as seems to be indicated by what immediately follows in those two works and here.*] And نَجَج فَتَنَسُوا بِهِ † [app. meaning, *He spoke, and they put him away.*] (A, TA.)

4: see 1.

نَجَج and نَجَج The trade of selling beasts: and the trade of selling slaves. (K.)

نَجَج A goader of beasts. (Mṣb.) — And hence, (S, *A, *Mṣb,) *A seller of beasts; (K;) one who acts as a broker for the sale of beasts (Mgh, Mṣb) and the like: (Mṣb:) and a seller of slaves; (K;) sometimes used in the latter sense: (TA:) a genuine Arabic word.* (IDrd.)

[نَجَج, &c.]

See Supplement.]

نَدَد

1. نَدَد, aor. ٤, inf. n. نَدَد (S, M, A, &c.) and نَدَد and نَدَد (S, M, L, K) and نَدَد; (M, L, Mṣb, K;) and نَدَد; (M, L;) *He (a camel) took fright, or shied, and fled, or ran away at random, or became refractory, and went away at random;*

or ran away, or broke loose, and went hither and thither by reason of his sprightliness. (S, M, A, L, Mṣb, K.) See also 6, below. — Also نَدَّ, contr., *It (a people) assembled.* ('Ináyah, MF.) — نَدَّ *It (a word) deviated from the constant course of speech; like شَدَّ; as some say; as mentioned by El-Fárisee: but it is not of good authority, nor agreeable with the usage of Sb. (M, L.)*

2: see 4. — نَدَّدَ, inf. n. تَنْدِيدٌ, *He raised his voice. (L.) — نَدَّدَ He raised his voice in saying of another that which he (the latter) disliked. (Lth, in L, art. شِيد.) See 4 in art. شِيد. — نَدَّدَ بِهِ, (inf. n. تَنْدِيدٌ, L.) He declared, or exposed, his vices, or faults; (M, L, K;) in verse or prose; (M, L;) he rendered him notorious, or infamous. (AZ, S, L.) — He made him to hear what was bad, evil, abominable, or foul: (AZ, T, M, L, K.) he reviled him. (AZ, T, L.)*

3. نَادَهُ *He opposed him, oppugned him. (L, K.)*

4. نَدَّدَ and نَدَّدَ *He dispersed camels. (M, L, K.)*

6. تَنَادَوْا *They dispersed themselves, and betook themselves away. (K.) [See also 1.] Hence, يَوْمَ التَّنَادِ (S, M, L, K.) [The day of men's dispersing themselves, and betaking themselves in different directions], applied to the day of resurrection: (M, L:) so in the Qur, [xl. 34,] accord. to the reading of some; (S, M, L, K;) namely El-Abbás and others: (K:) Az says, accord. to the reading of Ed-Dahhák only: (L:) others read التَّنَادِ; which may also be from نَدَّ; one of the dáls being changed into ي, and being then elided: (T, L:) or this may be from التَّنَادِ: (M:) or يَوْمَ التَّنَادِ may mean *the day of men's assembling themselves together, from نَدَّ signifying "it (a people) assembled."* ('Ináyah MF.)*

نَدَّ (and نَدَّ, M, L.) *A certain kind of perfume, (S, M, L, K,) well known, (K,) with which one fumigates: (Lth, M, L:) a certain wood with which one fumigates: (Mṣb:) or, as some say, i. g. غَالِيَةٌ or, as Z says, in the Rabea el-Abrár, a compound of aloes-wood aromatized with musk and ambergris and نان: (TA:) or (accord. to Aboo-Amr Ibn-El-Alà, T, L) ambergris, عَنَبْرُ: (T, L:) or عَبِيرُ [i. e., either saffron, or a certain mixture of perfumes: so in the copy of the T used by the author of the TT, if correctly transcribed by him:] it is not Arabic: (S:) or is thought by IDrd to be not genuine Arabic: (M, L,) many of the lexicologists, however, hold it to be genuine Arabic; and it occurs in verses of old poets; (MF;) but this does not prove that it is not an arabicized word. (TA.) — نَدَّ *A high hill; (K;) a hill rising high into the sky: (S, L:) of the dial. of El-Yemen: (L:) a great hill (أَكْمَة) of clay or loam. (K.)**

نَدَّ and نَدِيدٌ and نَدِيدَةٌ *A like (S, L, K) of a person or thing: (L:) or a like of a thing by participation of substance; a more special term than مِثْلٌ, which signifies "a like by participation of anything:" (the kádee Zekereeyà, MF:) or a thing which does, or may, supply, the place of another thing: (TA:) or a like that is contrary, or opposed, to another thing; (Mṣb;) that opposes it (يُنَادِيهِ, i. e., يُخَالِفُهُ) in its circumstances; (L;) syn. with ضَدٌّ and شَيْبَةٌ: (Akh:) and hence the first is applied to an idol; a thing taken as an object of worship instead of the true God: (L:) pl. of the first, أَنْدَادٌ; (L, Mṣb, K;) and of the second, نَدَائِدٌ; and of the third, نَدَائِدٌ. (K.) You say, هُوَ نَدٌّ فَلَانٍ, and نَدِيدُهُ, and نَدِيدَتُهُ, *He is the like of such a one: (L:) and هِيَ نَدٌّ فَلَانَةٌ, (Ish, L, K,) She is the like of such a female; (Ish, L;) but not نَدٌّ فَلَانٌ. (Ish, L, K.) You also say هُوَ نَدِيٌّ, and نَدِيدِيٌّ, meaning He is my opponent with respect to the course that I would pursue, contending with me for a different course. (AHeyth, T, L.) — See نَدَّ.**

نَدَّوْهُ *A she-camel wont to take fright, or shy, and run away, at random; &c.: see 1. (M, L.)*

نَدَّ and نَدِيدَةٌ: see نَدَّ.

نَادَّ, act. part. n. of نَدَّ, *A camel taking fright, or shying, and running away, at random; &c.: pl. نَدَادٌ: (Mṣb, TA:) and quasi pl. n. نَدَّدٌ; (L;) signifying camels in a state of dispersion. (L, K.) — نَادَّ لَيْسَ لَهُ نَادٌ *He has not any means of subsistence: (K:) app. meaning live stock; from نَدَّ, said of a camel. (TA.) — [See also شَادَّ, and أَشَدَّهُ.]**

نَادِيدٌ and نَادِيدٌ, *Birds in a state of dispersion: (M, L:) [like أَبَادِيدٌ and نَادِيدٌ or نَادِيدٌ: see an ex. in art. بَد.] — نَادِيدُوا نَادِيدٌ, (L, and some copies of the K,) or نَادِيدٌ, (as in other copies of the K,) *They (a people, L) became dispersed in every direction. (L, K.)**

نَادِيٌّ *A voice raised high in calling. (L.)*

نَدَّ

1. نَدَّ, aor. ٤, *He hated a thing: or it is a mistake for نَدَّ. (As, S, K.) — نَدَّ, (S, K.) aor. ٤, inf. n. نَدُّ (TA) *He cast flesh-meat into the fire: (K:) or he buried it, (S, K,) or a cake of bread, (S,) in hot ashes, (S, K, TA,) that it might become thoroughly cooked, or baked. (S.) — نَدَّ, (K,) inf. n. نَدُّ, (TA,) *He frightened. (K.) — نَدَّ *He cast a person upon the ground. (K.) — نَدَّ عَلَيْهِمْ *He came*****

forth upon them. (K.) — نَدَّ الْمَلَّةَ *He made, or prepared, the kind of fire called مَلَّة. (K.)*

Q. Q. 1. نَوْدًا, inf. n. نَوْدَاةٌ, *He ran, with a slack pace: syn. عَدَا. (K.)*

نَدَّ: see نَدَّ.

نَدَّ and نَدَّ *Abundance of wealth, or of camels, or sheep &c.: (S, K:) like نَدَّهَةٌ and نَدَّهَةٌ: (S:) by some explained as consisting of twenty sheep or goats. (MF.) — Also, both words, The rainbow: (S, K:) also called نَدِّيٌّ. (K.) — Also, both words, A redness in the clouds towards the setting or rising of the sun: (K:) or a redness by the side of the sun at its rising or setting: (TA:) or, by the side of the place of its rising or setting: (T:) also called نَدِّيٌّ. (K.) — Also, both words, A halo, or circle, round the sun or moon. (K.) — Also, the former word, نَدَّ, † *A streak in flesh-meat, differing in colour from the rest: (K:) such a streak in the flesh of a slaughtered camel: (T:) and, in the dual, two streaks inside the two thighs, having over them a thin, white, sinewy substance, resembling a spider's web, divided, one from the other, by a single muscle, and thus appearing like two muscles: asserted by more than one to be tropical. (TA.) — What is above the navel, in a horse. (K.) — A woollen thing, (TA,) also called دَرَجَةٌ, which is stuffed into the tuel of a she-camel, [and into her vulva, as explained voce دَرَجَةٌ,] and which is afterwards taken out when she has taken a liking for another camel's colt, (K,) or for the stuffed skin of a camel's colt prepared for her. (IAar.) [See دَرَجَةٌ for a more full explanation.] — One of several parts or portions of scattered herbage: (like نَفَاةٌ: (TA:) also called نَدَّ: pl. نَدَّ. (K.)**

نَدَّ: see preceding sentence.

نَدِّيٌّ, a subst., like طَبِيخٌ, [or rather an epithet in which the quality of a substantive predominates,] *Flesh-meat, or bread, cooked, or baked, by being buried in hot ashes. (IAth, S.) نَحْمٌ نَدِّيٌّ *Flesh-meat cooked, or baked, &c. (TA.) — [See also نَدَّ, in two places.]**

ندب

1. نَدَّبَهُ لِلْأَمْرِ, (S,) or إِلَى الْأَمْرِ, aor. ٤, (Mṣb, K,) inf. n. نَدَّبٌ; (Mṣb, TA;) and انتدبه *للأمر; this latter verb being used transitively as well as intransitively; (Mṣb;) He, or it, called, summoned, or invited, him to the thing; (S, Mṣb, K;) and instigated, incited, or urged, him to it: (K.) i. e., to war, succour, &c. (TA.) — [You say,] مَا نَدَّبَنِي إِلَى مَا فَعَلْتُ إِلَّا النَّصْحَ لَكَ † *Nothing incited me to do what I have done but sincerity towards thee. (TA.) — نَدَّبَهُ إِلَى الْأَمْرِ, [and لِلْأَمْرِ; and نَدَّبَهُ; (see نَدَّبُ);] He sent him to do a thing. (K.) — نَدَّبَ الْحَيْتَ, (aor. ٤, inf. n. نَدَّبٌ, S,) † *He***

wailed for, wept for, or deplored the loss of, the dead man, and enumerated his good qualities and actions. (S, K.) نَدَبَتِ الْمَيِّتِ † She (a wailing woman) called upon the dead man, praising him, and saying وَأَفْلَانَاهُ and وَاهْنَاهُ, Alas for such a one! and Alas for thee! (M) or she, as it were, called upon the dead man, enumerating his good qualities and actions, as though he heard her. (Mṣb.) It is said that the action is peculiarly that of women; and that the verb is derived from نَدَبَهُ, "he called him" to do a thing; or from نَدَبٌ, "a scar," because the wailer mentions the memorials of him who has gone; or perhaps from نَدَبٌ, "lightness, or activity." (MF.) — نَدَبٌ, aor. ʔ, (inf. n. نَدَبٌ, TA;) and † اندب; It (a wound) had a hardened scar, such as is termed نَدَبَةٌ. (K.) — نَدَبٌ, aor. ʔ, inf. n. نَدَبٌ [so accord. to the TA, agreeably with analogy; but in the CḲ and a MS. copy, نَدَبٌ; whence, and from the form of the latter of the two inf. ns. here following, it seems not improbable that the verb may be also written نَدَبٌ;] and نُدُوبَةٌ and نُدُوبٌ, It (the back) had upon it scars, such as are termed نُدُوبٌ. (K.) — نَدَبٌ, aor. ʔ, inf. n. نَدَابَةٌ, TA,) He was light, or active, (and quick, TA,) in the accomplishment of affairs, or wants: he was clever, ingenious, or acute in mind; excellent. (K.)

2. نَدَبَ He took, got, or won, a bet, wager, or stake. (L.) — See 1.

4. اندبه It (a wound) made, or left, a scar upon him. (K.) — He made a scar upon his skin. (TA.) — See نَدَبٌ. — اندب بظهيره, and في ظهره, He; or it, left scars (نُدُوبٌ) upon his back. (TA.) — † أَنْدَبْتَهُ الْحَاجَّةُ إِنْدَابًا شَدِيدًا † The thing, or want, made a severe impression upon him. (TA.) — اندب بنفسه, and بِنَفْسِهِ, He exposed himself to peril. (K.) — See 1.

8. انتدب له He answered, or complied with, or obeyed, his call, summons, or invitation, (S,) and hastened to him, when called to war, succour, &c. (TA.) — انتدب الله لِمَنْ خَرَجَ فِي سَبِيلِهِ (occurring in a trad., TA,) God answereth his prayer for forgiveness [who goeth forth to fight for the sake of his religion]: or is surety, or guarantee, for him: or hasteneth to grant him a good recompense: or graciously maketh his completion of that [recompense] to him necessary and sure. (K.) — انتدبوا إليه They hastened to him, either at his call, or summons, or of their own accord. (TA.) — خذ ما انتدب Take thou what is easily attainable; what offers itself without difficulty: (AA, K:) as also ما انتدبر. (TA.) — See 1 — انتدب له He opposed him in his speech. (K.) — † اِكْتُمُوا رِضَاعَ السُّوِّ فَإِنَّهُ لَا يَدْمِنُ أَنْ يَسْتَدْبَ Beware of giving your children to a bad nurse; for it [that is the evil

consequence, or the bad qualities that will be acquired,] will inevitably appear some day. Said by 'Omar. (TA.)

نَدَبٌ A man who is light, or active, (and quick, TA,) in the accomplishment of an affair, or a want; (S, K;) as also † مَنْدَبِي (K) and † مَنْدَبِي: (TA:) a man who, when he is sent to accomplish a great, or an important, affair, finds it light to him: (A:) clever, ingenious, or acute in mind; excellent: pl. نُدُوبٌ and نُدَابَةٌ: (K:) the former agreeable with analogy; the latter formed from the imaginary sing. نَدَيْبٌ; like سَمَاءٌ, pl. of سَمَحٌ. (TA.) — نَدَبٌ, as applied to a horse, Sharp-spirited; (Lth, S;) contr. of بَلِيدٌ (Lth) excellent. (TA.) — نَدَبٌ Lightness, or activity. (MF.) — أَرَاكَ نَدَبًا فِي الْحَوَائِجِ [I see thee to be clever in accomplishing affairs, or wants. (A.) — See نَدَبٌ.

نَدَبٌ, (S, K,) and, by poetical licence, † نَدَبٌ, (MF,) The scar, (S,) or scars, (K,) of a wound, (S, K,) not rising above the surrounding skin: (S:) accord. to the K, pl. نَدَبَةٌ [which is written in several MS. copies of the K نَدَبَةٌ; and so in the CḲ; but this, accord. to the TA, is incorrect;] but it is a coll. gen. n., of which the n. un. is نَدَبَةٌ, like as شَجَرَةٌ is that of شَجَرٌ: (MF:) pl. أَنْدَابٌ and نُدُوبٌ: (K:) the former of نَدَبٌ agreeably with analogy: the latter dev. with respect to analogy; or pl. of نَدَبٌ. (MF.) — نَدَبٌ is also applied, in a trad., to the † Marks made by Moses' smiting the stone [from which, thereupon, water flowed forth]; these marks being thus likened to the scars of wounds. (TA.) — نَدَبٌ is also employed to signify † Scars upon men's reputation. A poet says,

• قَوْمٌ سَأَتْرُكُ فِي أَعْرَاضِهِمْ نَدَبًا •

A people upon whose reputation I will leave scars, the effects of my satires. (TA.) — نَدَبٌ The direction in which one shoots an arrow or arrons: syn. رَشَقٌ. (So in the S and the CḲ and several MS. copies of the K: in other copies, رَشَقٌ The act of shooting an arrow or arrons. Both these readings are correct accord. to the TA. See below.) † ارْتَمَى نَدَبًا أَوْ نَدَبَيْنِ He shot an arrow or arrons in one direction or in two directions: syn. وَجْهًا أَوْ وَجْهَيْنِ. (TA.) — نَدَبْنَا (said by those who are to contend at a shooting-match, TA,) The day of our commencing shooting shall be such a day. (K.) This confirms the assertion in the TA, that نَدَبٌ is syn. with رَشَقٌ, as well as with رَشَقٌ. In the Turk. K, in the place of يَوْمَ آتَدَابِنَا, we find يَوْمَ آتَدَابِنَا; and Freytag adopts the latter reading; but I find no other authority for it.] — نَدَبٌ A bet, wager, stake, or thing wagered;

what is staked at a shooting-match, or a race, and taken by the winner: (S, * K, * L:) pl. أَنْدَابٌ. (Mṣb.) So in the following phrases. — بَيْنَهُمْ نَدَبٌ [Between them is a bet, or wager]. — أَقَامَ فُلَانٌ عَلَيَّ نَدَبًا [Such a one stood to a bet, wager, or stake]. (TA.) — 'Orweh says,

• أَيَسْهَلُكَ مُعْتَمِرٌ وَزَيْدٌ وَتَمْرٌ أَقْمَرٌ •
• عَلَى نَدَبٍ يَوْمًا وَلِي نَفْسٌ مُخْطِرٌ •

[Shall Moqtemm and Zeyd perish, and I not stand to a stake, some day, when I have the soul of one who makes his life a stake to his adversary and sallies forth against him?] These two were his ancestors. (S.) Or, accord. to Az, who reads أَتَيْتُكَ, they were two tribes. (TA.)

نَدَيْبٌ: see نَدَبٌ.
نَدَبَةٌ [a fem. epithet] Any camel's foot, or hoof, [meaning any camel, or hoofed beast,] that does not remain in one state. (K.)

نَدَبَةٌ, a subst., A call; a summons; an invitation to do a thing. (Mṣb.) — نَدَبَةٌ: a subst., † The act of wailing for, weeping for, lamenting, or deploring the loss of, one who is dead, as described in the explanations of نَدَبَ الْمَيِّتِ, and نَدَبْتَهُ. (S, K, M, Mṣb.) — هَاءُ النَّدَبَةِ [The ء of lamentation]. — عَرَبِيٌّ نَدَبَةٌ An Arabian of chaste speech; (K;) eloquent. (TA.)

نَدَيْبٌ (K,) or † نَدَبٌ (L,) A back having upon it scars, such as are termed نُدُوبٌ: (L, K:) the former epithet is also applied in the same sense to a wound: and, so applied, is also explained by the word مَنْدُوبٌ: (TA:) [app. meaning that will be wailed for, or deplored; i.e., fatal].

نَادِبَةٌ † A wailing woman; or one wailing for, weeping for, or deploring the loss of, one who is dead, as described in the explanations of نَدَبَ الْمَيِّتِ, and نَدَبْتَهُ. (M, Mṣb:) pl. نَوَادِبٌ. (Mṣb.)

النَّدَابَتَانِ a name given to Two bad marks in horses. (TA.)

مَنْدَبٌ A place to which one is called, summoned, or invited. Hence بَابُ الْمَنْدَبِ [The Strait Báb el-Mendeb, or The Strait of the Place of Summons:] so called because a certain king summoned a number of men to break through the mountain there, which originally opposed a barrier to the sea, in order to drown his enemy; and this they did, thus overwhelming with the waters many cities and towns with their inhabitants, and forming the sea which intervenes between El-Yemen and Abyssinia, and which extends to 'Eydháb and Kuṣeyr [&c.]. (Yaḥḥoot.) This king was Alexander the Greek! (TA.) [It is probable that the appearance of the Strait gave

rise to this story, and thus to its name: but it is also probable that the name may signify *The Strait of the Place of Wailing for the Dead*; as many perish who go forth from it.]

نَدْبٌ and مِندِبِي: see نَدْبٌ.

مَنْدُوبٌ: see مَنْدُوبٌ.

مَنْدُوبٌ One sent to do a thing; a messenger; an envoy; an ambassador. (TA.) — فَلَانَ مَنْدُوبٌ لِأَمْرٍ عَظِيمٍ, and مِندِبِي لَهُ, and فَلَانَ مَنْدُوبٌ لِأَمْرٍ عَظِيمٍ, Such a one is sent to do a great thing; or to perform an important affair. (A.) — مِندِبِيَةٌ an appellation, given by the people of Mekkel to their Envoys, or ambassadors, to the palace of the Khaleefeh. (TA.) — مَنْدُوبٌ Desired; sought; sought after; as the name of a certain horse it is thus explained: from نَدْبٌ, as signifying "a pledge that is given on the occasion of a race." (L.) — مَنْدُوبٌ: see نَدْبٌ المَيْتِ: A thing bewailed, [or complained of as painful,] with the exclamation of يَا or وَا. O! or Alas! (KT.) [The name of the thing thus bewailed, or complained of, has always an l of prolongation and e annexed to it, or the l only.] — مَنْدُوبٌ إِلَيْهِ مَنْدُوبٌ, A thing to the performance of which one is called, summoned, or invited: (Msb.) [hence,] approved: (K) a signification verified by the doctors of practical law: (TA.) a thing the doing of which is more excellent than the leaving it undone, in the eye of the prescriber of the law, but which it is allowable to leave undone. (KT.) [Freytag, in quoting the original words, omits فَعَلَهُ before رَاجِعًا.]

ندح

1. نَدَحَهُ, aor. ى, (A, K,) inf. n. نَدَحٌ; and نَدَحَهُ, (A,) inf. n. تَنَدِيحٌ; (TA;) He made it (a place, A) spacious, roomy, wide, or ample. (A, K.) — Hence the saying of Umm-Selemeh to 'Aisheh, (when she desired to go forth to El-Basrah, TA,) قَدْ جَمَعَ الْقُرْآنُ ذَيْلَكَ فَلَا تَنْدَحِيهِ, i.e., [The Qur-an hath drawn together, or contracted, thy skirt; therefore] do not widen it, (S, L, K,) or do not spread it abroad, (L,) by thy going forth to El-Basrah: (S, L, K:) the pronoun e refers to the word ذَيْلٌ: the speaker alluded to the words of the Qur-an, [xxxiii. 33,] وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَدُّعًا. (L.) Accord. to one relation, the last words are تَبَدُّعًا, i.e., do not open it. (S.) — نَدَحَتْ النِّعَامَةَ أُنْدُوحةً The ostrich excavated and made wide a hollow place for her eggs. (A.) — أَتْرَبَ فَتَدَحَ He became possessed of wealth like the dust, and enlarged his mode of life, and scattered his property. A proverb. (MF, from Meyd.)

2: see 1.

3. نادحه Heried with him, or contended with him for superiority, in multitude, or abundance. (R.)

5. تَنَدَحَتْ الْعُغْرُ مِنْ مَرَابِضِهَا. (S, K,) or

انتدحت (TA,) and فِي مَرَابِضِهَا, (A, L, &c.) and انتدحت (TA,) The sheep, or goats, became dispersed from, (S, K,) or in, (A, L, &c.) their nightly resting-places, and became distended by repletion. (S, A, L, K.)

8: see 5.

9. اِنْدَحَ بَطْنُهُ, inf. n. اِنْدِحَاحٌ, His belly became distended by reason of repletion. (S.) This, says IB, is its proper art., not art. دح. (TA, art. دح, in which J also mentions it.) F says, that J is in error in mentioning this verb, as also in mentioning اِنْدِحَاحَ بَطْنُهُ, inf. n. اِنْدِحَاحٌ, in the present art.; the proper place of the former being in art. دح; and that of the latter, in art. دوح: but MF says, that J has merely mentioned them here because of the resemblance of their radical letters and significations to the radical letters and significations belonging to this art. (TA.)

مُنْتَدِحٌ and مُنْدُوحةٌ and نَدْحٌ and نَدْحٌ (K) and نَدْحٌ (S) Spaciousness; roominess; width; amplexity (L, K.) — Also, نَدْحٌ (S, K) and نَدْحٌ and مُنْتَدِحٌ and مُنْدُوحةٌ and نَدْحَةٌ and نَدْحَةٌ (K) A spacious, roomy, wide, or ample, tract of land; (S, K;) as also اَرْضٌ مُنْدُوحةٌ: (L:) and مُنْتَدِحٌ a spacious, roomy, wide, or ample, place: (S:) pl. (of the first and second words, TA) اِنْدِحَاحٌ; (S, K;) and pl. of مُنْدُوحةٌ, and by poetic licence مُنَادِحٌ; (TA;) which is allowable also in other cases than those of poetical licence: (MF;) and it (مِنَادِح) also signifies deserts; or waterless deserts. (S.) — Also وَادٍ نَادِحٌ A wide valley. (L.) — لَكَ فِي هَذِهِ الدَّارِ مُنْتَدِحٌ Thou hast ample space, or room, in this house. (A.) — مُنْتَدِحٌ and لِي عَن هَذَا الْأَمْرِ مُنْدُوحةٌ I have ample scope, freedom, or liberty, to avoid this thing, or affair: (S, L:) or I have that which renders me in no need of this thing, or affair. (L.) — اِنِّ فِي الْمَعَارِضِ لِمُنْدُوحةٌ عَنِ الْكَذِبِ [a trad.,] Verily, in oblique, indirect, ambiguous, or equivocal, modes of speech, is ample scope, freedom, or liberty, to avoid lying: (S, L:) or, that which renders one in no need of lying: (L:) one should not say مُنْدُوحةٌ, (TA,) nor مَمْدُوحةٌ. (S.) — نَدْحٌ and نَدْحٌ also signify Multitude; copiousness; abundance. (L, K.) — Also, The face of a mountain, or part which faces the spectator, above its foot, or base; (K;) its side, or extremity, which inclines to width: (TA:) pl. اِنْدِحَاحٌ. (K.)

نَدْحٌ A heavy thing; syn. ثِقْلٌ. (K.) — Also, A thing that one sees from afar. (K.)

نَدْحٌ: see مُنْتَدِحٌ, مُنْدُوحةٌ, نَادِحٌ, نَدْحَةٌ, نَدْحَةٌ, نَدْحٌ.

أُنْدُوحةٌ A wide hollow place excavated by an ostrich for her eggs. (A.)

ندر

1. نَدَرَ, (T, S, M, &c.) aor. ى, (S, M, Msb,) inf. n. نَدْرٌ, (S,) or نُدُورٌ, (M, Msb, K,) [which latter is the more common, if not the only right, form,] It fell, (T, M, Msb, K,) or went, or came, out, or forth, from another thing, or from other things, (Msb,) or from amid a thing, (T,) or from the inside of a thing, (T, M, K,) or from among things, so as to be apparent, or standing out to view; (M, K;) it fell, and became apart, fell off, fell out, or went, or came, out, or forth, from the generality of things, or the general assemblage, main body, bulk, or common mass, to which it pertained, or from other things: (S, TA:) or, [in some cases,] simply, it fell, or dropped. (TA.) — نَدَرَ مِنْ قَوْمِهِ He went forth [and became separated] from his people. (Msb.) And نَدَرَ مِنْ بَيْتِهِ He went forth from his house or tent. (A.) I heard one say to his wife, اُنْدُرِي [Go thou forth and be separate: app. meaning, be thou divorced]. (Z, in the A, immediately following what here immediately precedes.) — نَدَرَ الْعَظْمُ, (A,) or نَدَرَ مِنْ مَوْضِعِهِ, (Msb,) The bone became dislocated or displaced. (A, Msb.) It is said of a man, in a trad., عَضَّ يَدَ آخَرَ فَنَدَرَ تَنِيَّتَهُ [or, accord. to another relation, نَدَرَتْ, meaning, He bit the arm, or hand, of another, and his central incisor dropped out]. (TA.) — نَدَرَ طَائِرٌ عَن شَجَرَةٍ A bird dropped and alighted from a tree. (TA.) — نَدَرَ نَادِرٌ مِنَ الْجَبَلِ A prominence projected, or jutted out, from the mountain. (A.) — أَصَابَ نَدَرَ الطَّيْرِ الرُّطْبُ The rain fell upon the dry herbage and the fresh herbage came forth. (A.) And نَدَرَ النَّبَاتُ The plant put forth its leaves (M, K) from its uppermost branches. (M.) And نَدَرَتِ الشَّجَرَةُ The tree produced its حُوصَةٌ [q. v.]; (M, K;) which is the case when the camels are able to pasture upon them: (M:) or became green. (Sgh, K.) — نَدَرَ فِي عِلْمِهِ, or فَضْلِهِ, (IKtt,) and فِي فَضْلِهِ, (Msb,) † He outwent others [or became extraordinary] (IKtt, Msb) in knowledge or science, or in excellence, (IKtt,) and in his excellence. (Msb.) — نَدَرَةُ الْكَلَامِ, † inf. n. نَدْرَةٌ, (Msb, TA,) † The speech, or language, was extraordinary or strange, [with respect to usage or analogy or both]: (TA:) it was the contr. of chaste: (Mz, 13th نَوْع:) [but this explanation requires restriction; for what is extraordinary with respect to usage is the contr. of chaste; but many a word that is extraordinary with respect to analogy is more chaste than a cognate word agreeable with analogy: hence the above phrase is also explained as signifying] the speech, or language, was chaste and good. (Msb.)

4. اندره, trans. of نَدَرَ, He made it to fall, or to go, or come, out, or forth, from another thing,

or from other things; [&c. : see 1 :] (Mṣb:) he made it to fall. (S, K.) You say, ضَرَبَ يَدَهُ بِالسَّيْفِ فَأَنْدَرَهَا [He struck his arm, or hand, with the sword, and made it to fall.] (S.) And أَنْدَرَ أَنْدَرًا [He made such a thing to fall out, he threw it out, from the reckoning]. (S.) And أَنْدَرَ فِي الدِّبْيَةِ [He threw out, or rejected, the young camels in the mulct for homicide. (A.) [See also 6.] And أَنْدَرَ عَنْهُ مِنْ [He took forth (أَخْرَجَ) from him, of his property, such a thing. (M, K, TA.) And أَنْدَرْتُ يَدَ فُلَانٍ عَنْ مَالِي [I caused [the hand of] such a one to cease from freely disposing of my property. (A.) — اندر He said, or did, something extraordinary, or strange. (IKṭt.)

6. تَنَادَرُوا [They mutually threw out, or rejected, a thing from a reckoning]. A poet (namely Abou-Kebeer El-Hudhalee, TA) says,

وَإِذَا الْكَمَاءُ تَنَادَرُوا طَعَنَ الْكَلَى
نَدَرَ الْبِكَاةَ فِي الْجَزَاءِ الْمَضْعَفِ

[When the courageous men covered with arms mutually throw out from the reckoning the piercing of the kidneys, as the young camels fall out from the reckoning in the doubled compensation]: he says, that their blood is suffered to be shed unrevenged, like as the young camels are thrown out from the account in the mulct for homicide: (S, TA:) meaning, that the pierced kidneys are thrown out from the reckoning, like as the young camel is thrown out, and not reckoned, in the mulct for homicide that is doubled time after time. (IB, TA.) — فُلَانٌ يَتَنَادَرُ عَلَيْنَا (A, TA) † Such a one comes to us [rarely, or] sometimes. (TA.)

10. اسْتَنْدَرَتِ الْإِبِلُ The camels sought after the leaves that had come forth upon the uppermost branches of the plants, to eat them, and applied themselves diligently to them: (M:) [or you say,] اسْتَنْدَرَتِ التَّيَاتُ they sought after the plants, to eat them, and applied themselves diligently to them. (TA.) And الْمَالُ يَسْتَنْدِرُ الرُّطْبَ [The camels] seek after the fresh herbage leisurely, and by degrees, or repeatedly. (A.) [The original signification of اسْتَنْدَرٌ seems to be He desired to find a thing or things in a separate or scattered state; or to single out.] — اسْتَنْدَرُوا أَثَرَهُ [They tracked his footsteps. (A.)

نَدْرَةٌ and نَدْرَةٌ, with fet-h and damm, are subst. from نَدَرَ, [signifying The state of being apart from, or out of, the generality, or main body; &c. : — and hence, † Extraordinariness; rareness.] (Mṣb.) You say, لَا يَكُونُ ذَلِكَ إِلَّا فِي [That will not be, (Mṣb.) and that will not happen, (A.)] save [extraordinarily; or rarely; or once] in, or during, the

space of [several] days; syn. فِيمَا بَيْنَ الْأَيَّامِ. (Mṣb.) And أَنْدَرْتُ فِي النَّدْرَةِ بَعْدَ النَّدْرَةِ [That is, or will be, only once in wholes. (TA.) And نَدْرَةٌ نَدْرَةٌ, (M, K,) and فِي النَّدْرَةِ, (S, M, K,) and فِي النَّدْرَةِ, (S, TA,) and فِي النَّدْرَةِ, (TA,) and نَدْرَى (M, K) and نَدْرَى, (S, M, K,) and نَدْرَى, (M, K,) and نَدْرَى, (S, M, K,) † He met him [once] in, or during, the space of [several] days; syn. بَيْنَ الْأَيَّامِ, (M, K,) or فِيمَا بَيْنَ الْأَيَّامِ. (S.) — Also نَدْرَةٌ A piece of gold, (K,) and of silver, (TA,) found in the mine. (K.) See also نَدْرٌ.

نَدْرَةٌ : }
نَدْرَةٌ : } see نَدْرَةٌ.

نَدْرَى : see نَدْرَةٌ. — He produced [or payed] to him a hundred out of his property. (M, K.)

نَدْرَةٌ : see نَدْرَةٌ.

نَادِرٌ [act. part. n. of نَدَرَ; Falling, or going, or coming, out, or forth, from another thing; &c. : see 1]. — A wild ass going, or coming, forth from the mountain. (TA.) — A prominence, or projecting part, of a mountain. (A, * Mṣb.) — [What remains here and there upon the ground, of rain, i. e., of rain-water: n. un. with ḍ: pl. of the latter, نَوَادِرٌ.] You say, شَرِبَتِ الْإِبِلُ مِنَ نَادِرٍ [The camels drank of what remained here and there upon the ground, of the water of the rain.] (A.) — † Extraordinary; strange; rare; unusual; applied to speech or language [and to a word and any other thing: fem. and n. un. with ḍ: pl. of the latter as above: see نَدَرَ, and نَدْرٌ]: (A:) or very extraordinary, strange, rare, or unusual, applied to speech or language; and in like manner نَادِرَةٌ [as an epithet in which the quality of a subst. predominates] applied to a word: pl. of the latter as above: (Mz, 13th نوع:) [see مَطْرُودٌ:] or نَوَادِرُ الْكَلَامِ signifies what deviate from the generality of words or speech or language. (S, * M, K.) You say also, فُلَانٌ نَادِرَةٌ الرَّمَانِ, meaning, † Such a one is the unequalled of the age. (K, * TA.) [And نَادِرَةٌ, used in this manner as a subst., signifies † Any extraordinary, strange, rare, or unusual, thing, or saying: pl. as above.] See مَضْحَكَاتٌ. — نَدْرَةٌ: لَا يَكُونُ ذَلِكَ إِلَّا نَادِرًا.

بَيْدَرٌ i. q. أَنْدَرٌ [A place in which wheat or grain is trodden out]; (S, M, K;) in the dial. of the people of Syria: (S, M:) or, (M, K,) accord. to Kr, (M,) reaped wheat collected together; or wheat collected together in the place where it is trodden out: (M, K:) pl. أَنْادِرٌ. (S, K.)

[ندس, &c.,
See Supplement.]

1. نَذَرَ عَلَى نَفْسِهِ, (Yoo, Akh, T, S, M, A, * K,) aor. : and نَذَرَ, (M, K,) inf. n. نَذْرٌ (Yoo, Akh, S, M, K,) and نَذُورٌ, (M, K,) [He made a vow; imposed upon himself a vow; أَنْذَرَ أَنْذَرًا that he would do such a thing; either absolutely, or conditionally, as will be explained below;] he made [a future action] binding, or obligatory, on himself; (T, M, A, K;) as also أَنْذَرَ. (K.) And أَنْذَرَ أَنْذَرَ signifies the same as نَذَرَ [He vowed a vow]. (Sgh.) You say also نَذَرْتُ مَالِي, aor. : [and : as implied in the K] inf. n. نَذْرٌ, [I vowed my property; made a vow to give it.] (Yoo, Akh, S, K, *) And نَذَرْتُ لِلَّهِ كَذَا, (S, Mṣb, K,) aor. : and نَذَرَ, (S, Mṣb,) inf. n. نَذْرٌ, (Mṣb,) I made it binding, or obligatory, on myself, [i. e., I vowed,] of my own free will, to do or to give such a thing to God; namely, some religious service, or an alms, &c. : (TA:) or نَذَرَ signifies the promising conditionally; as when one says, “Such a thing shall be obligatory on me if God restore to health my sick [son or other]:” this is termed نَذْرٌ: but the saying “I impose upon myself the giving a deenár as alms,” is not so termed. (K.) The doing this is repeatedly forbidden in traditions: but what is meant thereby is, one’s doing so in the belief that he may attain by it something which God has not decreed to betide him, or that he may divert from himself something decreed to befall him: yet if he do so, fulfilment is obligatory on him. (IAth.) You say also, نَذَرَ الْوَلَدَ, (M, K,) and نَذَرْتُهُ, (M,) He (the father, M, K) and she (the mother, M) appointed the child [by a vow] to be a minister or servant to the church, (M, K,) or to a place appropriated to religious services or exercises, or acts of devotion: (TA:) so in the Qur, iii. 31. (M.) — نَذَرَ بِالشَّيْءِ, aor. : (M, IKṭt, Mṣb, K,) inf. n. نَذْرٌ (M, IKṭt) and نَذَارَةٌ and نَذَارَةٌ, (IKṭt,) or, as some assert, it has no inf. n., like عَسَى &c., the Arabs being content to use in its stead أَنْ followed by the verb, as is said in the ‘Ináyeh, on the Qur, chap. xiv., (MF,) He knew of the thing: (Mṣb:) or he knew of the thing and was cautious of it or on his guard against it or in fear of it. (M, K.) You say also نَذَرَ الْقَوْمَ بِالْعَدُوِّ (S, A) The people knew of the enemy: (S:) or knew of the enemy and prepared themselves for them: (A:) or knew of the enemy and were cautious of them or on their guard against them or in fear of them. (TA.) And it is said in a trad., أَنْذَرَ الْقَوْمَ [Have thou knowledge of the people and be cautious of them or on thy guard against them or in fear of them. (TA.)

انذرتة الشئ, (M, K,) and أَنْذَرْتُهُ بِالْأَمْرِ, (Mṣb,) inf. n. أَنْذَارٌ (T, S, M, Mṣb, K) and نَذْرٌ (M, K) the latter accord. to Kr, but correctly it is a simple subst., (M,) and نَذْرٌ, (T, K,) or this is pl. of نَذِيرٌ, (T,) and نَذْرٌ, (K,) accord. to Lh

and Kr, (TA,) [but this is properly a simple subst.,] and نَذِيرٌ, (M, K,) accord. to Zj, (M,) or Ez-Zejjájee, (TA,) but this should rather be regarded as a simple subst., (T, M,) *I informed him, or advised him, of the thing*: (M, K, TA:) this is the primary signification: (TA:) and [*I warned him of the thing*;] *I cautioned him, or put him on his guard, against the thing, and put him in fear, (M, * K,) in my communication or announcement*: (K:) in this sense the verb is used in the Kur, xl. 18: (M, TA:) or *I announced to him the thing, (S, * Mgb,) generally in a case of putting in fear the person addressed, or frightening him, (Mgb,) or never otherwise than in such a case*: (S:) and thus the verb is used in the Kur, ubi supra., وَأَنْذَرَهُمْ يَوْمَ الْآزِمَةِ [*And warn them and put them in fear of the day of the approaching event, the day of resurrection*] meaning, put them in fear of its punishment: (Mgb:) and أَنْذَرْتَهُ بِكَذِّبَا *I informed him, or advised him, of such a thing. (Mgb.)* أَنْذَرَهُ also signifies *He (a spy) informed him, or advised him, of the state of the enemy*: in the copies of the K, نَذَرَهُ; but this is a mistake. (TA.) And you say, أَنْذَرْتُ الْقَوْمَ مَسِيرَ الْعَدُوِّ [*I informed the people of the march of the enemy towards them, to put them on their guard. (T.)*] and أَنْذَرْتُ الْقَوْمَ بِالْعَدُوِّ, and أَنْذَرْتَهُمُ الْعَدُوِّ, signify the same. (A.) It is said in a proverb, قَدْ أَعْدَرَ مَنْ أَنْذَرَ, meaning, *He hath become excused, and averted from himself the blame of men, who hath warned thee that he will punish thee for a future evil deed proceeding from thee, if thou then do the evil deed and he punish thee. (T.)* See also أَعْدَرَ, in two places: and see عَدَرَ.

6. تَنَادَرُ الْقَوْمُ *The people warned, or cautioned, one another, or put one another in fear, (M, K,) of a terrifying evil. (TA.)* You say تَنَادَرُ الْقَوْمُ كَذَا *The people warned one another, (S,) and put one another in fear, of such a thing. (S, A.)* A poet says, (S,) namely, En-Nábighah, (T, TA,) describing a serpent, (T,) and his being threatened by En-Noqmán so that he passed the night as though he had been stung, turning over and over upon his bed, (TA,)

- تَنَادَرَهَا الرَّاقُونَ مِنْ سُوءِ سِمِّهَا
- تُطَلِّقُهُ طَوْرًا وَطَوْرًا تَرَاجِعُ

[*Of which the charmers have warned one another, and put one another in fear, on account of the evil nature of its poison, which it discharges one time and one time draws back. (T, S, TA.)*]

8: see نَذَرَ, in two places.

10. اسْتَنْذَرَ إِلَيْهِ *He offered warning to him (A, TA, art. عذر.)* See اسْتَعْذَرَ.

نَذْرٌ *A vow, which a man makes to be binding, or obligatory, on himself*; (T, M, * K, * TA;) [either absolutely, or conditionally: (see نَذَرَ:)] pl. نَذُورٌ: (S, M, K, *) and in the following

verse of Ibn-Ahmar, some say that نَذْرٌ is pl. of نَذْرٌ, like as رَهْنٌ is pl. of رَهْنٌ; but others say that it is pl. of نَذِيرٌ in the sense of مَنذُورٌ:

- كَمَ دُونَ ثِيَابِي مِنْ تَنْوِيفِيَّةٍ
- لِقَاعَةٍ تَنْذَرُ فِيهَا الشُّذْرُ

[*How many a waterless desert glistening with the mirage, in which vows, or things vowed, are vowed, lie in the way to Leylâ!*]. (S.) — Also, † *The mulct for an intentional wound; used in this sense by Esh-Sháfi'ee, (T, TA,) and of the dial. of El-Hijáz; (TA;) i. q. أَرْشِي, (T, A, K, TA,) which is of the dial. of the people of El-'Irâk: (T, TA:) pl. نَذُورٌ: (T, A, K, *) said by Aboo-Nahshal to be only for wounds, small and great. (T, K, *) You say, عِنْدَ فَلَانٍ نَذْرٌ, (T, TS, L,) or لِي قِبَلِ فَلَانٍ نَذْرٌ, (K,) † *A mulct for a wound is owed to me. (T, K, &c.)* And أُعْطِيْتَهُ نَذْرَ جَرْحِهِ † *I gave him the mulct for his wound. (A.)* Aboo-Sa'eed Ed-Dareer says that it is thus called نَذْرٌ فِيهِ, i. e., because it is made binding, or obligatory, for it; [namely, for the wound;] from the phrase نَذَرْتُ عَلَى نَفْسِي. (T, TA.) — [*A votive offering*]. — See also نَذْرٌ.*

نَذْرٌ (M) and نَذْرٌ (T, S, K) [and نَذْرٌ (see 4)] and نَذِيرٌ (S, M) and نَذِيرَةٌ (M) and نَذَارَةٌ (Esh-Sháfi'ee, K) and نَذْرِي (K)

are substs. in the sense of أَنْذَارٌ [meaning *An informing, or advising, of a thing: and a warning, or cautioning, and putting one on his guard, against a thing, and putting one in fear of a thing; &c.: (see 4:)] (T, S, M, K:) or a putting one in fear in announcing a thing. (TA.) عَدْرًا نَذْرًا and عَدْرًا أَوْ نَذْرًا, accord. to different readings, in the Kur, lxxvii. 6, put in the accus. case as causal complements, signify لِلْإِعْذَارِ [For excusing and warning]. (Zj, T.) [See also art. عذر.] And in like manner, نَذْرٌ, in the Kur, liv. 16, &c., signifies إِنْذَارِي. (S, K, *) And so نَذِيرٌ, in the Kur, lxxvii. 17. (T, M.) Hence also the saying of the Arabs, لَا عَدْرَاكَ وَلَا أَعْدِرُ وَلَا تَنْذِرُ, meaning, *Do thou that for which thou wilt be excused, by inflicting punishment when it is deserved, and do not merely warn and put in fear. (TA.)**

- نَذْرٌ: } see نَذْرٌ.
- نَذْرِي: }

نَذِيرٌ i. q. مَنذُورٌ, (T, S, M, A, Mgb, K,) as also نَذِيرَةٌ; (M;) i. e. [One who gives information, or advice, of a thing, or things: and one who warns;] one who cautions; (M, TA;) and who puts in fear: (TA:) one who gives notice to a people of an enemy, or other thing, that has come upon them; (TA;) a spy who gives notice, to a people, of an enemy, to put them on their guard; (A;) and in like manner نَذِيرَةٌ, a spy

who informs an army of the state of the enemy: (T, K:) نَذِيرٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعَلٌ: (M, L:) or its verb was نَذَرَ, but this has become obsolete: (T:) its pl. is نَذْرٌ; (M, Mgb, K;) occurring in the Kur, liv. 23, [&c.]. (TA.) — [Hence,] أَبُو مَنذِرٍ *The cock (Har. p. 644).* — [And also,] النَّذِيرُ *The apostle: (M, K:) so in the Kur, xxxv. 34, accord. to Th: (M:) the prophet Moḥammad: (T, K:) so, accord. to most of the expositors, in that verse of the Kur. (T.) — Hoariness, or whiteness of the hair: (T, M, K:) so, accord. to some, in the verse of the Kur, last referred to: (T, M:) but the explanation immediately preceding is more probable. (T.) — The sound of a bow: (AHn, M, K:) because it warns, or frightens, (يَنْذِرُ) that which is shot at. (AHn, M.) — I. q. مَنذُورٌ [i. e. Vowed]: pl. نَذْرٌ. (S.) See نَذْرٌ. — See also نَذْرٌ.*

نَذَارَةٌ: see نَذْرٌ.
نَذِيرَةٌ [A votive gift;] that which he gives who makes a vow. (M, K.) — A child appointed by the father (M, K) and mother (M) [by a vow] to be a minister, or servant to the church, (M, K,) or to a place appropriated to religious services, or exercises, or acts of devotion: (T:) pl. نَذَائِرٌ. (T.) — See also نَذِيرٌ, in two places. — And see نَذْرٌ.

نَاذِرٌ: see مَنذِرٌ.

- مَنذِرٌ: }
- مَنذُورٌ: } see نَذِيرٌ.

نَاذِرٌ, and نَاذِرٌ مُنْذِرٌ إِلَيَّ بِعَيْنِهِ, and نَاذِرٌ مُنْذِرٌ إِلَيَّ بِعَيْنِهِ, Such a one is looking at me hard or intently, and making his eye prominent. (T, in TA, art. زجر.)

مَنْتَاذِرٌ [A thing of which people warn or caution one another, or of which they put one another in fear]: applied to a disease [&c.]. (TA, art. خَيْبَرِي صَوْبِ) — [Hence,] الْمَنْتَاذِرُ † *The lion. (Sgh, K.)*

نذل

1. نَذَلٌ, inf. n. نَذَالَةٌ, *He was, or became, low, base, vile, ignoble, mean, sordid, or contemptible, (S, K,) in all his circumstances. (K.)*

نَذَلٌ *A man vile, or mean, and despised in all his circumstances. (K.)*

نوب

Q. Q. 1. الرِّيحُ تُنِيرِبُ التُّرَابَ فَوْقَهُ, or عَلَى الْأَرْضِ, (TA,) inf. n. نَيْرِبَةٌ, (TA,) *The wind lays the dust upon it, or upon the ground, in cross, wavy lines: syn. تَنْسِجُهُ. (K.)* Hence نَيْرِبُ الْكَلَامِ. (TA.) — It has been asserted that ن and ر do not come together in any [pure] Arabic word; and F has said the same in art. نرش; [or rather he has there said that ر does not occur in an Arabic word with ن before it;

(meaning a radical ن;) yet he has here mentioned this word as though it were pure Arabic. So says MF. To this it may be replied, that ي is inserted to separate the ن and ر, as remarked in the L. (TA.) — **نَيَّبَ** He forged [speech, or language]: syn. **نَسَجَ**. (K.) You say **هُوَ يَنْيَّبُ** **الْقَوْلَ**. (TA.) — **نَيَّبَ** He mixed, or confounded, speech, [introducing what was false with that which was true]. (K.) — **نَيَّبَ** He uttered a malicious and mischievous misrepresentation, a calumny, or slander. (K.)

نَيَّبَ (S, K) and **نَيَّبَ** (as in several copies of the K, [and I am inclined to think that this is the correct reading, as it may certainly be correctly used in the sense here given, being properly an inf. n., agreeably with analogy,] or **نَيَّبَ** (as in others, which is said in the TA to be the correct word, and to be given on the authority of AA, [but it exhibits an incongruity of letters: see 1:]) *Mischief; malicious and mischievous misrepresentation, calumny, or slander.* (S, K.) — **نَيَّبَ**, fem. with ة; and **نَيَّبَ**; A mischievous man; (K;) one who utters malicious and mischievous misrepresentations, calumnies, or slanders. (TA.) — **نَيَّبَ** A strong man. (K.)

نَيَّبَى A calamity; a misfortune. (K.)

نَيَّبَ and **نَيَّبَ**: see **نَيَّبَ**.

نرج

1. **نَرَجَ** He thrashed wheat, or corn, with a **نَوْرَج**. (TA.)

نَوْرَج (L, K) and **نَوْرَج** and **نَوْرَج**, the last of the dial. of El-Yemen, and a word of which there is not the like in Arabic, (L,) *A thrashing-instrument, or that with which heaps of wheat, or corn, are thrashed, whether of wood or of iron; (L, K;) or, of iron and wood; (Sifr es-Sa'adeh;) [a kind of drag, used, in Egypt and Arabia and some other countries of Western Asia, for the purpose of separating the grain of wheat and barley &c. and cutting the straw, which serves as fodder; it is a machine in the form of a chair fixed upon a sledge, which moves upon small iron wheels, or thin circular plates, generally eleven, fixed to three thick axle-trees, four to the foremost, the same number to the hindmost, and three to the intermediate axle-tree: this machine is drawn, in a circle, by a pair of cows or bulls, their driver being seated upon it, over the corn: pl. [of the first and last words] نَوَارِج. (TA.) — Also, the first and second, A ploughshare. (K.)*

نَوْرَج and **نَوْرَج**: see **نَوْرَج**.

نَارَنْج A well-known fruit; [the orange; citrus aurantium; of which there are two species common in the gardens of the East, one sweet, and the other bitter:] an arabicized word, from [the Persian] **نَارَنْج** [also called **نَارَنْج**]. (K.)

نرجس

نَرْجِس and **نَرْجِس** [The Narcissus]: see art. **رَجَس**. The former is mentioned by ISd in art. **رَجَس**: the latter, in the present art. (TA.)

نرد

نَرْدُ [The game of trichtrack, backgammon, or tables: and, app., a pair of tables and other apparatus with which that game is played:] a certain thing with which one plays; (M, L;) well known: (M, L, K:) a Persian word, (M, L,) arabicized: (M, L:) also called **نَرْدَشِيرُ**, (M, L, K,) because invented (as some say, TA) by Ardasheer the son of Bábak, (K,) a Persian king. (TA.) It is said in a trad., that he who plays at this game is as though he plunged his hand into the flesh and blood of the pig. (L.)

نروز

نَوْرُوزُ: see what follows.

نَوْرُوزُ, an arabicized word, (S, A, Mṣb,) from **نَوْرُوزُ**, (A, K,) which in Persian; meaning "new day;" (TA;) and **نَوْرُوزُ**; but the former, which is of the measure **قَبْعُولُ**, is the better in repute, because **قَوَعُولُ** is not the measure of an Arabic word; (Mṣb;) *The first day of the year; New-year's-day: (A, Mṣb, K:) with the Persians, when the sun enters Aries: and with the Copts, the first of [the month] Toot [the ancient Thoth, or the tenth of September, N.S., excepting when immediately following their leap-year, which is when our next ensuing year is a leap-year]. (Mṣb, TA.) The word نَوْرُوزُ is said to have been first used in the time of the 'Abbásee Khaal-eefehs; but it is related to have been used in the time of Alec. (TA.)*

نر

1. **نَرَّتِ** **الْأَرْضُ**, (A, Mṣb, K,) aor. -, inf. n. **نَرَّتْ**; (Mṣb;) and **نَرَّتْ**, (S, A, Mṣb,) *The ground, or land, had water exuding, or oozing, from it: (S, K:) or had much flowing moisture: (Mṣb:) or became [abundant in] مَنَابِيع [or places welling forth water], as in the TṢ and the K, or مَنَابِيع [or places of stagnant water] by reason of the نَرِّ. (TA.) — نَرَّتْ بِهِ **الْبِطْنَةُ**: see **بِطْنَةُ**.] = **نَرَّ**, aor. -, inf. n. **نَرَّزَ**, He (an antelope, S,) ran: (S, K:) or he (an ostrich, and an antelope,) leaped, jumped, sprang, or bounded. (A.) — He (an antelope, S,) uttered a cry, or cries. (Ibn-El-Jarráh, Ks, S, K.)*

4: see 1, first signification.

نَرَّ and **نَرَّ** Water that exudes, or oozes, from the ground: (S, K:) or flowing moisture: (Mṣb:) the latter is the better word; and is [said to be] Persian, arabicized: (TA:) the

former is an inf. n. used as a subst. (Mṣb.) — [The pl. is **نَرُوزُ**, occurring in the TA in art. **عَدُو**.] — [The former is also used as an epithet: fem. with ة. You say,] **أَرْضٌ نَرَّةٌ** Ground, or land, having water exuding, or oozing, from it; syn. **ذَاتُ نَرٍّ**; as also **نَارَةٌ**. (Lh, TA.) = [Hence, perhaps,] **نَرٌّ** also signifies + liberal, bountiful, or munificent. (Sgh, K.) = Also, **نَرٌّ** Much, or many. (K.) = A man (A'Obeyd, S) light, or active, (A'Obeyd, S, K,) or light in spirit, (TA,) sharp in mind, (A'Obeyd, S, K,) clever, or ingenious, (A'Obeyd, K,) and intelligent. (A'Obeyd, TA.) — *Light, inconstant, fickle, or unsteady: (K:) an epithet of dispraise. (TA.) — A man (TA) much, or often, in motion; as also مَنَزٌّ: (K:) a man, (A,) and an ostrich, (S, K, TA,) that does not remain still in one place: (S, A, K:) or that is quick, or swift, and does not remain still in one place: (TA:) or an ostrich, and an antelope, that leaps, jumps, springs, or bounds: (A:) and a light, or an active, camel; (TA;) and so **نَرَّةٌ**, applied to a she-camel. (S, TA.) — *Light dust. (TA.) — نَرٌّ شَرٌّ, and نَرٌّ شَرٌّ, i. q. نَرٌّ and نَرٌّ. (TA, art. لَر.)**

نَرٌّ: see **نَرٌّ**.

نَرَّزَ: see **نَرَّ**, last sentence.

نَارَةٌ: fem. with ة: see **نَرٌّ**.

مِنْرٌ A child's cradle: (A, K:) because of its frequent motion. (TA.) — See also **نَرٌّ**.

نزا

1. **نَزَّ** **بَيْنَهُمُ**, (S, K,) aor. -, inf. n. **نَزَّ** and **نَزَّوْهُ**, (S,) *He excited discord between them: (AZ, S, K:) like نَزَّ. (TA.) — نَزَّاهُ عَلَى صَاحِبِهِ* He incited, or urged, him against his companion. (K, * TA.) — *مَا نَزَّاهُ عَلَى هَذَا* What incited, urged, or induced, thee to this? (Ks, S.) — **نَزَّاهُ** **عَلَيْهِ**, (S, K,) inf. n. **نَزَّاهُ**, (S,) *He made an attack, or assault, upon him; syn. حَمَلَ. (Ks, S, K.) — نَزَّاهُ عَنْ قَوْلِهِ* He turned him back from what he had said. (K, * TA.) — *نَزَّاهُ بِهِ*, like **عَبَى**, [i. e., pass. in form, but neut. in signification,] *He was addicted, or devoted, to it; desirous of it. (TA.) — إِنَّكَ لَا تَدْرِي عَلَامَ يَنْزَأُ* **هَرَمَكُ**, (S, K,) thus thou sayest, addressing thyself, when a man has been pursuing a good or an evil way, and turned from it to another way, or accord. to some copies of the S, **يَمَر** instead of **عَلَامَ**, [which is for **مَا**]; (TA;) *Verily thou knowest not to what thing thy mind will become addicted, or devoted: (ISk, S, K:) i. e., to what thy state will come. (K.)* In one copy of the K, **هَرَمَكُ** thine old age, is put instead of **هَرَمَكُ**. (TA.)

نَزَى *An inciter, instigator, or exciter.* (TA.)

رَجُلٌ نَزَا [A man much addicted, or devoted, to a thing; very desirous of it]. (TA.) [See نَزَى.]

مَنْزُوءٌ بِهِ Addicted, or devoted, to it; desirous of it. (S, K.)

نَزَب

1. نَزَبَ, aor. ٢, inf. n. نَزِبَ (S, K) and نَزَبَ and نَزَابَ (K) *He (an antelope) uttered a cry, or sound,* (S, K,) *at rutting-time.* (S.) Used with reference to the buck and the doe; (K;) or the buck only. (S, K.)

6. تَنَابَرُوا *i. q. تَنَابَرُوا.* (K.) Accord. to IHsh and others, this verb has not been heard [from the Arabs of the classical ages], but only the subst. نَزَبٌ, which is therefore decided to be a transp. form of نَبَى. (TA.)

نَزَبٌ *A surname; a nickname; a name of reproach; an opprobrious appellation: syn. لَقَبٌ:* (K:) *i. q. نَبَى.* (TA.) See 6.

نَزْبٌ *A buck-antelope; and a bull.* (K.) [By the latter is probably meant the kind of antelope called بَقْرُ الْوَحْشِ.]

نَزَح

1. نَزَحَ, aor. ٢ and ٢, inf. n. نَزَحَ and نَزُوحٌ; (K;) and نَزَحَ; (TA;) *He, or it, (a thing, TA,) became distant, or remote.* (K.) — نَزَحَتِ الدَّارُ, inf. n. نَزُوحٌ, *The house, or dwelling, became distant, or remote.* (S.) — نَزَحَ بَغْلَانٌ, (S, K,) a verb like نَزَحَ, [pass. in form, but neut. in signification,] (K,) *Such a one became far removed from his dwelling-place.* (S, K.) = نَزَحَ الْبَيْتُ, (S, Mṣb, K,) aor. ٢ (Mṣb) and ٢, (TA,) inf. n. نَزَحَ (S, Mṣb) and نَزُوحٌ; (Mṣb;) and نَزَحَهَا; (K;) *He drew forth all the water of the well; exhausted it entirely:* (S, Mṣb, K:) *or he drew from it until little water remained in it; nearly exhausted it.* (K.) — نَزَحَتِ الْبَيْتُ, (A, Mṣb, K,) aor. ٢, (TA,) inf. n. نَزَحَ (K) and نَزُوحٌ, (TA,) *The well became entirely exhausted:* (A, Mṣb, K:) *or, became nearly exhausted.* (K.) See 4. — قَد نَزَحْتَنِي + *Thou hast exhausted me of what I had, or possessed.* (L, from a trad.)

4. أَنْزَحَ الْقَوْمَ, (L, and so in some copies of the K, [agreeable with analogy,]) or نَزَحَ, (so in other copies of the K,) *The people had the water of their wells entirely, or nearly, exhausted.* (L, K.) See 1.

8: see 1.

نَزَحَ [Thy wickedness ranges abroad unrestrained, and] thy goodness is little. (A.)

نَزَحَ: see نَزَحَ. — Also, Turbid water. (K.)

نَزَحَ and نَزُوحٌ and نَزِيحٌ: see نَزَحَ.

نَزِيحٌ and نَزُوحٌ and نَزَحَ A thing, (K,) or dwelling, (TA,) distant, or remote. (K.) نَزِيحٌ A distant, or remote, town, or country: (S:) and دَارٌ نَزِيحَةٌ a distant, or remote, house, or dwelling. (Mṣb.) — قَوْمٌ مَنَازِيحٌ A distant, or remote, people. (S, K.) And إِبِلٌ مَنَازِيحٌ Camels from distant regions. (A.) ISd says, that it is pl. of نَزَا, meaning *That comes to the water from a distant place.* (L.) = نَزَحَ and نَزُوحٌ and نَزُوحٌ A well entirely exhausted: or nearly exhausted: (K:) or نَزُوحٌ بِئْرٌ signifies a well containing little water: pl. نَزُوحٌ: (S:) and نَزُوحٌ being of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, a well containing no water; and it is allowable to say مَنَزُوحَةٌ: (Mṣb:) or a well of which the water has been exhausted: (so in some copies of the S, and the like in the Nh:) or a well of which most of the water has been drawn forth. (So in other copies of the S, and in the K.) See an ex., voce مَدَارَةٌ, art. دَوْر.

مِنْرَحَةٌ A bucket (K) with which water is drawn; (TA;) and the like thereof. (K.)

نَزِيحٌ and مَنَازِيحٌ: see نَزَحَ.

أَنْتِ بَمَنْزَجٍ مِنْ كَذَا *Thou art far removed from such a thing;* (S, K*) and, by poetic licence, بِمَنْزَجٍ, with إِشْبَاعٍ. (S.) Ex. أَنْتِ مِنَ الدَّمْرِ بِمَنْزَجٍ *Thou art far removed from blame.* (A.)

نَزَر

1. نَزَرَ, aor. ٢, inf. n. نَزَرَةٌ (S, A, Mṣb, K) and نَزُورٌ (Mṣb, K) and نَزْرَةٌ, (K,) or نَزْرَةٌ, as in the M and L, and perhaps one of these last two forms is a mistake for the other, (TA,) *It was, or became, little, or small, in quantity or number;* (S, A, Mṣb, K;) *paltry, mean, contemptible, or inconsiderable.* (S, TA.) See also 5. — Also, inf. n. نَزَرَةٌ, *He (a man) was, or became, possessed of little good, or little wealth.* (AZ.) — نَزَرَتْ, inf. n. نَزَرَ, *She (a camel) had little milk.* (TA.) = نَزَرَهُ, aor. ٢, (TA,) inf. n. نَزَرَ, (K,) *He despised, and deemed little, him, or it.* (K.* TA.) See also 2. — *He smote him with the [evil] eye.* (Fr, in TA, art. شَزَرَ.) = نَزَرَهُ, (Aṣ, A,) aor. ٢, (Aṣ,) inf. n. نَزَرَ, (Aṣ, K,) *He drew forth, or got out, what he had, by little and little:* (Aṣ:) *he importuned him, or pressed him, in asking (A, K) a matter of science or a gift.* (A.) You say also,

فُلَانٌ لَا يُعْطِي حَتَّى يُنْزَرَ, (A, K,) or يُنْزَرُ, (so in two copies of the S,) *Such a one will not give until he is importuned, or pressed,* (A, K,) *and despised.* (S, K, TA.)

2. نَزَرَهُ, inf. n. تَنْزِيرٌ; (K;) or نَزَرَهُ, aor. ٢, inf. n. نَزَرَ; (Mṣb;) *He made it little, or small, in quantity;* (Mṣb, K;) *namely, a gift; as also نَزَرَهُ.* (K.) — Also نَزَرَهُ *He gave him a little, small, paltry, mean, contemptible, or inconsiderable, gift.* (TA.) [It seems to be implied in the TA, that نَزَرَهُ also has this signification.] = See also 1, last signification.

4. انْزَرَهُ: see 2, in two places. — Also, *He (God) caused him to be possessed of little good, or little wealth.* (AZ.)

5. تَنْزَرَ *i. q. تَغَلَّلَ,* (K,) *i. e., It became diminished, or rendered little or small in quantity.* (TK.) See also نَزَرَ. — *He asserted himself to be related to the tribe of Nizár:* (K:) *or he made himself like that tribe: or he introduced himself among them,* (S, K,) *not being one of them.* (TA.)

نَزَرَ, applied to anything, (TA,) *little, or small, in quantity or number;* (S, A, Mṣb;) *paltry, mean, contemptible, or inconsiderable:* (S, TA:) as also نَزِيرٌ (Mṣb, K) and نَزُورٌ (Mṣb) and مَنَزُورٌ: (K:) or the last signifies *little, or small, in quantity, applied to a gift,* (S, TA,) *and to food;* (TA;) *or a gift made little, or small, in quantity:* (Mṣb:) *and نَزَرَ and مَنَزُورٌ a gift obtained by importunity or pressing: and غَيْرُ مَنَزُورٌ a gift given without its being asked for; without importunity or pressing.* (TA.) It is also applied to speech: thus the speech of Moḥammad is described as *فَصْلٌ لَا تَزُرُ وَلَا هَذَرٌ* [Distinct;] *not little, or scanty, so as to indicate impotence, nor much and corrupt:* (K:) *or not little nor much.* (TA, art. هَذَرَ.) — *A man possessing little, or no, good, or goodness; little, or no, wealth; and so فَزَرَ; as also مَنَزُورٌ.* (AZ.) = مَا جِئْتَ إِلَّا نَزْرًا *Thou hast not come otherwise than slowly, tardily, or late.* (K.)

نَزُورٌ: see نَزَرَ.

نَزَارٌ *The quality, in a she-camel, of scarcely ever conceiving except against her will.* (TA.)

نَزُورٌ Any thing little, or small, in quantity or number. (K.) See also نَزَرَ. — *A woman having few children;* (S, K;) and in like manner applied to a bird; (S, TA;) as also نَزْرَةٌ, with kesr to the ز, applied to a woman: (K:) pl. of the former, نَزْرٌ: (TA:) or the former epithet signifies *having little milk;* (K;) applied in this sense to a she-camel. (TA.) *A she-camel having wide orifices to her teats.* (L, voce فَتُوح.) — *Of little speech; that speaks not until importuned, or pressed.* (En-Naḍr.) — *A she-camel whose young one has died, and that affects the young one of another,* (K,

TA,) but whose milk comes not save scantily. (TA.) — A she-camel (TA) that scarcely ever conceives except against her will: (K:) a mare slow to conceive. (L.)

نَزْرٌ : } see نَزَرَ; the latter, in five places.
مَنْزُورٌ :

[نزع, &c.

See Supplement.]

نس

نَسَانَسٌ (S, M, Mṣb, K) and نَسَانَسٌ (K) A kind of creatures (حَلَقٌ [an appellation often applied particularly to human beings]) whereof [every] one jumps, or hops, upon one leg: (S, Mṣb, K:) it is related in a trad., that a tribe of 'Ad disobeyed their apostle, and that God thereupon transformed them into نَسَانَسٌ, every man of them having a [single] arm and a [single] leg, [consisting] of one half [of a human being], hopping like as the bird hops, and pasturing like as beasts pasture; (K;) and these are found in the islands of China: (TA:) or, as some say, these have become extinct; (K;) for a transformed being lives not more than three days, as the learned have established; (TA;) and what exist now, of this make, are a distinct class of creatures: (K:) or they are of three kinds; نَسَانَسٌ and نَسَانَسٌ and نَسَانَسٌ; (K;) and the second of these are the baser sort; (TA;) or the نَسَانَسٌ are the females of them, (K,) as Aboo-Sa'eed Ed-Dareer says; (TA;) or they are of higher rank than the نَسَانَسٌ, (K,) as is said in the O: (TA:) or the نَسَانَسٌ are [the peoples called] *Yájuoj* and *Májuoj*: (IAḡr, Mṣb, K:) or a certain people of the sons of Adam: (K:) or certain creatures in the form of men, (M, K,) so called because of the weakness of their make, from نَسْنَسَةٌ, which signifies weakness, (M,) differing from men in some things, and not of them: (K:) or, accord. to what is said [by some], a certain beast, reckoned among wild animals, that is hunted and eaten, having the form of a man with one eye and leg and arm, and that speaks like man: (Kr, M:) or a species of marine animal: (Mṣb:) or, accord. to El-Mes'oodee, an animal like a man having one eye, that comes forth from the water, and speaks, and, when it gets a man within its power, kills him: or, as is related in the *مجالسة*, on the authority of Ibn-Is-hák, certain creatures (حَلَقٌ) in *El-Yemen*: ابن الرقيس says, that they are of the sons of Sám the son of Sám, brothers of 'Ad and Thamood, not possessing reason, living in the salt-water (الإجاج) on the coast of the Sea of India: the Arabs hunt them, and speak to them, and they speak the Arabic language, and propagate one with another, and poetize, or versify, and name themselves by the names of the Arabs: (TA:) [in the present day, this appellation is applied to a pigmy: and also, to an ape:] Es-Suyootee says, in the *Deewán el-Hayawán*, as to the animal which the vulgar call نَسَانَسٌ, it is a species of

apes or monkeys, not living in water, and the eating of which is unlawful: but as to the marine animal, some hold it to be lawful; whereas the sheykh Aboo-Hámid holds the eating of the نَسَانَسٌ [of any kind] to be unlawful, because it has the form of the sons of Adam. (TA.) It is said in a trad. of Aboo-Hureyreh, ذَهَبَ النَّاسُ وَبَقِيَ النَّسَانَسُ [The men have gone, and the نَسَانَسٌ remain]. Being asked who were the نَسَانَسٌ, he answered, *Those who affect to be like men but are not men.* (TA.)

[For the verb نَسَسَ, &c.: see Supplement.]

نَسَا

1. نَسَا, aor. نَسَا; (S, K,) inf. n. نَسَا; (S;) and نَسَا, (S, K,) inf. n. نَسَا, (S,) *He chid* (S, K) a camel (S) &c. (L) *he urged, or drove, it.* (S, K.) — نَسَا, aor. نَسَا, inf. n. نَسَا; (S, K) and نَسَا, (K) [and نَسَا, mentioned in the TA, art. وَضَا;] and نَسَا; (S, K;) *He postponed, or delayed, a thing.* (S, K. Explained in the S, K by أَخَّرَ, and in the K by كَلَّأَ, also, both of which words, accord. to the TA, are syn.) [See an ex. of the use of نَسَا, without a final ن, in art. عَقَبَ, voce عَقَبَةٌ.] — نَسَا اللهُ فِي أَجَلِهِ, and نَسَا اللهُ أَجَلَهُ, *God postponed the end of his life; i. e., prolonged his life:* (so in the Fṣ:) accord. to IKṬ, نَسَا اللهُ أَجَلَهُ, and نَسَا اللهُ فِي أَجَلِهِ. (TA.) All of these four modes of expression are allowable: (MF:) as also نَسَا اللهُ أَجَلَهُ (Z:) and نَسَا اللهُ فِي أَجَلِهِ, and نَسَا اللهُ أَجَلَهُ, *His life was prolonged.* (TA, from a trad.) — نَسَا اللهُ فِي أَجَلِهِ, inf. n. نَسَا, *He delayed or deferred the watering of the camels; or kept them from water beyond the accustomed time.* (L.) — نَسَا اللهُ فِي أَجَلِهِ, (S, K,) inf. n. نَسَا, *He increased the time between the two drinkings, or waterings, of the camels, by a day: (A:) or by a day, or two days, or more.* (A, L, K.) — نَسَا اللهُ فِي أَجَلِهِ, *He kept back, or put back, or drove back, the camels from the tank, or cistern.* (S, L, K. *) — نَسَا اللهُ مَا لَهُ نَسَا اللهُ, *What aileth him! May God render him ignominious!* (Kr, L,) or *put him backward!* (L.) Whom he puts backward, He renders ignominious. (L.) — نَسَا, inf. n. نَسَا, *He sold a thing with postponement of the payment; he sold it upon credit.* (TA.) — نَسَا اللهُ الْبَيْعَ, and نَسَا اللهُ الْبَيْعَ, *He made the sale to him to be on credit.* (S, K.) نَسَا اللهُ الْبَيْعَ *He postponed for him the period of the payment of the price of the thing sold.* (A.) — نَسَا اللهُ وَدَيْتَهُ, inf. n. نَسَا; (Akh, S;) and نَسَا اللهُ دَيْتَهُ, (S, * K.) and نَسَا اللهُ الدَّيْنَ, (Akh, S;) *He postponed for him the period of the payment of his debt.* (S, TA.) — نَسَا اللهُ, a verb like عَنِى, [i. e., pass. in form,

but neut. in sense,] aor. نَسَا, inf. n. نَسَا, *Her menstrual discharge was later than its usual time, and it was therefore hoped that she was pregnant:* (Kh, S, K:) or *her menstrual discharge was later than its usual time, and her pregnancy commenced:* (TA:) or *she began to be pregnant:* (Aḡ, S:) or *she conceived.* (Aḡ.) — نَسَا اللَّبْنَ, (S, K, *) inf. n. نَسَا, (TA,) *He mixed the milk with water.* (S, K, *) — نَسَا لَهُ اللَّبْنَ, and نَسَا لَهُ اللَّبْنَ, *He mixed the milk with water for him.* (TA.) — نَسَا لَهُ نَسَا, *He gave him to drink نَسَا, q. v.; (K;) i. e. wine, or milk.* (TA.) — نَسَاَتْ She (an antelope) licked her young one just after its birth. (K.) — نَسَا, (S, K,) inf. n. نَسَا, (S,) *It (a camel, sheep, &c.) became fat: (TA:) or began to grow fat; when its soft hair (وَبْر), after falling off, began to grow again.* (S, K.)

2: see 1.

4: see 1. — نَسَاَتْ He granted him a delay of payment, or granted him credit, in a sale, or in the case of a debt. (A.) — أَنَسَاْتُ سُرَّتِي I made my way to lead me far off. (S.) [See art. سَرَب.]

5: see 8.

8. انْتَسَا It was postponed, or delayed; syn. تَأَخَّرَ. (A.) — انْتَسَا He (a camel, S,) went far off in the pasture. (S, K.) — It (a party of people) went far off. (TA.) — انْتَسَا عَنْهُ He retired, or withdrew far off, from him or it. (S.) انْتَسَا and انْتَسَا occur in two readings of a trad., for انْتَسَا, (which is the correct reading,) in this sense. (TA.) [Hence it appears that انْتَسَا, accord. to some, also signifies *he retired, &c.*]

10. اسْتَنَسَا He asked him to postpone or to grant him a delay in, the payment of his debt. (S, K.) [See also 1.] — اسْتَنَسَا الْبَيْعَ He asked him to make the sale to be on credit, or for payment at a future period. (A.) — اسْتَنَسَا غَرِيْمَهُ He asked his creditor to grant him a delay in the payment of his debt. (A.)

نَسَا and نَسَا and نَسَا A woman who is supposed to be pregnant; (K;) as also نَسَا (A, K) and نَسَا: (A:) or in whom pregnancy has appeared: (K:) or, نَسَا (K) and نَسَا, (TA,) as also نَسَا, accord. to J and IM, but this is rejected by F, (TA,) a woman whose menstrual discharge is later than its usual time, and who is therefore hoped to be pregnant: (S, K:) pl. [of نَسَا] أَنْسَا and نَسَا: and نَسَا, is also said; and sometimes the sing. (نَسَا), being originally an inf. n., is used as a pl. (TA.) — نَسَا Thin, watery, milk: (K:) or milk mixed with water. (T, S.) [See L.] — Also, both words, (TA,) or the former only; (K, MF;) but نَسَا is quoted in this sense, from IAḡr, who is said to have pronounced it thus, erroneously, for نَسَا; (TA;) Wine;

(IAar;) *drink that dispels the reason.* (K.) = *Fatness: or its commencement;* (K;) its completeness, (consequent upon eating dry food, being called *إِقْتِرَارٌ*. (S.) — *جَرَى النَّسَبُ فِي* (S.) or *مَارَ*, (TA,) [*Fatness, or its commencement, ran through the beasts of carriage*].

نَسَبٌ One who mixes, or converses, with others: ex. *هُوَ نَسَبٌ نَسَاءً* He is one who mixes, or converses, with women. (K.) — See *نَسَبٌ*.

نَسَبٌ and *نَسَبٌ* and *نَسَبٌ* and *نَسَبٌ*: see *نَسَبٌ*.

نَسَاءٌ Length of life. (Akh, S, K.) — The Faḳeḳh of the Arabs [El-Hārith Ibn-Keledeh, as said in the Mz, close of 39th نوع, where the following is quoted,] says, *مَنْ سَرَّ النَّسَاءَ وَلَا نَسَاءً فَلْيُخَفِّفِ الرِّدَاءَ وَيُبَاكِرِ الْعَدَاءَ وَيُؤَخِّرِ الْعَشَاءَ* [Let him whom length of life rejoiceth (but there is no long endurance in life) lighten his debts, and make his morning-meal early, and delay his evening-meal, and take little enjoyment in women]: (S, TA:) *الرداء* here means *debt*. (T, M, TA, in art. *ردى*, where this saying is cited with some variations.)

نَسَبٌ, of the measure *فَعِيلٌ* in the sense of the measure *مَفْعُولٌ*, (S,) *A month which the Arabs, in the time of paganism, postponed:* (K:) the doing of which is forbidden in the *Ḳur*, ix. 37. (S.) — Also, as an inf. n. of *نَسَا*, (which it is also said to be in the L,) *The postponing of a month: i. e., the postponing of the sacredness of a month; transferring it to another month.* When the Arabs returned from Mina, [after the accomplishment of the pilgrimage,] it was customary for a man of the tribe of Kināneh to arise and say, *أَنَا الَّذِي لَا يَرُدُّ لِي قَضَاءٌ* ["I am he whose decree is not to be rejected"]; (S;) or *وَلَا يَرُدُّ* *إِلَيَّ* *لَا أَحَابُ وَلَا أَعَابُ وَلَا يَرُدُّ قَوْلِي* ["Verily I am not to be accused of a sin, nor am I to be charged with a fault, nor is my saying, (or decree,) to be rejected;"] (TA;) whereupon they would say, *أَنْسَأْنَا شَهْرًا* ["Postpone for us a month"]; i. e., "Postpone for us the sacredness of El-Moḥarram, and transfer it to Ṣafar:" for they disliked that three months during which they might not make predatory expeditions should come upon them consecutively, as their subsistence was obtained by such expeditions: so he made El-Moḥarram free from restriction to them. (S.) [But this, as appears from what is said in the *Ḳur*, ix. 37, was not done every year.] The tribes of Ṭeyi and Khath'am did not observe the sacred months; therefore the *نَاسِبِ* (or postponer) proclaimed it lawful to slay them therein, when they were aggressors. (TA.) — [The term *نَسَبٌ* appears also to have been applied to The postponement of the time of the pilgrimage; which

was another custom of the Pagan Arabs, mentioned under this word in the TA.] The Arabs, liking that the day of their return from pilgrimage should always be at one season of the year, postponed it every year eleven days; at the same time keeping sacred the two months in which the pilgrimage took place, and the month next after those two, and also the month of Rejeb, at whatever season this fell. (TA.) [For the same purpose, at one time, they used to intercalate a month in the third and sixth and eighth of every eight years. See *Ḳur*, ix. 36, where the prohibition of this custom is implied; and Sale's Prel. Disc., § vii.] — See *نَسَبٌ*. — *نَسَا*, (S, TA) and *نَسَيْتُهُ* and *نَسَا*, (S, K,) like *كَلَاةٌ*, (S,) *A postponement, or delay, as to the time of the payment of a debt, or of the price of a thing sold, &c.* (S, K, TA.) The first is a subst.; (K;) and also an inf. n.; (L;) [and each of the others seems to be sometimes used as such]. — *بَاعَهُ بِنَسِيَّتِهِ*, and *بِنَسَاةٍ*, (as also *بِكَلَاةٍ*, S,) *He sold it on credit; for payment to be made at a future period.* (S, K, TA.)

نَسِيَّتُهُ: see *نَسِيَّتُهُ*. — Also, *A debt of which the payment is deferred by the creditor to a future period.* (TA.) — *A sale upon credit, in which the payment is deferred to a certain, or definite, period.* (TA.)

نَاسِبٌ, pl. *نَسَائَةٌ* (S) and *نَاسِبُونَ*, (TA,) *One whose office it was to perform the act called نَسَبٌ; i. e., the postponing of a month:* (S, TA:) he was also called *قَلَامِسٌ*, pl. *قَلَامِسٌ*. (TA.) — *نَاسِبٌ* Anything fat: or beginning to grow fat: in the *Ḳ* it is said, *كُلُّ نَاسِبٍ سَمِينٌ*: in the L, *كُلُّ سَمِينٍ نَاسِبٌ*, which is more proper. (TA.)

صِلَّةُ الرَّجِيمِ مَثْرَاءَةٌ فِي الْهَالِ — *مَنْسَاءَةٌ*: see 1. — *مَنْسَاءَةٌ* [Union with kindred is a means of multiplying wealth, a means of prolonging one's memorial]. (TA, from a trad.) — See *مَنْسَاءَةٌ*.

مَنْسَاءَةٌ (S, K) and *مَنْسَاءَةٌ*, (K,) and also without *ء*, (S, K,) *A staff, or stick: so called because a beast is urged or driven with it: (K:) a pastor's great staff.* (TA.) For *مَنْسَاءَتُهُ*, in the *Ḳur*, xxxiv. 13, some read *مِنْ سَائِهِ*; i. e. "from, or of, the end of his staff;" *سَاءَةٌ* originally signifying the "bent part at each end of a bow;" (Fr, TA, &c.) and being here used tropically. (TA.) This reading is disapproved by the author of the *Ḳ*, but is supported by good authorities. (TA.)

مَنْسَاءَةٌ An interval; a distance; a space. (S.) *إِنَّ لِي عَنْكَ لَمَنْسَاءَةً* Verily I am far from thee. (S.)

نَسَب

1. *نَسَبَهُ*, aor. *نَسَبَ*, (S, K,) inf. n. *نَسَبٌ* and *نَسَبَةٌ*; (S;) and aor. *نَسَبَ*, inf. n. *نَسَبٌ* and *نَسَبَةٌ*; (K, TA;) *He mentioned his [i. e. another's] relationship, [lineage, or genealogy];* (S, K;) saying, *He is such a one, the son of such a one; or He is of such a tribe, or city; or of such an art, or such a trade; and the like.* (Lb. T.) — *نَسَبَهُ*, aor. *نَسَبَ*, inf. n. *نَسَبٌ*, *He traced up his [i. e. another's] lineage to his greatest ancestor.* (TA.) — *نَسَبَهُ*, [aor. *نَسَبَ* ?], *He asked him to mention, or tell him, his relationship, [lineage, or genealogy].* (K.) — *جَلَسْتُ إِلَيْهِ فَتَسَبَّيْتُ قَائِسَتِي إِلَيْهِ* [I sat by him, and he asked me to tell him my lineage; so I mentioned my lineage to him]. (A.) — *نَسَبْنَا قَائِسَتَنَا لَهَا* [She asked us to tell her our lineage; so we mentioned our lineage to her]. (IAar, from a trad.) — *نَسَبَهُ إِلَى فُلَانٍ* *He asserted him to be related to such a one: and he referred his lineage, or origin, to such a one. — He referred the origin or derivation of his name to such a one. — He attributed, or ascribed, it to such a one.* See, for ex. *كَذَّبَ* and *صَدَّقَ* in the Mḡb. — *نَسَبَهُ إِلَى كَذَا* *He referred its origin, or the origin or derivation of its name, to such a thing. — He attributed, or ascribed, it to such a thing. — He named him, or called him, in relation, or reference, to such a one; meaning an ancestor: and in like manner, in relation, or reference, to a tribe, a town or district, an art or trade, &c.* See *نَسَبَةٌ*. — *نَسَبَهُ إِلَى كَذَا* *He named it, or called it, in relation, or reference, to such a thing. — نَسَبَهُ إِلَى كَذَا*, and, by inversion, *نَسَبَ إِلَيْهِ كَذَا*, (see S and K, in art. *جبل*, &c.) *He attributed or imputed to him, or charged him with, or accused him of, such a thing; namely, a fault &c.* Both phrases are often used as signifying thus by classical writers, and in the present day. — *نَسَبَ بِالْمَرْأَةِ*, (S, K,) aor. *نَسَبَ*, (S,) and *نَسَبَ*, (L,) inf. n. *نَسَبٌ* (S, K) and *نَسَبٌ* and *مَنْسَبَةٌ*, (K,) *i. q. شَبَّ بِهَا*; q. v.; (S, K;) *He mentioned the woman in an amatory manner, in the beginning [or prelude] of a poem: (TA, voce شَبَّ:) he mentioned the woman in amatory language, in the beginning of a قصيدة, and then turned to the object of praise: [for it is a general rule to commence a قصيدة in praise of a king, or hero, or the like, with نَسَبٌ; the transition from this is termed التَّخَلُّصُ: see also اِفْتَضَبَ:] (IKh:) he mentioned the woman in his poem, describing her as characterized by beauty and youth &c.: (Lb:) or describing her as characterized by good qualities, whether truly or falsely. (Z.) This phrase and *نَسَبَ الرَّجُلَ* both signify description; the latter signifying "he described the man with relation to his father, or his city or country, or*

the like ;" and the former phrase, *he described the woman as characterized by beauty and youth and love or affection &c.* (IDrst.) نَسِيبٌ is also employed to signify the *describing of the places where the objects of love have taken up their abode in the season of the ربيع and at other times, and the lover's longing to meet them and be united with them, and what else is comprised in the signification of the words تَشْيِيبٌ and غَزَلٌ.* (MF.) [See غَزَلٌ, and غَزَلٌ.]

3. نَاسِبَةٌ *He shared with him in relationship.* (TA.) — فَلَانٌ يُنَاسِبُ فَلَانًا *Such a one is related to, or a relation of, such a one.* (S.) — نَاسِبَةٌ, inf. n. مُنَاسِبَةٌ, † *He, or it, bore relation to, resembled, was similar to, conformable to, analogous to, correspondent to, suitable to, befitted, him or it.* (S, K, Mṣb.) See also نَسِيبَةٌ.

4. انشبت الرّيح *The wind was violent, and drove along the dust and pebbles:* (K:) [as also انشبت].

5. *He asserted himself to be a relation, or kinsman, or to be related,* [إِيكَ] *to thee.* Hence the proverb, الْقَرِيبُ مَنْ تَقَرَّبَ لَا مَنْ تَنَسَّبَ (S, K:) i. e. *He is [indeed] an ally who allies himself by affection and friendship: not he who asserts himself to be a kinsman.* (TA.)

6. † *They were mutually, or reciprocally, related; resembled one another; were similar, conformable, analogous, correspondent, or suitable, one to another; befitted one another.* (TA.) See also نَسِيبَةٌ. — [And تَنَاسَبَ *It was suitable in its parts, proportionate, symmetrical, or uniform.*]

8. See 10 and 1. — *He asserted his relationship to his father, whether truly or falsely;* (S;) [saying, *I am the son of such a one:* as was generally done by a champion when he sallied forth to challenge]. — انتسب إليه *It (a voice) was attributed, or ascribed, to him.* (TA, art. غنث.)

10. انتسب (TA) and استنسب (K) *He mentioned his [i. e. his own] relationship, [lineage, or genealogy].* (K.) One says to a man, in asking him respecting his relationship, &c., اِسْتَنْسِبْ لَنَا أَيْ اِسْتَنْسِبْ لَنَا حَتَّى نَعْرِفَكَ [Mention thy relationship, or lineage, to us, that we may know thee]. (AZ.)

Q. Q. 1. نَسِيبَةٌ بَيْنَهُمَا, inf. n. نَسِيبَةٌ, *He went to and fro between them two with malicious and mischievous misrepresentations, calumnies, or slanders, &c.* (L, K.)

نَسَبٌ: see نَسَبٌ.

نَسَبٌ and نَسِيبَةٌ and نَسِيبَةٌ (S, K) *Relationship; relation; kindred; consanguinity; [family; race; lineage; parentage; pedigree; genealogy;*

origin; reputed relationship or lineage or origin;] (K;) *with respect to father and mother;* (ISk;) *or with respect to fathers only:* (K:) pl. of the first, اُنْسَابٌ; (S;) of the † second, نَسَبٌ; and of the † third, نَسَبٌ. (Mṣb.) The first, by poetical license, is contracted into نَسَبٌ. (T.) [You say,] بَيْنَهُمَا نَسَبٌ *Between them is relationship; said whether they may lawfully marry one another, or not.* (Mṣb.) See نَسِيبَةٌ.

نَسِيبَةٌ † *Relation; proportion; comparison; with respect to quantity, or measure, and the like.* See نَسَبٌ. — *In proportion to such a thing.* — نَسِيبَةُ الْعَشْرَةِ إِلَى الْمِائَةِ *The proportion of ten to a hundred is [that of a tenth].* (Mṣb.) — [You also say *إِلَى كَذَا بِالنَّسِيبَةِ* *In relation to, or in comparison with, such a thing.*] — نَسِيبَةٌ *A name of relation to a father, mother, tribe, town or district, art or trade, &c.:* [as جَوْهَرِيٌّ, مَتِّيٌّ, قُرَشِيٌّ, فَاطِييٌّ, عَلَوِيٌّ] ending with ي. A more general name of this kind should precede a more particular one: thus you say الْقُرَشِيُّ الْبَاشِييُّ and it is better that a name of relation to a tribe should precede one of relation to a town or the like: thus you say الْقُرَشِيُّ الْمَكِّيُّ. It is said that the Arabs originally called themselves by such names only in relation to tribes; and that, when they took up their abodes in cultivated lands and in cities, they borrowed names of relation to towns and the like from the Persians and Copts. (Mṣb.) — نَسِيبَةٌ (TA) and مُنَاسِبَةٌ (S, K) and تَنَاسَبٌ (TA) † *Resemblance; similarity; conformity; analogy; correspondence; suitability; fitness.* (S, K, TA.) Ex. بَيْنَ الشَّيْئَيْنِ نَسِيبَةٌ, and † *مُنَاسِبَةٌ, and تَنَاسَبٌ, Between the two things is a resemblance, &c.* بَيْنَهُمَا نَسِيبَةٌ قَرِيبَةٌ. *Between them two is a near resemblance, &c.* (TA.) [نَسِيبَةُ حَكْمِيَّةٌ] *The relation of a predicate to its subject (in books on logic).]*

نَسَبٌ: see نَسَبٌ.

نَسِيبٌ i. q. مُنَاسِبٌ, [A sharer in relationship; one who becomes a sharer in relationship by marriage]: (K:) pl. اُنْسَابٌ and اُنْسِيَاءٌ. (TA.) — نَسِيبٌ (S, K) and مَنَسُوبٌ (K) *One related; a relation; a kinsman.* (S, K, TA.) You say فَلَانٌ نَسِيبِي [Such a one is my relation]: and هُمُ اُنْسَابِي [They are my relations]. (TA.) † نَسَبٌ, also, is used for ذُو نَسَبٍ [A relation, or kinsman]; and means a male, or female, relation; (Jel, xv. 56;) and for ذُوو نَسَبٍ [relations, or kinsmen]. (Bd, ibid.) [See also صِهْرٌ.] — نَسِيبٌ and مَنَسُوبٌ *A man of rank, or quality, or the like, and of family, or lineage.* (TA.) — نَسِيبٌ نَاسِبٌ [An elegant amatory mentioning of

a woman, or of women, in the beginning of a poem] is a phrase like شِعْرٌ شَاعِرٌ. (K.) See اُنْسَبٌ.

نَسَابٌ (K) and نَسَابَةٌ (S, K) *Skilful in genealogy:* (K:) [or rather, the former signifies very skilful in genealogies; or a great genealogist:] the latter, *possessing the utmost knowledge in genealogies; or a most skilful genealogist:* [this being of a doubly intensive form;] the ة being annexed to render the epithet one of excessive praise: (S:) pl. of the former نَسَابُونَ, and of the latter نَسَابَاتٌ: (TA:) you say عِنْدِي ثَلَاثَةٌ نَسَابَاتٌ, meaning ثَلَاثَةُ رِجَالٍ نَسَابَاتٍ (S.)

نَسَابٌ: see نَسَابَةٌ.

نَسِيبٌ: see نَسِيبٌ.

نَسِيبٌ *A straight, or direct, and conspicuous, or open, road, or way:* (K:) or narrow road, or way: (TA:) as also نَسِيبَانٌ (K:) some say نَسِيسٌ, which is a dial. form: (TA:) or نَسِيبٌ signifies the traces of a road, or way. (K.) — Also نَسِيبٌ *Ants that appear like a road; (S;) ants following one another uninterruptedly.* (K.) Dukeyn Ibn-Rejā says,

* عَيْنَا تَرَى النَّاسَ إِلَيْهَا نَسِيبًا *

[A source to which thou seest the people (repairing like) ants proceeding in uninterrupted succession]. (S.) — Also, the track of ants, (ISd, K,) and of a serpent, and of wild asses going to their watering-places. (TA.)

نَسِيبَانٌ: see نَسِيبَانٌ.

هَذَا الشِّعْرُ اُنْسَبٌ *This poetry is more, or most, elegant in what is termed نَسِيبٌ: see 2: (K:) as though they had said نَسِيبٌ نَاسِبٌ, like شِعْرٌ شَاعِرٌ, to give intensiveness to the signification, and thence formed the word اُنْسَبٌ. (TA.)*

حُطٌّ مَنَسُوبٌ [A] *regular [hand-writing]:* syn. ذُو قَاعِدَةٍ: (TA:) [properly, named in relation to its author &c.] — شِعْرٌ مَنَسُوبٌ *Poetry, or a poem, in which is نَسِيبٌ, [or an amatory mention of a woman, or women, in its beginning]:* pl. مَنَسُوبٌ. (K.) See نَسِيبٌ.

نَسِيبٌ: see مَنَسُوبٌ.

نَسِيبَةٌ: see تَنَاسَبٌ and مُنَاسِبَةٌ.

نَج

1. نَجَجَ, aor. =, inf. n. نَسَجَ, *He, or it, drew, collected, or gathered, together a thing: drew and joined, or adjoined, one thing to another.* This is the primary signification. (L.) — نَسَجَتِ

الرياح الوريق والبشيم The wind gathered together the leaves and the dry fragments of plants. Hence, accord. to some, *نَسَجَ الثَّوْبَ*, because the weaver adjoins the warp to the woof. (TA.) — *نَسَجَتِ التُّرَابَ* † The wind drew the dust together. (TA.) — *نَسَجَتِ الرِّيحُ المَاءَ*, and *الرَّمْلَ*, and *التُّرَابَ*, and *رَسَمَ الدَّارَ*, † The wind made rippling lines, in cross directions, upon the water, and the sand, and the dust, and [with dust] upon the traces of the dwelling. (A.) [And so] *رَائِقٌ كَالْحَبْكِ* † Rippling lines were made, in cross directions, by the wind, upon the water, (S, * A,) and the sand, and the dust, and the traces of the dwelling. (A.) — *نَسَجَتِ الرِّيحُ* † The wind, blowing in cross directions, obliterated the traces of the place where persons had alighted, (S, K,) [by covering it with dust or sand in such a manner as that it might be likened to a web]. — *نَسَجَ* † It (a spider) wove, or spun, its web. (A.) — *نَسَجَ الثَّوْبَ*, aor. =, and =, (S, K,) inf. n. *نَسَجَ*, (S,) He wove the piece of cloth, or the garment. (TA, &c.) And *نَسَجَ سَيْرًا* He plaited a thong. (TA, in art. *نَسَجَ*.) — *نَسَجَ الشِّعْرَ* † He wove, or composed verses. (TA.) — *نَسَجَ الكَلَامَ* † He (a liar, TA,) forged speech. (K.) — Also, † He explained, or expounded, language; syn. *لَخَّصَهُ*. (K.) — *نَسَجَتِ النَّاقَةُ فِي سَيْرِهَا* † The she-camel moved her legs quickly in going along. (TA.)

8. *انتسج* It became drawn, collected, or gathered, together: became drawn and joined, or adjoined, to another thing. (L.) See 1. — *انتسج* It (a piece of cloth, or a garment,) became woven. (TA.)

نَسَجَ العَنْكَبُوتِ † The spider's web. (A.) — See *نَسِجَ*.

نَسَجَ Prayer-carpet; carpets upon which prayer is performed; syn. *سَجَادَاتٌ*. (IAqr, Th, K.)

نَسُوجٌ † A she-camel that moves her legs quickly in going along: (TA:) or a she-camel whose load that she carries does not shake about: (K:) so in all the copies of the K; but accord. to more than one of the leading lexicologists, a she-camel whose load, and saddle, are unsteady upon her, and shaking about: (TA:) and a she-camel that makes her load to shift forward to her *كَاهِلٍ*, [or the part of the back next the neck,] by reason of the vehemence of her pace. (ISh, K.)

نَسِجٌ and *نَسِجٌ* [the latter originally an inf. n.] i. q. *مَنْسُوجٌ*, Woven. (Msb, TA.) [And hence both, as subst., signify A web.] So *نَسِجَةٌ*

a web, a thing woven. (S, K, art. *طَرِقَ*.) — *هُوَ نَسِجٌ وَحْدِهِ* (an indeterminate expression, Hishám and Fr, in L, art. *وَحَدٌ*, q. v.,) † He is unequalled, unique, or an only one of his kind, in knowledge &c.: for when a garment, or piece of cloth, is of a high quality, no other is woven of exactly the same kind. (S, K, &c.) It is only said in praise of a person. (TA.) [Opposed to *عَمِيرٌ وَحْدِهِ*.] — *ثَوْبٌ نَسِجٌ* † A garment, or piece of cloth, the texture of *El-Yemen*. (Msb.) — *نَسِجٌ* † [The texture of the rain]; meaning the plants, or herbage. (TA.)

نَسَاجَةٌ A kind of *مُلْحَفَةٌ*, with which a person envelops himself. App. thus called by what is originally an inf. n. (L, from a trad.)

نَسَاجَةٌ The art of weaving. (S, K.)

نَسِجَةٌ: see *نَسِجٌ*.

نَسَاجٌ [in some copies of the K, † *نَاسِجٌ*, the act. part. n. of *نَسَجَ*,] A weaver. (K.) — *نَسَاجٌ* also, A manufacturer of coats of mail. (K) — *نَسَاجٌ* also, † A liar; (K;) a forger of lies. (TA.)

نَسَاجٌ: see *نَاسِجٌ*.

مَنْسُجٌ and *مَنْسُجٌ* A place where the art of weaving is practised. (S, K.) — See *مَنْسُجٌ*.

مَنْسُجٌ (S, K) and *مَنْسُجٌ* (TA) [A weaver's loom;] the apparatus upon which the web is stretched to be woven; (S, K;) the wood and apparatus used in the art of weaving, upon which the web is stretched to be woven: (M:) or, specially, the *حَفٌّ*; (TA;) i. e. the stay of a weaver's loom; syn. *حَفٌّ*: (TK:) [in the present day, applied to a frame for weaving: and to one for embroidering]. — *مَنْسُجٌ* (S, K,) and † *مَنْسُجٌ* (TA) [The withers of a horse: or the lower part thereof: or the part below the withers:] the prominent part from the branches of the shoulder-blades to the lower part of the neck and to the even part of the back; as also *حَارِكٌ*: behind it is the *كَاهِلٌ*: (A'Obeyd:) or in a horse, the same as the *كَاهِلٌ* in a man, and the *حَارِكٌ* in a camel: (TA:) or the part of a horse below the *حَارِكٌ* [which latter is the withers, or the upper part thereof]: (S, K:) or the swelling part of the *كَاثِبَةٌ* [or withers] of a beast, at the place where the mane terminates, beneath the pommel of the saddle: (T:) said to be so called because the sinews of the neck extend towards the back, and those of the back towards the neck, and are woven together upon the shoulder-blades: (TA:) or the extremity of the

mane: (A:) or the part between the mane and the place where the shoulder-blades unite: pl. *مَنْسَاجٌ*. (TA.)

نسخ

1. *نَسَخَ*, aor. =, (inf. n. *نَسَخٌ*, S,) He dispersed and removed dust; syn. *أَذْرَى*. (K, and some copies of the S.) = *نَسَخَ*, aor. =, (inf. n. *نَسَخٌ*, S,) He coveted; syn. *طَمِعَ*. (K, and some copies of the S.)

مَنْسَاجٌ A thing with which dust is dispersed and removed. (K.)

نسخ

1. *نَسَخَ*, aor. =, (L, K,) inf. n. *نَسَخٌ*; and † *انتسج*; (L;) He, or it, annulled, superseded, obliterated, effaced, or cancelled, (L, K,) a thing, or superseded, a thing, and took the place of it. (L.) Ex. *نَسَخَتِ الشَّمْسُ الظِّلَّ*, and † *انتسخته*, † The sun annulled, or superseded, the shade, (S, L,) and took the place of it. (L.) *نَسَخَ* † *الشَّيْبُ الشَّبَابَ* † Hoariness took the place of youth. (A, Msb.) Also, *نَسَخَ* He annulled, superseded, abolished, or made void, a thing, substituting for it another thing. (K.) Ex. *نَسَخَ آيَةَ* He (God) abrogated, annulled, or superseded, the verse of the *Kur-án*, (Lth, Fr, S, L,) substituting for it another; (Lth, Fr, L;) *بِآيَةٍ* by the [i. e. another] verse: (S:) or he changed it by substituting for it another thing. (IAqr, L.) [See also 4.] Legal *نَسَخٌ*, or abrogation, may respect the letter and the force of command, or one of these; whether the command have been performed, as is generally the case, or have not been performed, as in the case of the sacrifice of Ishmael, [or, as some of the Muslims say, agreeably with the Bible narrative, Isaac,] for Abraham was commanded to sacrifice him, and then the command was abrogated before its execution. (Msb.) — Also, *نَسَخَ* He, or it, changed, or altered, a thing. (K.) Ex. *نَسَخَتِ الرِّيحُ آثارَ الدَّارِ* The wind changed, or altered, [or, it may also be rendered, obliterated, or effaced,] the traces of the dwelling. (S.) — *نَسَخَهُ* He transformed him, or metamorphosed him, into a worse, or more foul, or more ugly, shape; i. q. *مَسَخَهُ*: (K:) ex. *نَسَخَهُ اللهُ قَرْدًا* God transformed him into an ape. (Fr, Abou-Sa'eed.) — [Also, as used in post-classical, and perhaps in classical, times, He (God) caused his soul to pass into the body of another man.] The connexion of the soul of a human being, after its departure from the body, with the body of another human being, is termed *نَسَخٌ*; with the body of

a beast, **نَسَخَ**; with a plant, **فَسَخَ**; and with an inanimate and not-increasing body, **رَسَخَ**. (Marginal note in a copy of the KT.) [But see 1 (last sentence) in art. **فَسَخَ**. See also 6.] — **نَسَخَ** He transferred a thing from one place to another, it remaining the same: (TA:) he transferred what was in a bee-hive to another [hive or place]. (K.) — **نَسَخَ الْكِتَابَ**, (S, Mṣb, K,) aor. **نَسَخَ**, inf. n. **نَسِخٌ**; (Mṣb;) and **نَسَخَهُ**, (S, Mṣb, K,) and **نَسَخْتَهُ**; (S, K;) are syn., (S,) signifying He copied, or transcribed, the writing, or book, (T, Mṣb, K,) letter for letter. (T.) — **مَا نَسَخَهُ وَإِنَّمَا مَسَخَهُ** [He has not copied it, but only corrupted it by changing the diacritical points and altering the meanings]. (A.) — **نَسَخْتَهُ**, in the *Kur*, xlv. 28, signifies We set down, or register, and preserve: (Jel:) or We command to be transcribed and to be set down, or registered. (T.)

3: see 6.

4. **انسخ** He (God) made a verse of the *Kur-án* to be abrogated, annulled, or superseded, by another verse: (Z, MF:) or found it to be so; like **أَحْمَدَهُ** “he found him, or it, to be praised, or praiseworthy.” (AAF.) In the *Kur*, ii. 100, Ibn-’Amir reads **مَا نَسَخَ** for **مَا نُنِخَ**. (TA.) [See also 1.]

6. **تَنَاسَخَتِ الْأَشْيَاءُ** The things succeeded one another, one taking the place of another. (L.) — **تَنَاسَخَتِ الْقُرُونُ**, (A, Mṣb,) and **الْأَزْمَنَةُ**, (Mṣb, K,) † The times succeeded, one in the place of another; (Mṣb, K;) one passing away after another. (K.) — **تَنَاسَخَتِ الْوَرَثَةُ**, † [The heirs died, one after another, and so cancelled their rights to inheritance]. (A.) **تَنَاسَخَ** (S, K) and **مَنَاسَخَةٌ** (K) in the case of an inheritance, (S, K,) or with respect to the fixed primary portions of an inheritance assigned by the *Kur-án*, is The dying of heirs after other heirs while the original inheritance remains undivided. (S, K.) — **تَنَاسَخَ** It became changed from one state to another. (L.) — **تَنَاسَخَتِ الْأَرْوَاحُ** † [The souls transmigrated]. (MF.) **تَنَاسَخَ**, [The transmigration of the soul from one human body to another, is thus explained;] the connexion of the soul with the body after its separation from another body, without the intervention (تَحَلُّلٌ) of any time between the two connexions, by reason of the essential love subsisting between the soul and the body. (KT; in some copies of which **تَحَلُّلٌ** is put for **تَحَلُّلٌ**.) [See also 1.]

نَسَخَةٌ A copy, or transcript: (S, L, Mṣb, K:) so called because it supplies the place of the original: (L:) pl. **نَسَخٌ**. (Mṣb.) — Also, A copy, or an original, from which a transcript is made: (L:) [pl. as above].

نَسِخَةٌ: see **نَسِخَةٌ**.

بَلَدَةٌ نَسِخَةٌ, and **نُسَخِيَّةٌ**, A distant town, or district, or country. (K.) — [A transverse or cross wind. See **نَيْحَةٌ** in art. **نوح**.]

نَاسِخٌ and **مُنْتَسِخٌ** A copier, or transcriber, of a writing or writings, or of a book or books. (L.) — **آيَةٌ نَاسِخَةٌ** A verse of the *Kur-án* that abrogates, annuls, or supersedes, another verse. (S.) [See 1.] [And so,] **آيَةٌ مَنسُوخَةٌ** A verse of the *Kur-án* that is abrogated, annulled, or superseded, by another verse. (S.) — **نَاسِخٌ** An epithet applied to a particle, (namely, **إِن** and the like, and **مَا** and **لَا**), or a verb, (namely, the abstract **كَانَ** and the like, and **كَادَ** and the like, and **ظَنَّ** and the like,) which effects a change of the grammatical form, or of the meaning, in a nominal proposition before which it is placed. **الْخُرُوفُ النَّاسِخَةُ لِلْإِبْتِدَاءِ** The particles which annul the quality of the inchoative.]

الْتِنَاسِخِيَّةُ (K) † The sect which holds the doctrine of **تَنَاسُخِ الْأَرْوَاحِ** [or the transmigration of souls], and denies the resurrection. (MF.)

مُنْتَسِخٌ and **مَنسُوخٌ** A writing, or book, copied, or transcribed. (Mṣb.) — See **نَاسِخٌ**.

مُنْتَسِخٌ: see **مَنسُوخٌ**.

نَاسِخٌ: see **مُنْتَسِخٌ**.

نسر

1. **نَسَرَ**, aor. **نَسَرَ** (S, M, K) and **نَسَرَ**, (M, K,) inf. n. **نَسْرٌ**, (S, M, K,) He (a bird, M, K, or a hawk or falcon, S, [or other bird, see **نَسْرٌ** below,]) plucked flesh (S, M, K) with his beak. (S, TA.) You say also, **نَسَرَهُ بَيْنَسْرِهِ**, meaning, He (a hawk or falcon [or other bird]) plucked his flesh with his beak. (A.) — [Hence,] **نَسَرَهُ** † He blamed him; found fault with him; spoke evil of him behind his back, or in his absence, saying of him what would grieve him if he heard it. (A.)

10. **استنسر** He (the **بَغَاثُ** [or ignoble bird, or most ignoble of birds,] S, M) became a **نَسْرٌ** [or vulture]: (M:) or became like the **نَسْرٌ** (S, K) in strength. (K.) Hence the proverb, **إِنَّ الْبَغَاثَ إِذَا بَارِضًا يَسْتَنَسِرُ** [Verily the most ignoble bird, or most ignoble birds, in our land becomes like the vulture, or become like vultures]: (S, M:) meaning, the weak among us becomes strong. (S.) See also art. **بَغَتْ**.

نَسْرٌ (S, M, Mṣb, K, &c.) and sometimes **نَسْرٌ** [agreeably with the modern general pronunciation] and **نَسْرٌ**, (Sheykh-el-Islám Zekereeyà, in his Comm. on the Expos. of Bđ,) but this is very strange, (MF.) [The vulture; app. any vulture,

whatever be its species or variety, known to the Arabs, except the **رَحْمٌ**, or aquiline vulture; and said to be applied by some of the Arabs to the eagle; (see also **نَسْرِيَّةٌ**;) agreeing with the Hebrew **נְסִיר**, which is plainly applied to the former bird in Micah, i. 16, and probably in other instances;] a certain bird, (S, M, A, Mṣb, K,) well known; (A, Mṣb;) so called because it plucks (يَنْسِرُ) a thing, and swallows it, (A, and so in some copies of the K,) or, and pulls it out (so in some copies of the K,) or, and chases and captures it; (so in some copies of the K; the various readings being **وَيَقْتَلِعُهُ** and **وَيَبْتَلِعُهُ** and **وَيَقْتَبِضُهُ**;) it is said that it has no **مِخْلَبٌ** [or talon], but only the **ظُفْرُ** [or nail], like that of the domestic cock and hen, and of the crow and the like, and of the **رَحْمَةٌ** [or aquiline vulture]: (S:) the bird called in Persian **كَرْكُش**, which eats carcasses until it is unable to fly, and is said to live a thousand years: (Kzw:) AHn asserts, that the **نسر** is a bird of the description called **عِتَاقٌ**; [which is a term applied to birds of prey, and to noble birds, (in a sense wider than that in which this appellation is used in English falconry,) and especially to eagles;] but [ISd says] I know not how that is: (M:) pl. (of pauc., S) **أَنْسَرٌ** and (of mult., S) **نُسُورٌ**. (S, M, Mṣb, K.) — **النَّسْرُ الْوَاقِعُ** † [The Falling, or Alighting, Vulture,] and **النَّسْرُ الطَّائِرُ** † [The Flying Vulture,] are two stars or asterisms, (S, M, A, Mṣb, K,) well-known, (M,) which together are called **النَّسْرَانِ** [the Two Vultures], (M, A,) and each of which alone is called **النَّسْرُ** (M, Mṣb, K) and **نَسْرٌ**; (M;) being likened to the bird so named: (M:) the former is the bright star [α] in the constellation **الشَّيْبَانِيُّ** [or Lyra] likened by the Arabs to a vulture (نسر) that has contracted its wings to itself, as though it had alighted upon something: and the latter consists of the three well-known stars [α and β and γ] in the constellation **العُقَابُ** [or Aquila]: (Kzw:) [The former rose heliacally, about the epoch of the Flight, in central Arabia, on the 25th of November, O.S., with the Eighteenth Mansion of the Moon, which is α of Scorpio; and the latter, on the 28th of December, O.S.: and both set, together, anti-heliacally, at that period and in that part, on the 24th of July, O.S. See **نَوْءٌ**, and **دَبُورٌ**.] — **نَسْرٌ** (S, M, Mṣb) and **النَّسْرُ**, (S, M, K,) the latter occurring in a verse cited in art. **عز**, (S,) A certain idol, (S, M, Mṣb, K,) belonging to **Dhu-l-Kelāq**, (S, Mṣb, K,) in the land of **Himyer**, (S, K,) as **يَعُوقُ** did to **Medhij**, and **يَعُوقُ** to **Hemdán**, of the idols of the people of Noah, (S,) all of which are mentioned in the *Kur*, lxxii. 22 and 23: (S, M:) or a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like **وَدٌ** and **سُوعٌ** and **يَعُوقُ**, and **يَعُوقُ**, mentioned therewith in the *Kur*,

ubi supra. (Bd.) = Also, نَسْر [The frog, or frush, of the hoof of a horse or ass or mule; thus called in the present day;] a portion of tough flesh, [or rather a horny substance,] in the بَطْن [or sole] of the solid hoof, as though it were a date-stone, [which it resembles in substance,] or a pebble: (S:) or the flesh of the solid hoof, which the poets liken to date-stones: (T:) or a portion of flesh, (K:) or of hard flesh, (M,) in the بَاطِن [or sole, or inner part,] of the solid hoof, (M, K, TA,) as though it were a pebble, or a date-stone, (TA:) or what rises in the باطن of the hoof of the horse, from, or of, the upper part thereof: (M, K:) or the باطن itself of the solid hoof: (M:) pl. نُسُور, (M, K,) which Aboo-Sa'eed explains as signifying the prominences in the بَطْن [or sole] of the solid hoof, which are likened to date-stones because of their hardness, and which do not touch the ground. (TA.) Hence the saying, حَافِرٌ صُلْبٌ اَلتُّسُور [A solid hoof hard in the frog: the sing. and pl. being used indiscriminately]. (TA.)

نَسْرُ : }
نَسْرُ : } see نَسْرُ, first signification.

نَسْرِين [The wild rose, dog-rose, eglantine, or sweet brier: so in the present day: and, accord. to Spreng., Hist. Rei Herb., cited by Freytag, the jonquil:] a well-known rose; (K:) a well-known sweet-smelling flower; (Msb;) a species of sweet-smelling flower; (M;) a Persian word, (M, Msb,) arabicized: (Msb:) of the measure فَعْلِيل; and, if so, the [final] ن is radical: or of the measure فَعْلِيل; and if so, that letter is augmentative: Az says, I know not whether it be Arabic or not. (Msb.)

نَسْرِيَّة The eagle; syn. عَقَاب: (IAar, K:) likened to the نَسْر. (IAar, TA.) [Hence it appears that, accord. to IAar, the نَسْر is not the eagle.]

نَاصُور (also written with ص, S, Msb,) A certain disease that happens in the inner angles of the eyes, (S, Msb, K,) with an incessant defluxion therefrom: (S, TA:) and sometimes it happens also in the part around the anus: and in the gum: (S, Msb:) or it signifies also a certain disease in the part around the anus: and a certain disease in the gum: (K:) and is an arabicized word [from the Persian]: (S, Msb:) نَوَاصِير, pl. of نَاصُور, accord. to certain of the physicians, is a term applied to deep ulcers in the anus, at the extremity of the gut. (Msb, art. نصر.) — Also, A vein constantly becoming recrudescant, (عَرَقٌ غَيْرٌ) with an incessant defluxion; (S, K:) corrupt within; whenever its upper part heals, breaking forth again with corruption. (TA.) See also غَرَبٌ.

مَنْسَرٌ (S, A, Msb, K) and مَنْسِرٌ (Msb, K,) or the former only, (AZ,) The beak of a bird (S, A, Msb, K) of prey; (S, Msb;) or of a hawk or falcon; (A;) that of any other bird being called مَنقَارٌ. (S, Msb.) = [Hence,] both words also signify + A portion of an army that goes before the main army: (S, K:) [likened to the beak of a bird of prey; as the side bodies are likened to the wings:] and a troop of horse or horsemen in number from thirty to forty: or from forty to fifty: or from forty to sixty: (M, K:) or from a hundred to two hundred: (M, Msb, K:) or a troop of horse or horsemen: (El-Farabee, Msb:) or an army that does not pass by anything without snatching it away. (Msb.)

مَنْسَرٌ : see مَنْسِرٌ, throughout.

[نسط, &c.]

See Supplement.]

نش

1. نَشٌّ, aor. -, (A, TA,) inf. n. نَشِيشٌ (S, A, Mgh, Msb, K) and نَشٌّ, (TA,) It (said of water, S, Mgh, Msb, K, and of other things, S, K, such as wine, and flesh-meat, TA) made a sound in boiling, estuating, or fermenting: (S, Mgh, Msb, K:) and it (anything) made a sound like that of boiling, estuating, or fermenting; or of beginning to do so: and it (water) made a sound in pouring forth. (TA.) You say also, نَشَّتِ الْعِدْرُ, (TA,) inf. n. نَشِيشٌ; (IDrd, K;) and نَشْنَشَتْ, (TA,) inf. n. نَشْنَشَةٌ; (IDrd, K;) The cooking-pot made a sound in boiling: (IDrd, K:) or began to boil, and so made a sound. (TA.) And نَشَّ الْمَاءُ فِي كُوزٍ جَدِيدٍ [The water made a sound in a new earthen mug]: (A:) or نَشَّ الْكُوزُ الْجَدِيدُ فِي الْمَاءِ [The new [earthen] mug made a sound in the water. (Mgh.) And نَشْنَشَ الدَّرْعُ The coat of mail made a sound, (K,) or clinking. (Fr.) — Also, It (wine, A, Mgh, or the beverage called نَبِيد, TA,) estuated, or fermented: (A, Mgh, TA:) or نَشِيشٌ signifies the beginning to estuate, or ferment, of the first of expressed juice [of grapes or dates &c.]. (TA.) — نَشَّتِ اللَّحْمَةُ, inf. n. نَشٌّ, The piece of flesh-meat dripped. (Sh, from certain of the Kilábees.) = Also نَشٌّ, aor. -, inf. n. نَشِيشٌ (S, K) and نَشٌّ, (TA,) said of a pool of water left by a torrent, Its water began to sink into the earth: (S, K:) or its water dried up, and sank into the earth. (TA.) It (water upon the surface of the ground) dried up. (TA.) It (a full-grown unripe date) lost its moisture. (TA.) = نَشَّ الدُّهْنُ نَشًّا [aor., app., -,] He infused the oil, or other ointment, with perfume, by boiling it with sweet-smelling plants until it made a sound in

boiling. (TA.) [See also سَلِيخَةٌ.] نَشُّ الدَّبَابِ [aor., accord. to analogy, -, but vulgarly, in the present day, -,] He drove [or whisked] away the flies. (TA.)

R. Q. 1. نَشْنَشٌ, see 1. in two places. See also نَشْنَشَةٌ.

نَشٌّ The half of an أَوْقِيَّة [or ounce]; (S, A, Mgh, Msb, K;) i. e., twenty dirhems; (S, Msb, K;) the أَوْقِيَّة being forty dirhems; (S, Msb;) and five dirhems being called نَوَاة: (S:) or the weight of a date-stone (نَوَاة) of gold: or the weight of five dirhems: or the quarter of an أَوْقِيَّة: (TA:) and the half of anything; (IAar, Sh, Az, Mgh, Msb;) as, for instance, of a dirhem, and of a cake of bread. (IAar, Sh, Az, Mgh.)

نَشَاة: see نَشَاة.

نَشَاةٌ and نَشَاةٌ أرضٌ نَشِيَّةٌ Salt land that produces no herbage. (IDrd, K.)

نَشَاةٌ (S, A, K,) and نَشَاةٌ (Az, TA,) A tract of salt land of which the moisture [or, as in a copy of the A, the earth,] does not dry up, nor its pasture, or herbage, grow: (A, K:) or what appears of the water of salt lands, and begins to sink therein, so that it becomes salt. (S.)

نَشَاةٌ: see نَشِيَّةٌ.

مَنْشُ السَّاحِلِ The part of the shore of a sea or great river from which the water has retired. (A.)

مَنْشَةٌ [A fly-whisk;] a thing with which the flies are driven away. (TA.)

دُهْنٌ مَنْشُوشٌ Oil, or other ointment, infused with perfume, (K, TA,) by boiling it with sweet-smelling plants until it makes a sound in boiling. (TA.) [See also سَلِيخَةٌ.]

نشا

1. نَشَأَ, aor. -; and نَشُوْ, aor. -; inf. n. نَشُوْةٌ and نَشَاةٌ and نَشَاةٌ and نَشُوْةٌ; He lived; (K;) and (accord. to Sh) he rose, or became elevated, or high. (TA.) — [It rose.] — النِّشَاةُ الأُخْرَى, or النِّشَاةُ, [Kur, liii. 48,] The resurrection: [lit., the other life]. (TA.) — النِّشَاةُ الأُخْرَى, or النِّشَاةُ, [Kur, xxix. 19, the same: lit., the latter life]. (TA.) [See also نَشَاةٌ below.] — نَشُوْةٌ; (S, K,) inf. n. نَشُوْةٌ and نَشَاةٌ (TA) and نَشُوْةٌ; (S;) He grew up, (K,) and became a youth, or young man. (S, K.) [See نَاشِيٌّ.] — نَشَأَتْ فِي بَنِي فلانٍ (S,) and نَشَأَتْ فِي بَنِي فلانٍ (TA.) I grew up, and became a young man, among the sons of such a one. (S, TA.) — نَشَأَ (S, K,) inf. n. نَشُوْةٌ and نَشُوْةٌ, (TA,) It (a cloud) rose, (S, K,) and appeared: said of its first begin-

ning. (TA.) — **نَشَأَ** *He arose.* (TA.) — [It became produced; it originated; **عَنْ** from another thing. See 4.] — *It happened, occurred, or came to pass.* (TA.) — **نَشَأَ لَهُ رَأْيٌ** [An opinion occurred to him, or arose in his mind]. (S, K, art. **بَدُو**.)

2. **نَشَأَ** and **أَنْشَأَ** are syn., (S, K,) [signifying *He was reared, made to grow, or grow up, and to become a young man.*] See 4.

4. **أَنْشَأَ** *He (i.e. God) raised the clouds.* (S, K.) — **أَنْشَأَ عَلْمًا** *He set up a beacon, or sign of the way, in a desert or highway:* (TA:) and so **أَنْشَأَ عَلْمًا** *He set up a beacon, or sign of the way.* (A.) — **أَنْشَأَهُ**, inf. n. **أَنْشَأَ**, *He (i.e. God) caused him to attain the age of manhood, or nearly that age.* (TA.) See 2. — **أَنْشَأَ** and **نَشَأَ** [so TA: app. **نَشَأَ**:] *He (i.e. God) created; produced; originated.* (S.) — **أَنْشَأَ اللَّهُ الْخَلْقَ** *God originated the creation.* (TA.) — **أَنْشَأْتُهُ** *I originated it; brought it into being or existence; made it, or produced it, for the first time, it not having been before.* (Msb.) — **أَنْشَأَ** *He founded or began to build, a house [&c.].* (K.) — *He framed or constructed, a proverb, or phrase.* (TA.) — *He composed language [such as an ode or the like].* (TA.) — *He recited poetry, or a **خُطْبَةٌ**, well.* (IAqr.) — *He forged a tradition, (S, K,) and attributed it [to the Prophet].* (Lth) — **أَنْشَأَ**, followed by an aor., *He began (S, K) to relate, (K,) or say, (TA,) or do.* (S.) — **أَنْشَأَ مِنْهُ** *He went forth from it.* (K.) Ex. **مِنْ أَيْنَ أَنْشَأَتْ**, *Whence hast thou come forth?* (TA.) — **أَنْشَأَتْ النَّاقَةُ** *The she-camel conceived:* (K:) of the dial. of Hudheyl. (TA.) — **أَنْشَأَ عَلَيْهِ** *He came to, advanced to, or approached him or it.* (TA.)

5. **تَنَشَأَ بِحَاجَتِهِ** *He rose and went to accomplish his affair, or business.* (AA, K.) — **تَنَشَأَ عَادِيًا** *He arose and went running to accomplish his affair.* (AA.)

10: see 4. — **يَسْتَنْشِئُ الرِّيحَ** *He scents the wind: said of a wolf: (ISk, S:) and **اسْتَنْشَأَ الْأَخْبَارَ** He sought, or searched after, news: (K, TA:) in both instances, with and without **ء**; (S,* L;) being derived from **نَشِئَتِ الرِّيحُ** (S, L) and **رَجُلٌ نَشِئَانٌ لِلخَبَرِ**: [see also **مُسْتَنْشِئَةٌ**.] (L.) — **اسْتَنْشَأْتُهُ قَصِيدَةً** [I requested him to compose, or, perhaps, to recite an ode, or the like]. (A.)*

نَشِئَةٌ and **نَشِئَةٌ** *Risen clouds: (K:) or the first that rises of them: (S, K:) or their first appearance: (ex. **لَهُذَا السَّحَابِ نَشِئَةٌ حَسَنٌ** These clouds have a good first appearance:) or clouds when they appear like a piece of drapery (**مُلَاةٌ**) spread out. (TA.) — **نَشِئَةٌ** *The exhalation, or**

odour, of wine. (IAqr.) [See 10.] — See **نَاشِئٌ**. — Also, *The young ones of camels: (K, K:) pl. [or rather quasi-pl. n.] **نَشَأٌ**.* (K.)

نَشَأَةٌ and **نَشَأَةٌ** *A creation; an original production.* (Aboo-'Amr Ibn-El-'Ala, S) [See also 1.] — See **نَشِئَةٌ**.

نَشَأَةٌ: see what precedes.

نَشِئَةٌ: see **نَشِئَةٌ**.

نَشِئَةٌ *The first part that is made of a tank, or cistern.* (ISk, S, K.) — **بَادِي النَشِئَةِ** *A tank, or cistern, of which the water is dried up, and the bottom apparent.* (S.) — Also, **نَشِئَةٌ** *The stone that is placed in the bottom of a tank, or cistern.* (A'Obeyd, S, K.) — *The earth that is behind the **نَصَائِبِ**, (K,) which are the stones that are set up around the tank, the interstices between which stones are filled up with kneaded clay: (TA:) or it is said to signify what is constructed round the tank; also called **أَعْضَادٌ**.* (TA.) — **نَشِئَةُ البِئْرِ** *The earth that is taken forth from the well.* (TA.) — **نَشِئَةٌ** *What is fresh and green of the plant which is called, when dry, **طَرِيفَةٌ**.* (K,* TA.) — And (which is nearly as above, L,) *The plants **نَصِيٌّ** and **صَلْيَانٌ** (L, K:) or accord. to AHn, the plant called **تَفْرَةٌ**, when it has become a little thick, and high, and is yet fresh and green: (TA:) or, (as he says on another occasion, TA,) *what has sprung, or sprouted up, of any plant, and not yet become thick; as also **نَشَأَةٌ**.* (K.) See **نَاشِئٌ**, at the end.*

نَاشِئٌ *A young person past the age of puberty: (TA:) or a boy or girl past the age of childhood: (S, K:) or a comely young man: (IAqr:) or a youth who has attained the stature of a man: (AHeyth:) a girl, as well as a boy, is called thus; (TA;) and they also say, **جَارِيَةٌ نَاشِئَةٌ**. (AA.) Pl. **نَشَأٌ** and **نَشَأٌ** (S, K [or these two are rather quasi-pl. ns.,] or the **نَشِئَةٌ** former is an inf. n. used as an epithet, Aboo-Moosa,) and **نَاشِئُونَ** (AHeyth) and **نَاشِئِيٌّ**: (TA:) or the last is a pl. of **نَاشِئٌ** as applied to a girl. (MF.) Lth says that **نَشِئَةٌ** signifies *Young people; or youths; and is used in the sing. also: ex. **هُوَ نَشِئٌ سَوٌّ** He is a bad youth: and he says that he had never heard **نَاشِئٌ** used as an epithet for a girl. Fr says that the **ء** of the pl. **نَشِئَةٌ** is sometimes suppressed, and they say, in the nom. **نَشِئَةٌ** *Excellent youths*; acc., **نَشِئَةٌ**; gen. **نَشِئَةٌ**. (TA.) — **نَاشِئٌ** *Clouds not completely collected together.* Hence, it is said, is derived the expression **نَشِئَةٌ الصَّبِي**; which is therefore tropical. (TA.) — **نَاشِئٌ** *Whatever happens (and,***

perhaps, *appears* TA,) *in the night: pl. **نَاشِئَةٌ**; (K;) a strange form of pl. of a word of the measure **قَاعِلٌ**: (M, F:) or **نَاشِئَةٌ** [see K, lxxiii. 6,] is an inf. n. (K) in the sense of **قِيَامٌ**: (TA:) AM says, that **نَاشِئَةُ اللَّيْلِ** signifies *قِيَامٌ* *the rising in the night: (TA:) or **نَاشِئَةٌ** signifies the first part of the night, and of the day: or the first of the hours of the night: (S, K:) or a pious act of the night; i.e., performed in the night: (S:) or every hour of the night in which one rises: (K:) or every hour of the night: (Zj:) or a rising after a sleeping, (K,) in the first part of the night; (TA;) as also **نَشِئَةٌ**.* (K.)*

مُنْشَأٌ *The place of origination of anything, properly and tropically; its source.]*

مُنْشَأٌ and **مُسْتَنْشَأٌ** *A beacon, or sign of the way, raised and pointed.* (K.) [See the verbs.] — Also, the former, *An elevated hill.* — **الجَوَارِي الْمُنْشَأَاتُ** [Kur, lv. 24,] *The ships with elevated sails: (Mujáhid, S, K:) or, accord. to one reading, **الْمُنْشَأَاتُ**, The ships elevating their sails: (TA:) or, *advancing and retiring; or coming and going: (Fr:) or, commencing their courses.* (TA.)*

نَاقَةٌ مُنْشِئَةٌ *A she-camel that has conceived: (K:) of the dial. of Hudheyl. (TA.) — See **مُنْشَأٌ**.*

مُنْشَأَةٌ: see **مُنْشَأَةٌ**.

مُسْتَنْشِئَةٌ, (K,) also without **ء**, (TA,) *A female diviner: (K:) so called because she seeks, or searches after, news: see the verb: or from **أَنْشَأَ** "he originated:" (TA:) or **مُسْتَنْشِئَةٌ**, without tenween, is the proper name of a certain female diviner, (T,) one of the *Muwalledehs* (**مَوْلِدَاتُ**) of Kureysh, in the time of *Mohammad*. (TA.)*

نشأ

1. **نَشِبَ الشَّيْءُ فِي الشَّيْءِ**, aor. **ء**, inf. n. **نَشُوبٌ** (S) and **نَشَبَ** (K, accord. to TA, &c: in the CK **نَشَبَ**;) and **نَشِبَةٌ**; and **نَشِبٌ** (S, K) [and **نَشِبٌ**, q. v.]; *The thing stuck fast in the thing.* (S.) **نَشِبَ العَظْمُ فِيهِ** *The bone stuck fast in him, or it; (TA;) would not pass through.* (K.) — **نَشِبَ**, aor. **ء**, inf. n. **نَشِبٌ**, *It became caught, or entangled, **فِي شَيْءٍ** in a thing; as game in a net, or snare.* (Lth.) — **أَشْتَرَيْتُ سَمْسًا فَنَشِبَ فِيهِ رَجُلٌ** [I bought some sesame, and a man seized it, or laid hold upon it, for himself]. (TA.) — **نَشِبَتِ الحَرْبُ بَيْنَهُمَ**, (S, A,) inf. n. **نَشُوبٌ**, (A,) † *The war, or fight, became intricate and entangled (اشتبكت), between them.* (TA.) — **مَا نَشِبْتُ أَفْعُلَ كَذَا**; *I ceased not*

8: see 1.

نُشُوحٌ *A little water.* (S, K.) Abu-n-Nejm says, describing asses,

حَتَّى إِذَا مَا غَيَّبَتْ نُشُوحًا

(S, L,) meaning *Until, when they had taken into their bellies a little water: or نُشُوحٌ signifies a drink less than suffices to satisfy.* (L.)

نشد

1. نَشَدَ, (S, K, &c.) aor. ٢, (S, Mṣb. &c.) inf. n. نَشُدُ (L, Mṣb, K) and نَشَدَانُ and نَشَدَانٌ (S, M, L, K,) or these two are simple subst., (Mṣb,) *He raised his voice in seeking for, or after, a stray-beast, or beast that had been lost; he called out and inquired respecting it; he cried it:* (L:) or *he sought for, or after, it:* (Lḥ, A'Obeyd, S, M, L, Mṣb, K:) and [in like manner] نَشَدُ *he asked, or desired, to be directed to it.* (M, L, K.) — Also, *He made known, or gave information of, a stray-beast, or beast that had been lost;* (Lḥ, A'Obeyd, M, L, Mṣb, K;) and so نَشَدُ: (Lḥ, S, M, IḲṯ, L, Mṣb, K:) thus the latter verb [as well as the former] bears two contr. significations. (M, K.) See also نَشَدٌ. — نَشَدٌ + *He sought, sought for or after, or desired, a thing.* (L.) — نَشَدُهُ + *He asked, begged, or besought, him.* (L.) — نَشَدٌ + *He was asked, begged, or besought.* (S, L.) See 6: and 4. — نَشَدَهُ, (aor. ٢, L,) inf. n. نَشِدَةٌ [and نَشِدَةٌ (see below)] and نَشَدَانٌ; (L;) and نَشَدُهُ, inf. n. نَشَدَةٌ and نَشَادٌ; (M, L, K;) † *He adjured him.* (M, L, K.) — نَشَدَهُ بِاللَّهِ; *He adjured him by God;* (L, K;*) accord. to most of the grammarians and lexicologists, *with a desire of conciliating him.* (MF.) — نَشَدَهُ, (aor. ٢, T, S,) inf. n. نَشُدُ, † *He said to him اللَّهُ نَشَدْتُكَ,* (S, L, K,) which signifies *I conjure, beg, or beseech, thee by God;* (S, A, Mgh, L, Mṣb, K;) as though thou remindedst him of God, and he remembered; (S, L;) as also اللَّهُ نَشَدْتُكَ, and نَشَدْتُكَ بِاللَّهِ, (L,) and نَشَدْتُكَ بِاللَّهِ, (A, Mgh, L,) and نَشَدْتُكَ بِاللَّهِ: (Mgh, L, Mṣb:) originally, *I conjure thee by God, raising my voice:* (Et-Towsheeh:) or it signifies *I remind thee of God, conjuring;* and originally, *I beseech of thee by God;* the thing for which one conjures being preceded by إِلا or what is syn. therewith, [as لَمَّا,] or by an interrogative or imperative or prohibitive: (MF:) or it signifies *I remind thee of God, desiring to conciliate thee;* as also نَشَدْتُكَ بِاللَّهِ: (Mṣb:) or نَشَدَانُ and نَشَدَةٌ and نَشَدْتُكَ اللهُ, inf. n. نَشِدَةٌ and نَشِدَةٌ and نَشِدَةٌ, signifies *I adjure thee by God;* as also نَشَدْتُكَ بِاللَّهِ; (M, L,) or this latter is erroneous: (Mgh, L:) and so signifies نَشَدْتُكَ بِاللَّهِ; (M, L, K;) in

which نَشَدُ is said to be originally نَشِدَةٌ, an inf. n. put in the place of the verb, or نَشَدْتُكَ اللهُ is a phrase of unpremeditated formation, like عَمَرَكَ اللهُ and قَعَدَكَ اللهُ; or this phrase, which occurs in a trad., may be incorrectly transmitted, and should perhaps be اللَّهُ نَشَدْتُكَ: (IAth, L:) or نَشَدْتُكَ بِاللَّهِ signifies *he said to him اللَّهُ نَشَدْتُكَ* [I conjure thee, or adjure thee, by God and relationship; &c.]: (Lth, T, L:) *I beg, or beseech, thee by God, and by relationship, raising my voice.* (L.) — نَشَدَ *He remembered God.* (S, L.) — *He knew, or was acquainted with, a person.* (L, K.) — نَشَدَهُ, aor. ٢, *He reminded him of his compact, covenant, engagement, or promise.* (Mgh.)

3. نَشَدَهُ الْأَمْرَ, and فِي الْأَمْرِ, † *He desired and asked of him the thing.* (L.) — See 1.

4. نَشَدَهُ, and انشده له, † *He answered him; gave him his assent, or consent, to that which he asked, begged, or besought.* The ل in this case is called أَلْفُ الْإِزَالَةِ: as though the verb meant he caused his raising of his voice (نَشِيدَهُ) to cease. (L.) See also 6: and 1. — انشده, (inf. n. انشاد, A, Mṣb,) † *He recited poetry;* (S, A, L, Mṣb, K;) properly, [he chanted it,] with a high voice; (L;) for the reciter [usually] raises his voice in reciting: (A:) *he raised it in fame;* as also نَشَدَ. (L.) — انشدهني شعرة *He recited to me his poetry.* (S, A.) — انشده † [He cited, or quoted, a verse, or verses. (The lexicons, &c., passim.)] — انشدهم *He satirized them.* (L, K.) — انشده † *He gave.* (S, L.) See 6.

5. نَشَدَ الْأَخْبَارَ † *He sought to learn news (A, K) without others knowing the same.* (A.)

6. تَنَشَدُوا † *They recited [poetry] one to another.* (L, Mṣb, K.) — El-Aqshà, in the following verse,

رَبِّي كَرِيمٌ لَا يُكَدِّرُ نِعْمَةً
وَإِذَا تَنَشَدَ فِي الْمَهَارِقِ أَتَشَدَا

[My lord is generous; he does not sully a favour: and when he is asked, or begged, or besought, in papers, he gives], means, accord. to AO, that En-Noqamán Ibn-El-Mundhir, when asked, or begged, or besought, to write grants to poets (جَوَائِر), gave: تَنَشَدُ is here for تَنَشُدُ, meaning سَأَلَ. (S, L.)

10. اسْتَشَدَّهُ الشَّعْرَ (S, A, L, K*) † *He asked or desired him to recite the poetry.* (K.)

نَشِدَةٌ and نَشَدَانٌ *Search for, or after, a stray-beast.* See also 1. (Mṣb.) Also, *A making known, or informing respecting, a stray beast.* See also 1. (Mṣb.) — نَشِدَةٌ *A voice; a cry; a sound.* (K.)

نَشَدَانٌ: see نَشِدَةٌ.

نَشِيدٌ *Elevation of the voice:* (L, K:) or the voice itself. (L.) — † *Poetry recited* (S, A, L, Mṣb, K) *by people, one to another:* (S, A, L, K:) as also انشودة: (K:) pl. of the former, نَشَائِدٌ (TA;) and of the latter, أَنَاشِيدٌ. (A, K.)

نَاشِدٌ [act. part. n. of نَشَدَ] in the following verse of Aboo-Du-ád,

وَتَصْبِحُ أَحْيَانًا كَمَا آتَتْ
تَمَعُ الْمُضِلُّ لَصَوْتِ نَاشِدٍ

[And she listens sometimes like as he who has lost a beast gives ear to the voice of a ناشد], signifies *a man making known, or giving information of, a stray-beast: or, as some say, one seeking for, or after, a stray-beast;* for he who has lost a beast desires to find one who, like himself, has lost one, that he may be consoled thereby. (S, M, L.) See art. صَوخ. — نَاشِدُونَ *Men who seek after stray-camels, and take them, and confine them from their owners.* (L.)

نَشِيدَةٌ: see نَشِيدٌ.

مَتَنَاشِدٌ † *Poetry recited by people, one to another.* (S, L, K.)

نشر

1. نَشَرَ, (S, A, Mṣb,) aor. ٢, (S, TA,) inf. n. نَشُرٌ, (S, A, Mṣb, K,) *He spread, spread out, or open, expanded, or unfolded,* (S, TA,) a garment or piece of cloth (A, Mṣb, TA) or the like, (TA,) goods, &c., (S,) and a writing; (A;) *contr. of طَوَى*; (A, K;) as also نَشَرٌ, inf. n. تَشِيرٌ. (K, TA:) [or the latter is with teshdced to denote muchness, or frequency, or repetition, of the action, or its application to many objects, as is shown by an explanation of its act. part. n., which see below. Hence نَشَرَ وَنَشَرَ: see art. نَف.] — [He spread out, or, as we say, pricked up, his ears: and hence the saying,] نَشَرَ لَذَلِكَ الْأَمْرَ أُذُنَيْهِ, lit., *He spread out his ears at that thing: meaning, † he was covetous of that thing, or eager for it.* (Har. p. 206.) [See نَاشِرٌ, below.] — نَشَرَ الْخَبَرَ, (S, A, K,) aor. ٢ and ٣, (S, K,) inf. n. نَشُرٌ, (K,) † *He spread, or published, the news.* (S, A, K.) — Also نَشَرَ, aor. ٢, (Mṣb,) inf. n. نَشُرٌ; (Mṣb, K;) [and نَشَرٌ, or this is with teshdced for the purpose mentioned above;] *He scattered, or dispersed,* (Mṣb, K, TA,) [people, &c.; or] sheep or goats, (Mṣb, TA,) and camels, (TA,) *after confining them in the nightly resting-place.* (Mṣb.) — *He sprinkled water.* (A.) — نَشَرَتِ الرِّيحُ *The wind blew in a misty or cloudy day [so as to disperse the mist or clouds].* (IAgr, K.) — نَشَرَ عَنْهُ, (A, K,) inf. n. نَشُرٌ; (A;) and نَشَرَ عَنْهُ, (A, L, TA,) inf. n. تَشِيرٌ; (S, A, L, TA;) and in like manner نَشَرَهُ; (S, TA;) † *He charmed away*

from him sickness, (S, * A, L, K, *) and diabolical possession, or madness, (L, K,) by a نُشْرَة, i. e., a charm, or an amulet; (S, A, L, K;) as though he dispersed it from him: (A:) and in like manner نُشْرَهُ he wrote for him a نُشْرَة. (S.) El-Kilábee says, فَإِذَا نُشِرَ الْمَسْفُوعُ كَانَ كَأَنَّهَا أُنْشِطَ [And when he who is smitten by the evil eye is charmed by a نُشْرَة, he is as though he were loosed from a bond]: i. e., it [the effect of the eye] departs from him speedily. (S [in two copies of which I find نُشِرَ, as above; but in the TA, نُشِرَ.]) And in a trad. it is said, بِغَلِّ أَعْوَدِ بَرِّبِ النَّاسِ نُشْرَهُ † He charmed away the effect of enchantment from him [by the words "Say I seek refuge in the Lord of men:" the commencement of the last chap. of the Kur-án]. (S.) = نُشِرَ, (El-Hasan, Zj, A, K,) aor. 2, (TA,) inf. n. نُشِرَ and نُشُورُ; (K, TA;) or نُشِرَ; (IAb, Fr, S, A, Mgh, Mṣb;) or both; (A, K;) † He (God, S, A, &c.) raised the dead to life; quickened them; revived, or revived, them. (Zj, S, A, Mgh, Mṣb, K, &c.) I'Ab reads [in the Kur, ii. 261,] كَيْفَ نُشِرْتُمْ [How we will raise them to life], and adduces in his favour the words [in the Kur. lxxx. 22,] تَمَّ إِذَا شَاءَ أَنْشَرَهُ † [Then, when He pleaseth, He raiseth him to life]: El-Hasan reads نُشِرْتُمْ: [and others read نُشِرْتُمْ, with záy:] but Fr says, that El-Hasan holds it to refer to unfolding and folding, and that the proper way is to use انشر [in this sense,] transitively, and نُشِرَ intransitively. (S, TA.) [See also طَوَّى, which has the contr. meaning.] — Hence, أَنْشَرَ الرَّضَاعَ الْعَظْمَ: i. q. نُشِرَ, with záy: (Mṣb:) or † The suckling strengthened the bone. (Mgh.) = نُشِرَ, (S, A, Mṣb, K,) aor. 2, (S,) inf. n. نُشُورُ (S, A, Mṣb, TA) and نُشِرَ, (Mṣb,) agreeably with what Fr says, (S,) signifies † He (a dead person) lived after death; came to life again; revived; (S, TA;) or lived; came to life; (A, Mṣb;) as also انشروا. (A.) Hence يَوْمَ النُّشُورِ † The day of resurrection. (S.) = نُشِرَ, (TA,) inf. n. نُشِرَ, (K, TA,) † It (herbage, or pasturage,) became green in consequence of rain in the end of summer after it had dried up. (TA.) — † It (a plant) began to grow forth in the ground. (K, * TA.) You say, مَا أَحْسَنَ نُشْرَهَا † How good is its first growth! (TA.) — † It (a tree) put forth its leaves. (K.) — † It (foliage) spread. (K.) — نُشِرَتِ الْأَرْضُ, (S, A, K,) aor. 2, (TA,) inf. n. نُشُورُ, (K,) † The land being rained upon in the end of summer, its herbage, or pasturage, became green after it had dried up: (S, TA:) or the land, being watered by the rain called الرَّبِيعَ, put forth its herbage. (A, K.) See نُشِرَ. = نُشِرَ, (S, A, Mṣb,) aor. 2, (S,) inf. n. نُشُورُ, (K,) † [He saved wood;] he cut (قَطَعَ, S, or نَحَتَ, K) wood, (S, A, Mṣb, K,) with a مَنَارَ. (S, A, Mṣb.)

2: see 1, in five places, throughout the former half of the paragraph.
 3. نَاشَرَهُ النَّيَابَ [He spread, or unfolded, with him the garments or pieces of cloth]. (A.)
 4: see 1, after the middle of the paragraph.
 5: see 8, in two places.
 6. تَنَاشَرُوا النَّيَابَ [They spread, or unfolded, one with another, the garments, or pieces of cloth]. (A.)
 8. انشتر [quasi-pass. of 1,] It spread, expanded, or unfolded; it became spread, expanded, or unfolded; as also تَنَشَّرَ: (K:) [or the latter, being quasi-pass. of 2, denotes muchness, &c.] — انشترت The branches of the palm-tree spread forth. (K.) [And انشترت الأغصان The branches spread forth: and the branches straggled.] — انشتر الخبر † The news spread, or became published, (S, A, K,) انشترت في الناس among the people. (A.) — And انشترت الرائحة † [The odour spread, or diffused itself.] (K in art. فوح; &c.) — انشتر النهار † The day became long and extended: (K:) and so one says of other things. (TA.) — انشتر العصب † The sinews, or tendons, became inflated, or swollen, (K.) by reason of fatigue: (TA:) انشتر is a state of inflation, or swelling, in the sinews, or tendons, of a beast, occasioned by fatigue: (S:) AO says, that the sinew, or tendon, which becomes inflated, or swollen, is the عَجَايَة, (S, * TA,) and that what is termed تَحْرُكُ الشَّطِي is similar to this affection, excepting in its not being so well endured by the horse: by another, or others, it is said, that انشتر of the sinews, or tendons, of a beast, in his fore leg, is a breaking, and consequent displacement, of those sinews. (TA.) — انشتر ذكوره † His penis became erect. (TA.) [And hence,] انشتر الرجل † The man became excited by lust. (S, K.) — انشتر الماء [In my copy of the A, انشتر, but this I regard as a mistranscription,] The water became sprinkled; as also تَنَشَّرَ: (A:) [or the latter signifies it became much sprinkled.] — انشروا في الأرض They became scattered, or dispersed, or they scattered, or dispersed, themselves, in the land, or earth. (A.) — انشروت الغنم, (Mṣb, TA,) and الإبل, (K, TA,) The sheep or goats [and the camels] became scattered, or dispersed, after having been confined in their nightly resting-place: (Mṣb:) or the sheep or goats (TA) and the camels (K, TA) became scattered, or dispersed, through negligence of their pastor. (K, TA.) — انشتر الأمر † The state of things, or affairs, became dissolved, broken up, decomposed, disorganized, or unsettled; syn. تَشَتَّتَ. (TA, art. شت.) = See also 1, latter part of the paragraph. — انشتر also signifies He put himself in motion, and went on a journey. (TA, in art. بسر.) — انشتر الذئب في الغنم The wolf made an incursion among the sheep or goats. (TA in art. شع.)

10. استنشره He demanded, or desired, of him that he should unfold (أَنْ يَنْشُرَ) to him (عَلَيْهِ) [a thing]. (A.)

ناشِرٌ used in the sense of an act. part. n.: see ناشِرٌ. — And in the sense of a pass. or quasi-pass. part. n.: see نُشِرَ. — A sweet odour: (S, A, K:) [because it spreads:] or odour in a more general sense; (A, K;) i. e., absolutely, whether sweet or stinking: (A'Obeyd:) or the odour of a woman's mouth, (ADk, A, K,) and of her nose, (ADk, TA,) and of her arm-pits (أَعطاف), after sleep. (ADk, A, K.) = † Herbage, or pasturage, which has dried up and then become green in consequence of rain in the end of summer or spring (see below, and see سبَاك): (S, K:) it is bad for the pasturing animals when it first appears, and men flee from it with their camels &c.; (S, TA;) which it affects with the [disease called] سَهَام when they pasture upon it at its first appearance: [see remarks on a verse cited in art. بَاض, voce بَاض:] and see another verse in art. جَرَب, voce أُجْرَبُ:] AHn says, that it does not injure animals with the solid hoof; or if it do so, they leave it until it dries, and then its evil quality departs from it: it consists of leguminous plants and of [the herbage termed] عُشْب; or, as some say, of the latter only: (TA:) [an ex. of the word is cited in art. جَرَب, voce أُجْرَبُ:] or herbage, or pasturage, of which the upper part dries up and the lower part is moist and green: (Lth:) or herbage produced by the rain called الرَّبِيعَ: (A:) and what has come forth, of plants, or herbage. (TA.) = Life. (K.)

نشِرٌ is of the measure فَعَلَ in the sense of the measure مَفْعُولٌ, (Mṣb, TA,) syn. with مَنشُورٌ, like as قَبِضٌ is with مَقْبُوضٌ, (Mgh,) and syn. with مَنشُورٌ, (S, Mṣb, K,) [therefore signifying Spread, expanded, or unfolded: scattered, or dispersed, &c.: and spreading, or being spread, &c.: being scattered, &c.] and a thing that one has spread, expanded, or unfolded: &c. (O, voce اِخْتَسَى الْبَازِي رِيثًا نُشْرًا سَبَلٌ, q.v.) — You say اِخْتَسَى الْبَازِي رِيثًا نُشْرًا سَبَلٌ The hawk, or falcon, became clad in spreading and long feathers. (S, TA.) — And hence نُشِرٌ is applied to People in a scattered, or dispersed, state, not collected under one head, or chief; (Mṣb, K;) as also نُشِرَ: (K:) and to sheep or goats in a scattered, or dispersed, state, after having been confined in their nightly resting-place: (Mṣb:) or sheep or goats, and camels, in a scattered, or dispersed, state, through the negligence of their pastor. (TA.) You say, رَأَيْتَ الْقَوْمَ نُشْرًا I saw the people in a scattered, or dispersed, state. (S.) And جَاءَ الْقَوْمَ نُشْرًا The people came in a scattered, or dispersed, state. (TA.) — Hence also, نُشِرَ الْمَاءُ What is sprinkled, of water, (Mgh, TA,) in the performance of the ablution termed اَتْمَلِكُ نُشْرًا. (TA.) It is said in a trad., اَتْمَلِكُ نُشْرًا. (TA.)

الْمَاءِ [Dost thou possess what is sprinkled of water?] (S;) or مَنْ يَمْلِكُ نَشْرَ الْمَاءِ [Who possesseth what is sprinkled of water?] (Mgh; [app. meaning, that it is gone and cannot be recovered.] — And hence, اللَّهُمَّ أَصْمِرْ نَشْرِي + O God, compose what is disorganized, or disorganized, of my affairs: (K, TA:) a phrase like لَمْ شَعْنِي (TA.) 'Aisheh says, in a trad., describing her father, فَرَدَّ نَشْرَ الْإِسْلَامِ عَلَى غَيْرِهِ, meaning, † And he restored what was disorganized, or disorganized, [lit., what was unfolded,] of El-Islám, to its state in which it was in the time of the Apostle of God, [lit. to its fold, or plait;] alluding to cases of apostacy, and her father's sufficiency to treat them. (TA.) = See also نَاشِرٌ.

نُشْرَةٌ † A charm, or an amulet, (رَقِيَّةٌ, S, L, K,) by which a sick person, and one possessed, or mad, is cured; (A, L, K;) by which the malady is [as it were] dispersed from him. (L.) Moḥammad, being asked respecting that which is thus termed, answered, that it is of the work of the devil: and El-Ḥasan asserted it to be a kind of enchantment. (TA.)

نَاشِرٌ: see نُشُورٌ.

مِنشَارَةٌ † [San-dust;] what falls from the [or saw]; (S;) what falls in [or sawing]. (K.)

كَانَ يُكَبِّرُ نَاشِرَ الْأَصَابِعِ — نَشْرٌ act. part. n. of نَاشِرٌ. — He (Moḥammad) used to say أَضْبُرُ اللَّهُ أَضْبُرُ spreading, or unfolding, his fingers: said to mean not making his hand a clenched fist. (Mgh.) — جَاءَ نَاشِرًا أُذُنِيهِ [He came spreading, or, as we say, pricking up, his ears: meaning,] † he came in a state of covetousness, or eagerness. (IAṣr, L.) [In a copy of the A, طَائِعًا is erroneously put for طَائِعًا.] — وَأَنشَارَاتِ نَشْرًا, in the Kur., [lxxvii. 3,] signifies And the angels, (TA,) or the winds, (Jel,) that do scatter the rain: (Jel, TA:) or the winds that do bring rain. (TA.) And رِيحٌ نُشُورٌ, of which the pl. is رِيَاخٌ نُشْرٌ, signifies Wind that spreads [the clouds], or scatters [the rain]; (S; and Bd, vii. 55;) نُشُورٌ being syn. with نَاشِرٌ: (Bd:) or it signifies in a scattered state. (Jel, vii. 55.) [In the Kur, ubi supra,] يُرْسِلُ الرِّيَّاحَ نَشْرًا, and نُشْرًا, and نُشْرًا, and نُشْرًا, [Sendeth the winds, &c.,] (K, TA,) all these being various readings, (TA,) نُشْرًا is pl. of نُشُورٌ, (Bd, K,) in the sense of نَاشِرٌ; (Bd:) or the meaning is, in a state of dispersion before the rain; (Jel;) and نُشْرًا is a contraction; (Bd, K;) and the third reading means † quickening, or making to live, by spreading the clouds wherein is the rain, (K,) which is the life of everything, (TA,) نُشْرًا being an inf. n. used as a denotative of state, in the sense of نَاشِرَاتِ, or as an absolute

objective complement [of يرسل], for إِرْسَالٌ and نُشْرٌ are nearly alike; (Bd;) and the fourth is extr., (IJ, K,) and is said to mean مُنْشِرَةٌ نُشْرًا [which is virtually the same as the third]: [Zj, K:] another reading is بُشْرًا, pl. of بُشِيرَةٌ, (TA,) or of بُشُورٌ; (TA, in art. بشر;) or بُشْرًا, (Bd, Jel,) a contraction of بُشْرًا, (Bd,) pl. of بُشِيرٌ. (Bd, Jel.) = أَرْضٌ نَاشِرَةٌ † Land having herbage, or pasturage, which has dried up and then become green in consequence of rain in the end of summer: (S;) or having herbage produced by the rain called الرَّبِيعُ. (A.) See نُشْرٌ.

الْمَنْشَرُ † The place of resurrection. (TA.)

صُحُفٌ مُنْشَرَةٌ [Scattered, or much scattered, writings or the like] is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects. (S, TA.)

مِنْشَارٌ † [A saw;] a certain instrument for cutting wood. (S, Mṣb, K.) — Also, [but less commonly], A wooden implement with prongs, [lit., fingers,] with which wheat and the like are winnowed. (K.)

مَنْشُورٌ What is not sealed, [here meaning not closed with a seal,] of the writings of the Sultán [or of a viceroy]; (K;) i. e., what is now commonly known by the name of فَرْمان: pl. مَنْشَائِرٌ. (TA.) — † A man whose state of affairs is disorganized, or disordered. (K.)

نشز

1. نَشَزَ, aor. ʔ and ʔ, (S, Mṣb, K,) inf. n. نَشْزٌ, (S, K,) or نُشُوزٌ, (Mṣb,) He rose, or raised himself, (S, A, Mṣb, K,) in the place, (S,) and فِي مَجْلِسِهِ in his sitting-place, (TA,) and مِنْ مَكَانِهِ, (A,) or مِنْ مَكَانِهِ, (Mṣb,) from his place: (A, Mṣb:) or he rose a little in his sitting-place: (TA:) or he stood up after sitting. (TA.) Both forms of the aor. occur, accord. to different readings, (the former being the reading of the people of El-Hijáz, and the latter that of others, Fr, TA,) in the Kur, [lviii. 12,] فَإِنشُرُوا, (Mṣb, TA,) meaning, accord. to Abou-Is-háq, And when it is said, Rise ye and stand up, then do ye rise and stand up. (TA.) Accord. to IK†, نَشَزَ الْقَوْمُ فِي مَجْلِسِهِمْ signifies The people drew themselves together [in their sitting-place to make room] for those sitting with them: and also they rose from their sitting-place, and stood up. (TA.) You say also, نَشَزَ بِالْقَوْمِ فِي الْخُصُومَةِ, inf. n. نُشُوزٌ, He rose with the people for the purpose of contention, altercation, or litigation. (TA.) — He, or it, overtopped, or overlooked, an elevated piece of ground, and appeared. (TA.)

— [It rose; rose from its place; was, or became, high or elevated, protuberant or prominent; it protruded.] — نَشَزَتْ نَفْسُهُ † His soul, or spirit, or stomach, heaved, (A, K,) by reason of fright. (A, TA.) = Hence, from نَشَزَ in the first of the senses explained above, (Mṣb,) or from نَشَزَ, signifying “high, or elevated, ground,” (Abou-Is-háq, TA,) نَشَزَتْ عَلَى زَوْجِهَا, (S, K,) or نَشَزَتْ الْمَرْأَةُ, (A, Mgh, TA,) or مِنْ زَوْجِهَا, (Mṣb,) and بِزَوْجِهَا, (TA,) aor. - and ʔ, inf. n. نُشُوزٌ, (S, Mṣb, K,) † The woman, or wife, was, or became, disobedient to her husband, (S, Mgh, Mṣb, K,) and exalted herself against him, (TA,) and resisted him, or withstood him, (Mṣb,) and hated him, (S, Mgh, K,) and deserted him: (TA:) or she disliked him, or hated him, (Zj, Mgh, TA,) and was an evil companion to him. (Zj, TA.) And نَشَزَتْ بَعْلَهَا نَشْرًا, (S, A, K,) or مِنْهَا, aor. ʔ and ʔ, (Mṣb,) inf. n. نُشُوزٌ, (TA,) † Her husband treated her injuriously, and was unkind to her, or estranged himself from her: (S, K:) or forsook her, and was unkind to her, or estranged himself from her: (Mṣb:) or disliked her, or hated her, (Zj, Mgh, TA,) and was an evil companion to her. (Zj, TA.)

4. انشزه He raised it, (A, Mṣb, K,) namely, a place, (Mṣb,) or a thing, (K,) from its place. (A, K.) — [Hence,] انشز عظام الميت He [God] raised the bones of the dead to their places, and set them, or put them together, one upon another. (S, K.) So in the Kur, [ii. 261,] وَأَنْظُرْ إِلَى الْعِظَامِ [And look thou at the bones (of thine ass), how we raise them to their places, &c., then we clothe them with flesh], accord. to the reading of Zeyd Ibn-Thábit; (Fr, S, TA;) but the Koofees read [نُنشِرُهَا] with rá: the former reading, however, accord. to Th, is preferred. (TA.) [See art. نشر.] — Hence also, انشز الرضاع العظم † The sucking of the breast increased, or augmented, the bone: as also انشزه, with rá. (Mṣb.)

نَشَزٌ and نَشْزٌ A high, or an elevated, place; (S, A, Mgh, K;) as also نَشَازٌ: (S, K:) or high, or elevated, ground: (Zj, TA:) or high, or elevated, and hard, ground: (M, TA:) or what rises from a valley to the [adjacent] ground, and is not rugged: (TA:) pl. (of the first, S, Mṣb) نُشَازٌ, (S, Mgh, Mṣb, K,) and (of the second, S, TA, or of the first, Mṣb) نَشَازٌ, (S, Mṣb, K,) and (of the second, S, Mṣb,) أَنْشَازٌ. (S, Mgh, Mṣb, K.) You say, قَعَدَ عَلَى نَشْزٍ مِنَ الْأَرْضِ, and نَشَزَ, [He sat upon a high piece of ground.] (Mṣb.) And أَقْعَدُ عَلَى ذَلِكَ النَّشَازِ Sit thou upon that high place. (S.)

نَشَزَ: }
نَشَازَ: } see نُشُوزٌ.

نشز *Rising; or rising from its place; high, or elevated; protuberant, or prominent; protruding.* (K, TA.) You say, قَلْبٌ نَاشِزٌ *A heart rising from its place by reason of fright.* (K, TA.) And قَلْبٌ نَاشِزٌ *A high, or an elevated, mound, or hill: pl. [reg. of نَاشِزَةٌ and irreg. of نَاشِزٌ] نَوَاشِزٌ.* (TA.) And رَكْبٌ نَاشِزٌ *A protuberant, high, pubes, or mons Veneris.* (TA.) And لَحْمَةٌ نَاشِزَةٌ *A piece of flesh elevated, or protuberant, upon the body.* (TA.) And عِرْقٌ نَاشِزٌ *A vein constantly swollen and pulsating (A, K*) in consequence of disease (K, TA) or from some other cause.* (TA.) And رَجُلٌ نَاشِزُ الْجَبَةِ *A man having a high, or prominent, forehead.* (TA.) And امْرَأَةٌ نَاشِزَةٌ *A woman large in the sides, having the قصيرى [or lowest of the ribs] with the flesh upon it, prominent.* (IAar, TA.) = Also, (A, TA,) or نَاشِزَةٌ, (Mgh,) [but the former is the more common,] † *A woman disobedient to her husband, (Mgh, TA,) and exalting herself against him, (TA,) and hating him, (Mgh, TA,) and deserting him.* (TA.) See 1. [The former epithet is also applied in like manner to a husband.]

نشط

1. نَشِطٌ, aor. -, inf. n. نَشِطًا (S, Mṣb, K) and مَشِطٌ, (TA.) *He (a man, S, TA, and a beast of carriage, TA,) was, or became, brisk, lively, sprightly, frisky, active, agile, prompt, and quick; syn. حَفٌّ, (Mṣb, TA,) and أُسْرِعَ; (Mṣb;) contr. of كَسِلَ; (TA;) or pleased, cheerful, happy, or willing; to do work, &c.; (Lth, K;) or by reason of his work; (Mṣb;) as also نَشِطٌ, (S, K,) لا مَرَّ كَذَا [to do, or on account of, such a thing, or such an affair]. (S, TA.) You say also, نَشِطَ إِلَيْهِ [He betook himself to him, or it, with briskness, liveliness, sprightliness, or the like]. (TA.) — [Hence, app.,] نَشِطَتِ الدَّابَّةُ *The beast of carriage became fat.* (K.) = نَشِطٌ, aor. -, inf. n. نَشِطٌ, (S, K, TA,) *He went forth from a place: (K:) he passed, or crossed, from one country or the like to another: (TA:) said, for instance, of a wild bull: (AO, IDrd, S, K:) and in like manner, a star, [meaning a planet,] from one sign of the zodiac to another. (S, K.) And نَشِطَتِ الإِبِلُ, aor. -, inf. n. نَشِطٌ, *The camels went, either in a right direction or otherwise.* (TA.) — [Hence,] الْهَمُومُ تَنْشِطُ بِصَاحِبِهَا (S, TA) † *Griefs, or disquietudes of mind, lead forth him who has them [from place to place].* (TA.) Himyán Ibn-Koháfah says,**

* أَمَسَتْ هُمُومِي تَنْشِطُ الْمَاشِطَا *
* أَلْشَامُ بِي طَوْرًا وَطَوْرًا وَاسِطَا *
[meaning تَنْشِطُ بِي إِلَى الْمَاشِطَا, i. e., † *My griefs,*

or disquietudes of mind, became such as to lead me forth to the places to which one goes forth, to Syria at one time, and at one time to Wásiṭ]. (S.) You say also of a road, يَنْشِطُ مِنَ الطَّرِيقِ *It goes forth from the main road, to the right, and to the left.* (Lth, K,*) And نَشِطَ بِهِمْ *They took it]. (TA.) = نَشِطَ الدَّلْوُ, (S, K,) aor. -, (K, TA) and -, (TA,) [inf. n. نَشِطٌ,] *He pulled out the bucket, (S, K,) or pulled it up, (TA,) from the well, (S, TA,) without a pulley.* (S, K.) — And hence, الْمَلَائِكَةُ تَنْشِطُ الْأَرْوَاحَ † *The angels draw forth the souls like as the bucket is drawn forth from the well: (Zj:) and نَشِطَ نَفْسًا (Fr, L, K [in the CḲ تَقْبِضُهَا]) which means, (K,) accord. to Ibn-'Aráfah, (TA,) † they loose the soul of the believer gently. (K, TA.) — [Hence also,] one says of a she-camel, [likening the motion of her fore legs to that of the arms of a man pulling up a bucket from a well without a pulley,] حَسَنَ مَا نَشِطَتِ السَّيْرُ, meaning † *Good was her wide stretching out of her fore legs (Aṣ, S, TA) in her going along. (TA.) = نَشِطَ الْحَبْلُ, (S, Mṣb, K,) aor. -, (K, and so in a copy of the S,) or -, (Mṣb, and so in a copy of the S,) inf. n. نَشِطٌ, (S, Mṣb,) *He tied the cord, or rope so as to form a knot; (K, TA;) as also † نَشِطَهُ, (K,) inf. n. تَنْشِيطٌ: (TA:) or he tied it in a knot such as is termed أَنْشُوطَةٌ; (AZ, S, Mṣb;) as also † the latter verb: (Ḥam, p. ۷۴۲:) and نَشِطَ الْعُقْدَةَ *he tied the knot so as to form what is thus termed: (Mgh:) and نَشِطَ الْأَنْشُوطَةَ *he tied the knot thus termed. (TA.) [See also 4.] = نَشِطَ, and نَشِطَ مِنْ عِقَالٍ: see 4.******

2. نَشِطَهُ, inf. n. تَنْشِيطٌ, *He, or it, rendered him نَشِيطٌ [i. e. brisk, lively, sprightly, frisky, &c.]; (K;) as also † نَشِطَهُ. (Yuakooob, K.) = See also 1, last sentence but one, in two places; and see 4.*

4. انشط, said of a man, (K, TA,) or of a company of men, (S,) *His, or their, beasts, (S, K,) or family, (K,) were, or became, in a state of نَشِيطٌ [i. e. briskness, liveliness, sprightliness, friskiness, &c.: see 1]. (S, K.) = As a trans. v.: see 2. — [Hence, app.,] *It (herbage) rendered a beast fat. (S, TA.) = He loosed, untied, or undid, (S, Mgh, Mṣb, K,) a cord, or rope, (S, K,) or a knot such as is termed أَنْشُوطَةٌ; (Mgh, Mṣb,) as also † انشط; and نَشِطَ; (Mgh;) and in like manner, the bond termed عِقَالٌ; (Mṣb;) and so, perhaps, † نَشِطَ: (Ḥam, p. ۷۴۲:) *he pulled a cord, or rope, until, or so that, it became loosed, untied, or undone; (TA;) as also † انشط: (S, K, TA,) he caused the عِقَالُ to become loosed, untied, or undone, by pulling its انشوطَةٌ: (K, TA:)***

TA:) *he loosed, untied, or undid, a knot by a single pull. (TA.) You say also, انشط البعير *He loosed, untied, or undid, the انشوطَةٌ [of the عِقَالُ] of the camel. (TA.) And انشط البعير من عِقَالِهِ *He loosed the camel from his عِقَالُ. (Mṣb.) [And hence the saying,] كَانَتْهَا أَنْشَطَ مِنْ عِقَالٍ *As though he were loosed [from a bond such as is called عِقَالُ]: (S, Mgh, TA:) a proverb, relating to an event's happening quickly; (Mgh;) or said of him who commences any work quickly; and of the sick when he recovers; and of a person who has swooned when he revives; and of a person sent to execute an affair, hastening his determination respecting it: (TA:) it is often related in a different manner, كَانَتْهَا نَشِطًا مِنْ عِقَالٍ; but this is not correct. (IAth, TA.) [But see above, in this paragraph; and see 1, where a similar meaning is assigned to the unaugmented verb.] = He bound, or tied, him, or it, firmly, fastly, or strongly: so in the copies of the K; so that, if this be correct, the verb has two contr. significations. (TA.) = See also 8.****

5: see 1, first sentence. — تَنْشِطَتْ فِي سَيْرِهَا *She (a camel) hastened, or was quick, in her going, or pace. (S, K.) = تَنْشِطُ الْمَغَازَةَ † *He passed through, or over, the desert, (K, TA,) with swiftness, and with briskness, liveliness, sprightliness, or activity. (TA.) And تَنْشِطُهُ † *He traversed it quickly, or swiftly. (IB, in TA, voce هَرَجَابُ.) And تَنْشِطَتِ الْأَرْضُ † *She (a camel) traversed, or crossed, the land, like the نَاشِطُ in her quickness, or her aim, with briskness, liveliness, or sprightliness. (TA.)****

8. انشط *It (a cord, or rope,) became loosed, untied, or undone. (Ḥar, p. ۳۱۱.) — † He (a man) became loosed from the tie of silence, (Ḥar, p. ۳۱۰; Mgh,) and from that of impotence. (Mgh [in which a doubt is expressed as to its being of classical authority].) = As a trans. v.: see 4, in two places. — He pulled, or drew, a thing. (TA.) — He seized a thing, took it hastily, or snatched it unawares: a meaning wrongly assigned in the K to † انشط. (TA.) You say also, انشط المأل, (Sh, K,) and انشط المرعى, (Sh, K,) *The camels, or sheep or goats, pulled up, or out, the herbage, with the teeth. (Sh, K.) — He scaled a fish; (K;) as though meaning he pulled off the scales thereof. (TA.)**

نشط [app. a pl. of نَشِطٌ] *Persons untwisting cords, or ropes, in the time of undoing them for the purpose of their being twisted or plaited a second time. (IAar, K.)*

نشط as used in the following saying, (Mgh,) الشَّعْفَةُ كَنْشِطَةُ الْعِقَالِ *The right termed شَعْفَةٌ is like the loosing of the bond called عِقَالُ, in respect*

of the speediness with which it becomes of no effect, (Mgh, Mṣb,) by delay, (Mṣb,) is of the measure *فَعْلَةٌ* from *أَنْشَطَ*, or from *نَشَطَ* in the sense of *انْشَطَ*; or the meaning is, *like the tying of the عقال*; i. e., it is of short duration; but the former explanation is the more apparently right. (Mgh.)

بِئْرُ نَشُوطٍ A well from which the bucket does not come forth until it is much pulled, (Aṣ, Ṣ, TA,) by reason of the distance of its bottom; (TA;) *contr. of بِئْرُ أَنْشَاطٍ*. (K.)

نَشِيطٌ (Ṣ, Mṣb, K) Brisk, lively, sprightly, active, agile, prompt, and quick; (Mṣb;) or pleased, cheerful, happy, or willing; to do work &c.; as also *نَاشِطٌ*; (K;) [see *نَشِطٌ*]; applied to a man; (Ṣ, TA;) and to a beast of carriage; fem. with *ة*: (TA:) pl. *نَشَاطٌ* (Ḥar, p. 591) [and *نَشَاطِي*]. — A man (TA) whose family, or beasts, are in a state of *نَشَاطٌ* [i. e. briskness, liveliness, sprightliness, &c.: see 1]; as also *مُنَشِطٌ*. (K, TA.)

نَاشِطٌ: see *نَشِيطٌ*. — In a verse of Et-Ṭirmāh, [see *استطرب*], *نَاشِطًا* is used for *شَوْقًا نَاشِطًا* [By reason of yearning, or longing, desire]. (K, in art. *د.د.*) — A wild bull going forth from land to land, (Ṣ, K,) or from country to country. (TA.) — Hence, (Ṣ,) *النَّاشِطَاتُ*, as used in the *Kur*, lxxix. 2, meaning *The stars [or planets] going forth from one sign of the zodiac to another*: (Ṣ, K:) or it means *the stars that rise, then set*: (A'Obeyd, TA:) or *the angels that draw forth the souls like as the bucket is drawn forth from the well*: (Zj, TA:) or *the angels that loose the soul of the believer gently*: (Fr,* Ibn-Arafah, K:) or *the believing souls that are brisk, lively, sprightly, or active, at death*: (K,* TA:) or, as some say, [too fancifully,] *the angels that ratify events*; from *نَشَطَ الْعُقْدَةَ*, q. v.; and as this signifies the tying of a knot which is easily undone, the thing's easiness to them is thus notified. (TA.) — † A road going forth from the main road, to the right, and to the left: (Lth, K*:) pl. *نَوَاشِطٌ*: (TA:) which latter word is applied in like manner to water-courses (K, TA) going forth from the main water-course to the right and left. (TA.) — See also *نُشَطٌ*.

بِئْرُ أَنْشَاطٍ, (K, and so in a copy of the Ṣ, as on the authority of Aṣ, but in another copy of the Ṣ the *!* is without any vowel,) and *بِئْرُ إِنْشَاطٍ*, (K, and, accord. to the TA, on the authority of Aṣ, and mentioned by IB on the authority of A'Obeyd,) *A well of little depth, from which the bucket comes forth by means of a single pull*: (Aṣ, Ṣ, K:) the latter may be defended on the ground of considering *إِنْشَاطٌ* as originally an inf. n., of

أَنْشَطَ signifying “he loosed, untied, or undid,” a knot “by a single pull.” (TA.)

أَنْشُوطَةٌ [A knot tied with a bow, or with a double bow, so as to form a kind of slip-knot; whence, in modern vulgar Arabic, *عُقْدَةٌ وَشَنِيطَةٌ*, applied to such a tie; and *شَنِيطَةٌ*, applied to a simple slip-knot;] a knot, or tie, which easily becomes undone, or untied, like that of the running band of a pair of drawers; (Ṣ, Mgh, K;) a knot, or tie, which becomes undone when one of its two ends is pulled. (Mṣb, TA.) You say, *مَا عَقَاكَ بِأَنْشُوطَةٍ*, meaning † *Thy love, or affection, is not weak, or frail*. (Ṣ.)

مَنْشُطٌ A thing on account of which, or to do which, one is brisk, lively, sprightly, or active; or pleased, cheerful, or happy; and which one likes, or prefers, to do: opposed to *مَكْرَهُ*. (TA.)

مَنْشُطٌ A place to which one goes forth: pl. *مَنْشَاطٌ*. See an ex. of the pl., voce *نَشَطٌ*.

مُنَشِطٌ: see *نَشِيطٌ*.

مِنْشُطٌ Having much *نَشَاطٌ* [i. e. briskness, liveliness, sprightliness, friskiness, &c.: see 1]. (TA.)

[*نشع* &c.]

See Supplement.]

نص

1. *نَصَّ الشَّيْءَ*, (Ṣ,) aor. *نَصَّ*, (Mgh,) inf. n. *نَصٌّ*, (Mgh, TA,) *He raised the thing*; syn. *رَفَعَهُ* [which is here to be understood, like the English equivalent by which I have rendered it, in several senses, as the sequel will show]. (Ṣ, Mgh, TA.) This is the primary signification: (TA:) or, accord. to Aṣ, it is from *نَصَّ النَّاقَةَ*, q. v. infra. (Ṣ.) You say, *نَصَّ الْعُرُوسَ*, (M, K,) or *نَصَّتَهَا*, (A, Mgh,) or *نَصَّهَا النِّسَاءَ*, (Mṣb,) aor. as above, (A, Mgh,) and so the inf. n., (Mṣb,) *He, or she, or the women, raised, (A, Mṣb,) or seated, (K,) or raised and seated, (Mgh,) or showed, or displayed, (M,) the bride upon the مَنْصَّة*, (M, A, Mṣb, K,) or upon the مَنْصَّة. (Mgh.) And *نَصَّتِ الظَّبْيَةَ جِدْمًا* *The doe-antelope raised, or elevated, her neck*. (M, TA.) And *نَصَّ فُلَانٌ نَصًّا* † *Such a one was set up as a lord, or chief*. (A, TA.) And *نَصَّ الْمَتَاعَ*, (M, K,) inf. n. as above, (M,) *He put the furniture, or goods, or utensils, one upon another*. (M, K.) Hence, (TA,) *نَصَّ الْحَدِيثَ*, (M, Mṣb, TA,) or *إِلَى نَصِّهِ*, (A,) aor. and inf. n. as above, (M, Mṣb, TA,) † *He traced up, or ascribed, or attributed, the tradition to the author thereof, resting it on his authority, by mentioning him, or mentioning, uninterruptedly, in ascending order, the persons by whom it had been handed down, up to the author; or mentioning the person who had related it to him from the author, if only one person in-*

tervened; syn. *رَفَعَهُ*; (M, TA;) [i. e.] *إِلَى نَصِّهِ* *رَفَعَهُ* *إِلَى نَصِّهِ*: (Mṣb:) IAṣr says, (TA,) *النَّصُّ* signifies *الإِسْنَادُ إِلَى الرَّئِيسِ الْأَكْبَرِ* [the tracing up, or ascribing, or attributing, a tradition, in the manner explained above, to the greatest person of authority, here meaning Moḥammad, or the author of the tradition]; (K, TA;) [i. e.] *نَصَّ الْحَدِيثَ* signifies *إِسْنَادَهُ وَرَفَعَهُ إِلَى الرَّئِيسِ الْأَكْبَرِ*. (Mgh.) You also say, *نَصَّ الْحَدِيثَ إِلَيْهِ*, (K,) or *إِلَى فُلَانٍ*, (Ṣ,) † *He ascribed, or attributed, or traced up, the tradition to him, or to such a one, in the manner explained above*; syn. *رَفَعَهُ*. (Ṣ, K.) See also *أَنْصُ*. — *أَنْصُ الشَّيْءَ* † *He made the thing apparent, manifest, plain, or evident; he showed it, exhibited it, manifested it, evinced it, discovered it, or revealed it*. (M,* K.) [The verb seems to be thus used because a thing is rendered conspicuous by being raised. See *نَصَّ الْعُرُوسَ*, above.] — [Hence, *نَصَّ عَلَى شَيْءٍ مَا*, aor. and inf. n. as above, † *He, or it, (generally said of a passage in the *Kur.* or a trad.,) made a statement, or a plain, explicit, unequivocal declaration, respecting some, or any, particular thing, not capable of application to any other thing: and he mentioned something, or anything, particularly, or specially; he particularized, or specified it by words; very frequently used in these senses: and such we are to understand from the saying] *النَّصُّ* also signifies *التَّوْقِيفُ وَالتَّعْيِينُ عَلَى شَيْءٍ مَا* (K:) [for which I would rather read *مَا شَيْءٌ مَا* also signifies *التَّوْقِيفُ وَالتَّعْيِينُ*: adding the observation that *التَّوْقِيفُ* as syn. with *النَّصُّ* is restricted in art. *وَقَفَ* in the *K* to a special relation to the law: and that *النَّصُّ عَلَى الشَّيْءِ* is often found explained as signifying *تَعْيِينُهُ*; as, for instance, in p. ٣٧٧ of *Ḥar.*:] these significations of *النَّصُّ* are tropical, from that word as denoting “elevation” and “appearance.” (TA.) See also *نَصَّ* below. — [From *نَصَّهُ* signifying “he raised it,” and consequently “he made it apparent,” are derived several other significations, here following.] — *يَنْصُرُ مَا عِنْدَهُمْ* [app. for *يَنْصُرُ مَا عِنْدَهُمْ*] occurs in a trad. respecting Heraclius, meaning † *He elicits, and makes apparent, their opinion*: (TA:) or *نَصَّ الرَّجُلَ*, (Ṣ, M, &c.,) inf. n. as above, (M,) signifies † *he went to the utmost point in questioning, or asking, the man respecting a thing, (Ṣ, K,) so as to elicit what he possessed [of information respecting it]; (Ṣ;) i. e. (TA) †he importuned the man in questioning, or asking, and urged him to tell the utmost that he knew; (A, TA;) or †he questioned, or asked, the man respecting a thing so as to elicit the utmost that he possessed [of information respecting it]. (M.) [See also 3.] — [In like manner you say,] *نَصَّ النَّاقَةَ*, (Ṣ, M, Mgh, K,) and *الدَّابَّةَ*, (M, Mṣb,) aor. as above, (M,) and so the inf. n., (Ṣ, M,) *He made the***

she-camel, and the beast, to exert herself to the full, or to the utmost, or beyond measure, in going, or pace; or to go the pace termed مَرْفُوع; syn. رَفَعَهَا فِي السَّيْرِ (M, Mgh:) or he elicited her utmost pace; (K, TA;) from النَّصُّ as signifying الرَّفْع; for the phrase رَفَعَهَا فِي السَّيْرِ necessarily implies the eliciting the utmost of her celerity of pace: (TA:) or he went a vehement pace so as to elicit the utmost that she possessed [of celerity]: (Aq, S:) or he put her in motion so as to elicit her utmost pace: (A'Obeyd, TA:) or he urged, or incited, her, and elicited her pace: (Msb:) نَصَّ, alone, also occurs in a trad., (M, Msb,) as meaning رَفَعَ نَاقَتَهُ (M:) and نَصَّ نَاقَتَهُ signifies the same as نَصَّهَا. (IKtt, TA.) You do not say of a camel نَصَّ, making him the agent, and the verb intrans. (O, TA.) [In the M, however, I find it said, that النَّصُّ and النَّصِصُ signify السَّيْرُ الشَّدِيدُ; app. indicating that they are inf. ns., of which the verb is نَصَّ, aor., accord. to rule, -, signifying He went a vehement pace, or vehemently: and Golius says, as on the authority of Ibn-Ma'roof, that this verb is used intransitively, with نَصِصُ for its inf. n., as signifying valide incessit: but see نَصَّ below.] — [Hence, app.,] النَّصُّ also signifies The urging or inciting [a beast]; syn. الْحَثُّ. (M.) — And نَصَّ الشَّيْءَ (M, K,) aor. -, inf. n. نَصَّ (TA,) He moved the thing; put it in motion, or into a state of commotion; agitated it; stirred it; shook it; (M, K;) as also نَصَّصَهُ. (S, M, K.) Hence the saying, فَلَانَ يَنْصُّ أَنْفَهُ غَضَبًا (K, TA [in the CK, incorrectly, يَنْصُّ,]) Such a one moves about his nose by reason of anger. (TA.) And نَصَّصُ نَصَّصَهُ He moved about his tongue; (S, M;) like نَصَّصَهُ; (M;) which is a dial. form; (A'Obeyd, S;) the former being the original; the ص not being, as some assert it to be, substituted for the ض; for these two letters are not of the same kind so as to be commutable. (M.) = See also 8.

2: see 3.

3. نَصَّصَهُ (K,) inf. n. مَنَاصَّةٌ (TA,) He (a man, TA) went to the utmost length with him, (namely his creditor,) in reckoning, so as to omit nothing therein; (K, TA;) as also نَصَّصَهُ (K,) inf. n. تَنْصِصُ. (TA.) He (God) went to the utmost length with him, (namely a man,) in questioning and in reckoning. (TA.) [See also 1.]

6. تَنَاصَّ الْقَوْمُ The people, or company of men, crowded, thronged, or pressed, together. (TA.)

8. انْتَصَّ He, or it, (said of a camel's hump, Lth, TA,) became raised, or elevated, or high: (K, TA:) or (TA) became even and erect. (Lth, K, TA.) [In a copy of the A, the verb in these senses, and relating to a camel's hump, is written

نَصَّ.] You say also, انْتَصَّتِ الْعَرُوسُ (M, K,) or انتصت على البينة (A,) The bride became raised, (A,) or seated, (K,) or shown or displayed, (M,) upon the منصة. (M, A, K.) = He (a man, TA) drew himself together; contracted himself; or shrank. (Ibn-'Abbád, K, TA.)

R. Q. 1. نَصَّصَ (S, M, K,) inf. n. نَصَّصَةٌ (Sh, M,) He, or it, became in motion, or in a state of commotion; became agitated, stirred, or shaken; moved, or moved about; bestirred himself or itself; shook. (Sh.) He (a man) shook in his walk, being erect. (M.) He (a camel) shook, or became in a state of commotion, in rising from the ground. (M.) — [Also,] said of a camel, it is like حَصَّصَ; (S;) i. e., it signifies (TA) He (the camel) fixed, or made firm or steady, his knees upon the ground, and put himself in motion, or in a state of commotion, previously to rising. (Lth, K, TA.) [See also نَصَّصَ.] — And He (a camel) made a hollow place in the ground with his breast, in order to lie down. (M, TA.) = نَصَّصَ used transitively, see 1, latter portion, in three places.

نَصَّ The end, or extremity, of anything; (Az, S, M;) the utmost, or extreme, extent, term, limit, point, or reach, of a thing: this is the primary signification. (Az, TA.) It is said in a trad., إِذَا بَلَغَ النِّسَاءَ نَصَّ الْحَقَائِقَ (S, M,) of 'Alee, (S,) فَالْعَصْبَةُ أَوْلَىٰ بِهَا مِنَ الْأُمِّ نَصَّ (S, M, K,*) or نَصَّ الْحَقَائِقَ (K, TA,) but the former is that which is commonly known; (TA;) i. e. When women attain the period of mature intellect, (Mbr, S, K, TA,) and know the real natures of things, (K, art. حَقَقَ) [then the male relations on the father's side have a better right to dispose of her in marriage than the mother;] meaning, when they attain to that age at which they are qualified to contend for their rights; [accord. to the former reading;] for this is what is termed الْحَقَائِقَ: (K, TA:) or when they attain to puberty: (Az, TA:) or when they attain to that period at which they become objects of contention for right; when every one of the guardians asserts himself to have the best right: (K:) or الْحَقَائِقَ in the trad. is a metaphorical term, from the same word as applied to camels [when entering upon the fourth year]; (K, TA;) and الْحَقَائِقَ, also, in this case, accord. to some, properly signifies the same, being a pl. of حَقَّةٌ; (TA in art. حَقَقَ;) and the meaning is, when they attain to the extreme term of childhood. (M, K.) = In the conventional language of men of science, it signifies † A thing [or statement] plainly, or explicitly, declared, or made manifest, by God, and his Apostle; of the measure فَعَّلَ in the sense of the measure مَفْعُولٌ: (Msb:) or a نَصَّ of the Kur-án, and of the traditions, is an expression, or a phrase, or a sentence, indicating a particular meaning, not admitting any other than it: (TA:)

so in the conventional language of the lawyers and the scholastic theologians: (MF, on the خُطْبَةِ of the K:) or a statute, or an ordinance, indicated by the manifest or plain meaning of words of the Kur-án, and of the Sunneh: from النَّصُّ as denoting "elevation" and "appearance:" or, as some say, from نَصَّهُ as signifying "he elicited, and made apparent, his opinion." (TA.) Hence, also, as used by the practical lawyers, it signifies † An evidence, or a proof: (TA:) [and particularly a text of the Kur-án, or of the Sunneh, used as an authority in an argument, for proof of an assertion.] The pl. [in all these senses] is نَصُوصٌ. (Msb.) — [Also, † The text, or very words, of an author, book, writing, or passage: frequently used in this sense.] = Hardness, difficulty, or straitness, of an affair, or a state, or case. (M, TA.) = سَيَّرَ نَصَّ, and نَصِصُ (S, K,) A vehement pace, in which a beast is made to exert itself to the full, or to the utmost, or beyond measure; or in which the utmost possible celerity is elicited; [this meaning seems to be indicated, though not expressed, in the S;] syn. جِدُّ رَفِيعٌ: (K:) or, the former, as Az says, in one place, a kind of swift pace: or, as he says in another place, the utmost pace which a beast of carriage is able to attain: (TA:) or نَصَّ and نَصِصُ signify a vehement pace or going. (M.) See 1.

نَصِصُ: see نَصَّ, last sentence, in two places.

هُوَ نَصَّاصُ الْأَنْفِ He is one who moves about his nose [much] by reason of anger. (Ibn-'Abbád, K.)

حَيَّةٌ نَصَّاصَةٌ A serpent that moves about much. (K.) [See also نَصَّاصٌ.]

أَنْصُ [a comparative and superlative epithet from نَصَّ الْحَدِيثِ, q. v.]. 'Amr Ibn-Deenár said, مَا رَأَيْتُ رَجُلًا أَنْصَ لِلْحَدِيثِ مِنَ الزُّهْرِيِّ I have not seen a man more skilled in tracing up, or ascribing, or attributing, a tradition to its author, in the manner explained above, (voce نَصَّ,) than Ez-Zuhree; i. q. أَسَدٌ أَرْفَعُ لَهُ. (TA.)

مَنْصَةٌ: see what next follows, throughout.

مَنْصَةٌ (S, M, A, Msb, K,) or مَنْصَةٌ (Mgh,) The thing upon which a bride is raised (S, A, K) and seated, (Mgh,) or shown or displayed, (M,) or upon which she stands (تَقَفَ [but this is probably a mistake for تَعَدَّدُ, i. e. sits,]) when displayed to the bridegroom, (Msb,) in order that she may be seen (M, Mgh) [and distinguished] from among the women; (Mgh;) being a chair, (Mgh, Msb, TA,) or couch; (TA;) or consisting of pieces of cloth raised, and carpets laid smoothly for a seat: (M:) written with kesr (Msb, K) as being an instrument, (Msb,) or with fet-h [as being a place]; (Mgh:) accord. to some authorities, مَنْصَةٌ and

مَنْصَةٌ seem to signify the same thing: (TA:) or the latter is the حَجَلَةٌ [i. e. a kind of curtained canopy] (K, TA) over the مَنْصَةٌ: (TA:) from النَّصُّ النَّاصِغُ, q. v. (K.) It is said in a proverb, وَضِعَ فُلَانٌ عَلَى الْهِنَصَةِ † Such a one was exposed to disgrace and infamy: (TA:) or to the utmost disgrace and infamy. (M.)

نصاً

1. نَصَّاهُ, aor. ٢, He took him by the نَاصِيَةٌ [or forelock]: (K:) from نَاصِيَةٌ: and therefore regarded by some as improperly mentioned in the K in this art. (MF.) — نَصَّاهُ, aor. ٢, (S, K,) inf. n. نَصَّاهُ, (TA,) He chid, (a camel, TA, or she-camel, S); syn. زَجَرَ. (AZ, S, K.) — نَصَّاهُ, (S, K,) inf. n. as above, (TA,) He raised, or elevated, a thing: (Ks, AA, S, K:) dial. form of نَصَّاهُ. (S.)

نصب

1. نَصَّبَ, aor. ٢, inf. n. نَصَّبُ; (S, K;) and نَصَّبَ; (K;) He set up, put up, set upright, erected, a thing: (S:) he elevated, raised, reared, a thing. (K.) — He set up, a stone as a sign, or mark. (Msb.) — نَصَّبَ رَأْسَهُ He raised his head. (TA.) — نَصَّبَ, aor. ٢, inf. n. نَصَّبُ, He (a goat) had erect ears. (S: the inf. n. only mentioned.) — نَصَّبْتُ فُلَانًا لَكَدًّا I set, or set up, such a one as an obstacle to such a thing, or as a butt for such a thing, like the butt of archers. (TA, art. عَرْضُ) — نَصَّبْتُ فُلَانًا لِعِبَارَةِ الْبَلَدِ † [Such a one was set up, or appointed, for the putting, or keeping, of the town, or district, in a flourishing or prosperous state, with respect to buildings, culture, population, &c.]. (A.) — نَصَّبَ, aor. ٢, inf. n. نَصَّبُ, (S, K,) or نَصَّبَ نَصْبَ الْعَرَبِ, (S,) † He sang, or chanted, a kind of song, or chant, peculiar to the Arabs, (S, K, &c.) of the description termed حُدَّاهُ, (K,) [by which camels are urged, or excited,] or a kind of song (K) resembling what is thus termed, (S,) but finer, or more delicate. (S, K.) What is termed نَصْبُ is the kind of singing, or chanting, above described: (S, K:) or a kind of حُدَّاهُ resembling singing: (AA:) or a kind of modulation: (Sh:) or a kind of song, or chant, of the Arabs: (ISd:) or, of the Arabs of the desert: (TA:) or poetry such as is commonly recited, well regulated and set to an air: (Nh:) so called because, in [singing or chanting] it, the voice is raised, or elevated. (The Fáih.) — نَصَّبَ الْحَرْفَ [aor. ٢, (not ٢,) inf. n. نَصَّبُ] He wrote, or pronounced, the [final] letter with نَصْبُ; (S;) which is, in the case of the final inflection of a word, like قَسَحَ in the non-inflection: (S, K:) [i. e., he wrote it, or pronounced it, with

٢ or ٢:] so called because the sound of a word of which the final letter is so pronounced rises to the highest cavity of the mouth. (Lth.) A conv. term of grammar. (S, K.) نَصَّبَ الْكَلِمَةَ [He wrote, or pronounced, the word with نَصْبُ, i. e., making its vowel of inflection ٢ or ٢ &c., according to the rules of grammar:] he made the word to have fet-hah as its vowel of inflection. (Msb.) — نَصَّبَ لَهُ الْعَرَبَ, (inf. n. نَصَّبُ, TA,) He made war upon him: syn. وَضَعَ. (K.) — Of anything that is raised, and with which one goes to meet, or encounter, a thing, one says نَصَّبَ, and of the agent, نَصَّبَ. (M, K.) — نَصَّبَ لَهُ, aor. ٢, inf. n. نَصَّبُ, † He acted with hostility, or enmity, towards him. (S, K.) See also 3. — نَصَّبْتُ لَهُ رَأْيًا † I gave him counsel from which he should not deviate. (A.) — نَصَّبَ, aor. ٢, (inf. n. نَصَّبُ, TA,) He put down a thing: syn. وَضَعَ. Thus the verb bears two contr. significations. (K.) — [He set, or put, absolutely: often used in this sense.] — نَصَّبَهُ, aor. ٢; and نَصَّبَهُ, (inf. n. نَصَّبُ, TA,) It (disease) pained him; occasioned him pain. (K.) — نَصَّبَ السَّيْرَ, aor. ٢, (inf. n. نَصَّبُ, TA,) † He strove, or exerted himself, unusually in his pace: (K:) or نَصَّبَ signifies he pursued his journey with diligence, or energy: (TA:) or he travelled on all the day, at a gentle pace: (S, K:) or he journeyed on all the night. (TA.) En-Nadr says, النَّصْبُ is the first pace; then, الدَّبُّ, [but see وَسَجَ]; then, العَنَقُ; then, التَّرْيِدُ; then, العَسَجُ; then, الرِّتْكُ; then, الوَعْدُ; then, البُهْلَجَةُ. (TA.) — نَصَّبَ, aor. ٢, inf. n. نَصَّبُ, He was fatigued, tired, or wearied, (S, K.) — نَصَّبَ, inf. n. نَصَّبُ, He suffered difficulty, trouble, distress, or affliction. (TA.) — نَصَّبَ He strove; laboured; or toiled. (K.) — نَصَّبَ فَإِذَا فَرَعْتَ فَأَنْصَبْ [Kur, xciv. 7,] signifies And when thou shalt have finished thy prescribed prayers, fatigue thyself in supplication: (Katádeh, Jel:) or when thou shalt have finished the obligatory prayers, fatigue thyself in the performance of the voluntary. (TA.) See نَاصِبٌ.

2. نَصَّبَتِ الْخَيْلُ أَدَانَهَا The horses erected their ears often, or exceedingly. The teshdeed is to render the signification frequentative or intensive. (S.) — See 1, and 3.

3. نَاصِبَةُ الشَّرِّ, (inf. n. مَنَاصِبَةٌ, TA,) † He made an open show of evil conduct, mischief, or malevolence, to him; (K;) and in like manner, of enmity, (TA,) and of war; (S, TA;) as also نَصَّبَهُ, (K,) unaugmented. (TA: in the CK, نَصَّبَهُ.) See also نَصَّبَ لَهُ.

4. نَصَّبَهُ He fatigued, tired, or wearied, him: (S, K:) it (an affair) fatigued him, &c.: (TA:) it (grief, or anxiety,) fatigued, tired, or wearied,

him; (CK, TA;) as also نَصَّبَ لَهُ; (TA;) and perhaps نَصَّبَهُ is also used in this sense, with reference to grief, or anxiety. (K.) See 1. — نَصَّبَ إِلَى رَسُولِ اللَّهِ He ascribed, or attributed, the tradition to the Apostle of God; syn. أَسْنَدَهُ إِلَيْهِ and رَفَعَهُ. (TA.) — نَصَّبَهُ He assigned him, or gave him, a نَصِيبٌ; i. e., a lot, or portion. (K.) — نَصَّبَ الْيَدَ He made, or put, a handle to the knife. (S, K.)

5. نَصَّبَتِ الْأُتُنُ حَوْلَ الْحِمَارِ The she-asses stood round the he-ass. (S, K.) — See 8.

6. تَنَاصَبُوا They divided it into lots, or portions, among themselves. (TA.)

8. نَصَّبَ and نَصَّبَ, quasi-pass. of نَصَّبَ and نَصَّبَ, He, or it, became set up, put up, set upright, or erected; stood up, or upright, or erect; became elevated, raised, or reared: (K:) became even and erect. (TA, art. نَص.) — He stood erect, raising his head. (TA.) — [It was, or became, erect, vertical, or perpendicular.] — نَصَّبَتْ شَعْرُهُ His hair, being full-grown, stood out: see مَنُتَصَّبٌ — نَصَّبَ (TA) and نَصَّبَ (K) † It (dust) rose high. (K, TA.) — نَصَّبَ Set up thy cooking-pot [upon the مَنُتَصَّبُ, or trivet,] to cook, said to a cook. (IAgr.) — نَصَّبَتْ أَشْنَانُهُ إِلَى قَدَامِ [Its teeth stood out forwards: see مَنُتَصَّبٌ:] said of a mouth. (TA, art. دَقَقُ) — نَصَّبَ is often used absolutely as meaning An erection of the penis. — نَصَّبَ الْحَرْفُ The letter [meaning the final letter of a word] was written, or pronounced, with نَصْبُ: [see نَصْبُ الْحَرْفِ]. (S.)

نَصْبُ: see نَصَّبَ, (of which it is the inf. n.,) throughout. — نَصَّبَ and نَصَّبَ and نَصَّبَ and نَصَّبَ A sign, or mark, set up to show the way; or a standard set up: syn. عَلِمَ مَنُصُوبٌ (K:) i. e., set up [as a sign] to a people: (TA:) or نَصْبُ is pl. of نَصْبِيَّةٌ, like as سَفِينَةٌ is of سَفِينَةٌ. (Lth, TA.) Also, نَصْبَةٌ, A pole, or mast; syn. سَارِيَةٌ (K;) set up to show the way: (TA:) also, نَاصِبٌ and نَاصِبٌ (pls. which have no sings., TA,) Signs, or marks, or stones, set up to show the way; syn. صَوَى and أَعْلَمَ (K:) stones set up on the tops of isolated small mountains, whereby travellers are to be directed: (TA:) also, نَاصِبٌ [pl. نَاصِبٌ] signifies A sign, or mark, set up to show the way in a desert. (Fr.) In the Kur, lxx., last verse but one, some read نَصْبٌ, meaning as above: others نَصْبٌ, meaning “idols.” (Zj.) — نَصْبٌ also signifies A goal; or limit; syn. غَايَةٌ (K:) or rather, some say that

it has this signification [in the verse of the Kur. above referred to]; but the former meaning, of "a sign, &c.," is the more correct. (TA.) — See also **نُصِبَ** and **نُصِبَ**, below. — **نُصِبَ**, with respect to rhyme in a verse, is *The being free from anything that would mar it*, (Akh, K,) *when the verse itself is not curtailed*; for when the verse is curtailed, the term **نصب** is not applicable, though the rhyme be perfect: accord. to an explanation received from the Arabs: not one of the terms of Kh. (Akh.) Derived from **النَّصَابُ**, as signifying "the standing erect; being tall; making one's self tall, by stretching the neck;" and therefore not applied to verse that is curtailed. (IJ, ISd.) — **نُصِبَ** *One who is set, or set up, as an obstacle to a thing, or as a butt for a thing, like the butt of archers.* (TA, art. **عرض**.) See 1. — **نُصِبَ** [A peculiar mode of singing, or chanting: or a peculiar kind of song, or chant]: (See 1.)

نُصِبَ عَيْنِي, and **نُصِبَ** عَيْنِي, or the latter is a barbarism, (K,) disallowed by Kt; but it is allowed by Mtr; and said to have been heard from the Arabs [of the classical ages]; *This is a conspicuous object of my eye; a thing in full view of my eye*: said of a thing that is manifest, or conspicuous, [standing before one,] and even when it is lying, or thrown down. (TA.) — **جَعَلْتَهُ نَصْبَ عَيْنِي** *I made him, or it, a conspicuous object, or a thing in full view, of my eye.* (TA.) — Mtr says, that **نُصِبَ**, in this case, is an inf. n. used in the sense of a pass. part. n., and means an object [as it were set, or set up,] *conspicuously seen of the eye, so as not to be forgotten, nor to be unheeded, nor to be placed behind the back, or uncared for, or disregarded.* (MF.) — **نُصِبَ** (S, K) and **نُصِبَ** (K) *Evil*; (S;) *trial*; *affliction*; *misfortune*: (S, K:) so in the Kur, xxxviii, 40: (S:) *disease*: (K:) *affliction occasioned by disease.* (Lth.) See also **نُصِبَ**.

نُصِبَ: see **نُصِبَ**.

نُصِبَ [as a subst.] *Fatigue*; *weariness*; *toil*. — *Difficulty*; *trouble*; *distress*; *affliction.* (TA.) See the verb: and see **نُصِبَ**.

نُصِبَ *Diseased*; *sick*; and *in pain.* (K.)

نُصِبَ: see **نُصِبَ**. — **نُصِبَ** (K, Mṣb) and **نُصِبَ** (K: accord. to the S, the latter is sometimes written **نُصِبَ**: [but it seems that **نُصِبَ** is the more common of the two words:] and **نُصِبَ** (S, Mṣb) *What is set up and worshipped to the exclusion of, or in preference to, the true God*: (S:) or *anything that is so worshipped*: (K:) or *a stone that is set up and so worshipped*: (Mṣb:) the pl. of **نُصِبَ** is **أَنْصَابُ**: (S, Mṣb:) or **نُصِبَ** is a pl. of **نُصِبَ**, like as **سَقْفٌ** is of **سَقْفٌ**: (Mṣb:) or it is a pl. of which the sing. is **نُصَابٌ**; and it may be a sing., the pl. of which is **أَنْصَابُ**: (Zj:)

which last word, accord. to some, is *syn. with أَنْصَابُ*: but others deny this; because **أَنْصَابُ** are figured and sculptured or painted; whereas **أَنْصَابُ** are of an opposite description. (Mṣb.) [See a verse cited in art. **مور**.] — Also, **الأَنْصَابُ** *Certain stones which were set up around the Kaqbeh, over which it was customary for the name of some deity to be pronounced in the killing of animals (يَبُلُّ عَلَيْهَا), and upon which victims were slain in sacrifice to another, or others, than the true God*: (ISd, K:) pl. of **نُصِبَ**, as **عَنْقٌ** is of **عَنْقٌ**; or of **نُصِبَ**, as **أَقْفَالٌ** is of **قُفْلٌ**. (TA.) — **نُصِبَ**, as occurring in the Kur, v. 4, signifies *An idol*; or *a stone which the pagan Arabs set up, to sacrifice, or slay animals, before it, or by it, and which became red with the blood*: (Kt:) or pl. of **نُصَابٌ**, and signifying *idols*. (Jel.) — **أَنْصَابُ الْحَرَمِ** *The limits of the sacred territory [of Mekkeh]*; (K:) i. e., *signs, or marks, set up there, whereby it might be known.* (TA.) See also **نُصِبَ**.

نُصِبَةٌ *A laying of a snare; meaning a plot, a stratagem, or an artifice.* (TA.)

نُصِبَةٌ: see **نُصِبَ**.

مَغِيبُ النَّصَبِ *The place of sun-set*; (K:) *the place to which it returns.* (TA.) — See **مَنْصِبٌ**: and **نُصِبَ** — **نُصَابٌ** *The handle of a knife*; (S, K:) *in which the سَيْلَانٌ is set*: (TA:) pl. **نُصَابٌ**. (K.) — **نُصَابٌ**, of property, † *The amount which renders it incumbent on the possessor to pay the alms, or tax, called الزَّكَاةُ*: (S, K:) as two hundred dirhems, or five camels, (S,) [or twenty deenárs, or forty sheep or goats. (IbrD.)] So called as being the "source" whence the tax comes. (Mṣb.)

نُصِبَ (S, K) and **نُصِبَ** (K) † *A share, or portion, or lot, syn. حَظٌّ*; (S, K:) of a thing; (S;) or of anything; (TA:) *a set portion*: (A:) [hence it appears to be in the sense of **مَنْصُوبٌ** *what is set*:] pl. of the former **أَنْصَابٌ** and **أَنْصَابَةٌ** (K, Mṣb) [the latter a pl. of pauc.], and **نُصِبَ**. (Mṣb.) — **نُصِبَ** *A tank, or cistern.* (S, K.) — *A snare, or Fowler's net, set, or set up*: (S, K:) thus in the sense of **مَنْصُوبٌ**. (TA.) See also **مَنْصُوبَةٌ**.

نُصِبَةٌ, (S,) or **نُصَابٌ**, (K,) which latter is the pl. of the former, (TA,) *Stones which are set up around a tank, or cistern, and the interstices of which are filled up with kneaded clay.* (S, K.) Dhu-r-Rummeh says,

• هَرَقْنَاهُ فِي بَادِي النَّشِيئَةِ دَائِرٍ •
• قَدِيرٍ بَعْدَ الْمَاءِ بُقْعٍ نَصَابَةٍ •

[We poured it out into an old cistern of which the water was dried up and the bottom apparent,

which for a long time had contained no water, the stones set up around which, having their interstices filled up with kneaded clay, were black and white]. (S.) The pron. in هَرَقْنَاهُ refers to a large bucket mentioned before. (TA.) — **نُصَابٌ** is also explained by A'Obeid as signifying *Stones that are set up around a tank, or cistern, to mark the quantity of water with which the camels will be satisfied.* (TA.) See **نُصِبَ**.

نُصِبَ i. q. **مُنْصِبٌ**, *Grief, or anxiety, that fatigues, tires, or wearies*: (K:) after the manner of a rel. n.: (Sb, K:) meaning **نُصِبَ**; like **تَامِرٌ** and **لَابِنٌ**: or **نُصِبَ** is here an act. part. n. used in the sense of the pass. part. n. [مَنْصُوبٌ] followed by **فِيهِ**; i. e. **يُنْصَبُ فِيهِ**, *in which one is fatigued, tired, or wearied*; like **يُنَامُ فِيهِ**, meaning **يُنَامُ فِيهِ**, &c.: (S:) or the phrase **نُصِبَ إِلَيْهِ**, in the sense of **أُتِعِبَهُ**, has been heard; (K:) and **نُصِبَ** is its act. part. n. (TA.) — **نُصِبَ نُصَابٌ** is also said to be a phrase of the same kind as **مَوْتُ مَائِتٌ**, and **شَعْرٌ شَاعِرٌ**; [therefore meaning *Severe fatigue, or difficulty, or trouble, and the like*]. (TA.) — Also **نُصِبَ نَاصِبٌ**, and **دُو مَنَصِبَةٌ**, *A fatiguing, laborious, or troublesome, life.* (K.) — **التَّوَأِصِبُ**, and **أَهْلُ النَّصِبِ**, and **النَّاصِبِيَّةُ**, *Appellations of a sect who made it a matter of religious obligation to bear a violent hatred to 'Alee (K) the son of Aboo-Tálib*: (TA:) [so called] *because they acted with hostility, or enmity, towards him, (K,) and openly opposed him: they were a sect of the Khawárij, الخَوَارِج.* (TA.)

نَاصِبَةُ الشَّجَاعِ *The eye of the serpent called شجاع, which it raises to look.* (TA in art. **شجاع**.) — By the expression **كَنَاصِبَةِ الشَّجَاعِ** in the following words of the poet,

• بَصْرٌ كَنَاصِبَةِ الشَّجَاعِ الْمُرْصِدِ •

is meant *Like the eye of the brave man, which he raises (يُنْصِبُهَا) to look at, or see, something.* (TA.)

نَاصِبٌ: see **النَّاصِبِيَّةُ**.

أَنْصَبٌ *A goat having erect horns*: (S, K:) fem. **نُصَابَةٌ**. (S.) — **نُصَابَةٌ** *A she-camel having an elevated breast.* (S, K.) — **أُذُنٌ نُصَابَةٌ** *An ear that is erect, and approaches the other ear.* (TA.)

مَنْصِبٌ [so accord. to the copies of the S and K in my hands, and the Mṣb, which states it to be of the same measure as **مَسْجِدٌ**, and the TA: written by Golius and Freytag **مَنْصِبٌ**:] and **نُصَابٌ** † *Origin*; *source*; (S, K, Mṣb;) of anything; (TA;) *that to which a person or thing is referred, as his or its source*; syn.

مَرَجِعَ (K); place where, or whence, a thing grows; (Msb); place where a person or thing is set, or set up. (TA.) Pl. [of the former, مَنَاصِبُ, and] of the latter, نَصَبٌ and نُصْبَةٌ. (Az, Msb.)

— He has an excellent origin.

(Msb.) — هُوَ يَرْجِعُ إِلَى مَنْصَبٍ صِدْقٍ and نِصَابٍ † He traces back his lineage to an excellent origin. (TA.) — مَنْصَبٌ † Rank, or quality, nobility, or eminence, and the like, absolutely, or derived from ancestry: syn. حَسَبٌ and شَرَفٌ: from the same word as signifying "origin, source, &c." (Esh-Shiháb.) — لِفُلَانٍ مَنْصَبٌ To such a one pertains eminence of rank or station. (Msb.) — امْرَأَةٌ ذَاتُ مَنْصَبٍ A woman of rank or quality &c., (حَسَبٌ) and of beauty: or of beauty alone; because alone it exalts her. (Msb.) — مَنْصَبٌ, in the language of those of post-classical times, [and commonly pronounced, in the present day, مَنْصَبٌ] † A post, an office, a function, or a magistracy; as though meaning the place in which a man is set, set up, or elevated; (Shifā el-Ghaleel;) or in which he is set, or set up, to see, or observe, [or supervise]: (MF:) pl. مَنَاصِبُ. (TA.) — [أَرْيَابُ الْمَنَاصِبِ] † Functionaries; magistrates.] — See مَنْصَبٌ.

— An iron thing (an iron trivet, TA.) upon which a cooking-pot is set up: (IAar, K:) as also مَنْصَبٌ. (MF.)

— Fatigue, labour, or trouble: [or a cause of fatigue, &c.]. (K.) See نَاصِبٌ.

— as an epithet, applied to a شَبَكَةٌ or حَبَالَةٌ (A net or snare) set, or set up. And hence, as a subst., like دَابَّةٌ and عَجُوزٌ † An artifice, a stratagem, a trick, a plot, a resource, or an expedient: or a stratagem in the game of chess. You say سَوَى فُلَانٍ مَنصُوبَةً [Such a one framed a stratagem, or plot]. (Z.)

— A horse of which the prevailing characteristic of his whole make is the erect position of his bones, so that he stands erect without needing to bend [his joints]. (TA.) — صَفِيحٌ مَنصَبٌ [Broad and thin stones] set up, one upon another. (S.) — تَغَرُّ مَنصَبٌ Teeth, or fore teeth, of even growth; (K;) as though set up and made even. (TA.) [See an ex. in a verse cited voce شَنَبٌ.] — مُجَعَّدٌ مَنصَبٌ accord. to the K, i. q. مُجَعَّدٌ; but this is a mistake; and the correct word is جَعْدٌ Soft moist earth; as in other books. (TA.)

— Dust rising high. (S.) — † Hair full grown, and standing out. (TA, art. سَبَكَرُ.) — أَسْنَانٌ مَنصَبَةٌ إِلَى حَارِجٍ (S in art. دَق) or Teeth standing out or forwards].

— He has an excellent origin.

— He traced back his lineage to an excellent origin.

يَنْصُوبُ :
أَنْصَابُ :
تَنْصِيبُ :
} see نَصَبٌ .

نصت

1. نَصَتَ, aor. ٢, (L, K,) inf. n. نَصْتُ ; (L;) and † انصت, inf. n. انصَاتُ, (S, L, K) which latter is the more approved; (L;) and † انصتت; (L, K;) He was silent: (L, K:) or he was silent and listened: (S:) or he was silent to listen: (L:) or he was silent as one listening: (Er-Rághib:) or he listened: (Msb:) or انصت signifies he stood, or paused, listening. (Msb.) — † انصته, and نَصَتَ لَهُ, (S, K,) and اِنصته, (Z,) and نَصَتَ لَهُ, (L,) He was silent, and listened to his speech. (S, K, &c.)

4. انصته He made him silent; silenced him. (Sh, K.) — انصته عني He made him to be silent, [and to abstain] from [speaking of, or to,] me. (As.) — See 1. = انصت للهو He inclined to play, or sport. (IAar, K.)

8: see 1.

10. استنصته He asked him, or desired him, to be silent: (K:) or, to be silent and to listen to him. (TA.)

نصته Silence: [or silence and listening, &c.] (K.)

نصح

1. نَصَحَهُ, and نَصَحَ لَهُ, (S, K, &c.) but the former is the original mode of expression, (Lb,) and is the more chaste, (S, Msb,) and the latter was scarcely ever used by the Arabs, (Fr,) aor. ٢, inf. n. نَصَحٌ and نَصَاةٌ (S, K,) and نَصِيحَةٌ, (A, L, Msb,) or this last is a simple subst., (S, K,) and نَصَاةٌ and نَصَحٌ (L) and ناصحه † (K;) and نَصَاةٌ and نَصَحٌ (TA) and نَصُوحٌ, inf. n. مَنَاصِحَةٌ; (MF;) He advised him, or counselled him, [in an absolute sense,] sincerely, honestly, or faithfully: and he so acted towards him: (Msb:) he directed him to that which was for his good, by words, or speech, which is the proper signification; or otherwise, which is a tropical signification: (Lb:) or he gave him good advice, or counsel; directed him to what was good: or he advised him, or counselled him, sedulously, or earnestly: or he acted sincerely, or honestly, to him, (MF,) or he was benevolent towards him; desired what was good for him. (Nh, MF.) — نَصَحْتُ لَهُ نَصِيحَتِي, inf. n. نَصُوحٌ, My advice, or counsel, or conduct, was sincere, honest, or faithful, to him. (L.) — † نَصَحْتُ نَصُوحًا, inf. n. نَصُوحٌ † His repentance was, or became, true, or sincere, [&c.: see نَصُوحٌ].

(A.) — جِئْنَاكَ لِلنَّصَاحَةِ لَمْ نَأْتِ لِلرَّقَاعَةِ [We have come unto Thee for the purpose of sincere worship: we have not come for gain, or traffic: see art. رَقَعَ]. (S, art. رَقَعَ) — نَصَحَ It (anything, S) was, or became, pure, unadulterated, or genuine. (S, K.) = نَصَحَ, (S, K,) aor. ٢, inf. n. نَصَحٌ; (S;) and † تنصع; (K;) † He sewed a garment, (S, K,) or a shirt: (TA:) or he sewed it well. (A.) = نَصَحَ الرَّيُّ, (inf. n. نَصَحٌ, TA,) † He (a man, TA,) drank until he was satisfied. (K.) — نَصَحَتِ الْإِبِلُ الشَّرْبَ, aor. ٢, inf. n. نَصُوحٌ, † The camels drank in good earnest. (IAar, S.) — نَصَحَ الْغَيْثُ الْبَلَدَ, (inf. n. نَصَحٌ, TA,) † The rain watered the district so that its herbage became close, without any bare part: (En-Nadr, K:) or, watered it abundantly. (TA.) = نَصَحَ, aor. ٢, inf. n. نَصَحٌ, He clarified honey. (MF.) But this is rejected by the author of the K in [the work entitled] the Basáir. (TA.)

3. ناصحه, inf. n. مَنَاصِحَةٌ, [He advised him, or counselled him, with sincerity or faithfulness, &c., reciprocally: see also 1]. (A.)

4. انصح He watered camels so as to satisfy them with drink. (IAar, S, K.)

5. تنصح He was prodigal of نَصَحٌ [i. e., sincere or faithful advice or counsel, &c.] Hence the saying of Aktham Ibn-Seyfee أَيَاكُمُ وَكَثْرَةُ التَّنْصِيحِ فَإِنَّهُ يُورِثُ التَّهْمَةَ [Beware ye of being prodigal of sincere or faithful advice or counsel, for it occasions doubt, or suspicion, or evil opinion]. (L.) — تنصح He affected to be like, or imitated, نَصَاةٌ [i. e., those who advise, or counsel, sincerely, honestly, or faithfully, &c.]: see نَاصِحٌ. (S, K.) — See 1.

6. تناصحو [They advised or counselled one another sincerely or faithfully, &c.]: see 1]. (A, art. فضع.)

8. انتمصع He accepted نَصِيحَةٌ (S, K,*) or نَصَحٌ, (TA,) [i. e., sincere, honest, or faithful, advice or counsel, &c.]. As an ex. of this signification the following is cited

• يَقُولُ أَنْتَصِيحَنِي إِنِّي لَكَ نَاصِحٌ •

[He says, Accept my sincere advice, for I am to thee a sincere adviser]: (TA:) and اِنْتَصِحْ اِنْتَصِحْ Accept the sincere or faithful advice or counsel of the Book of God. (A.) But IB says, that the verb in this sense is intrans.; and that, when trans., it signifies He took a person as a نَصِيحٌ [a sincere or faithful adviser or counsellor, &c.]; whence the saying لَا أُرِيدُ مِنْكَ نَصِيحَةً

• يَقُولُ أَنْتَصِيحَنِي إِنِّي لَكَ نَاصِحٌ •

[He says, Accept my sincere advice, for I am to thee a sincere adviser]: (TA:) and اِنْتَصِحْ اِنْتَصِحْ Accept the sincere or faithful advice or counsel of the Book of God. (A.) But IB says, that the verb in this sense is intrans.; and that, when trans., it signifies He took a person as a نَصِيحٌ [a sincere or faithful adviser or counsellor, &c.]; whence the saying لَا أُرِيدُ مِنْكَ نَصِيحَةً

• يَقُولُ أَنْتَصِيحَنِي إِنِّي لَكَ نَاصِحٌ •

[He says, Accept my sincere advice, for I am to thee a sincere adviser]: (TA:) and اِنْتَصِحْ اِنْتَصِحْ Accept the sincere or faithful advice or counsel of the Book of God. (A.) But IB says, that the verb in this sense is intrans.; and that, when trans., it signifies He took a person as a نَصِيحٌ [a sincere or faithful adviser or counsellor, &c.]; whence the saying لَا أُرِيدُ مِنْكَ نَصِيحَةً

لَا أُرِيدُ مِنْكَ أَنْ تَنْصَحَنِي نَصَا وَلَا أَنْتَصَا، i. e. [I do not desire of thee sincere or faithful advice, nor thy taking me as a sincere or faithful adviser]. (L.) — See 10.

10. استنصحه (S, L,) and انتصحه (L,) He reckoned him, or deemed him, نصيح (S, L,) i. e., a sincere, faithful, or honest, adviser, or counsellor, or actor. (L.)

نصاح Thread (S, K) with which one sews: (S:) pl. نصائح (K, TA; in the CK نصيح); and نصيحة (K:) the kesreh and l in the latter are not those which are in the sing., and the e is added as a fem. sign of the pl. (TA.) [See also خبط.]

نصاحات Skins. (S, K.) Aṣ cites as an ex. this verse of El-Aṣṣha,

* فَتَرَى الْقَوْمَ نَشَاوَى كَلْبِهِ *
* مِثْلَمَا مَدَّتْ نِصَاحَاتُ الرِّيحِ *

(S, &c.) ربح here signifies, accord. to some, a young camel such as is called رَبْع (Az:) or a lamb, or kid: (ISd:) or the bird called in Persian زاغ. (TA.) [But see what follows.] — Also, (accord. to El-Muārrij, TA.) Snares, (as in some copies of the K, and in the TA) or cords, (as in other copies of the K) having loops (حلق) made to them, which are set, and with which apes (قروذ) are caught; (K:) one of these animals being attached to one of the cords to attract others. (TA.) Agreeably with this signification some explain the verse of El-Aṣṣha cited above; رَبْع, originally رَبَاح, signifying apes. (TA.)

نوبة نصح: True, or sincere, repentance: (S, K:) from نصح الشرب: (IAḡr, S:) or [repentance that mends one's life;] from نصح التوب, agreeably with the saying of Moḥammad, "He who traduces the absent mends, and he who begs forgiveness of God mends:" [see رقا:] (S:) or such repentance that one returns not after it to that of which he repents: (K:) sincere repentance, after which one returns not to sin: so explained by Moḥammad himself: (TA:) or very sincere, or very honest repentance: (Zj:) being a measure of an intensive epithet, applicable alike to the masc. and fem.: (TA:) or repentance in which one does not purpose to return (K) to the sin of which he repents. (TA.) The people of El-Medeeneh read [in the Kur, lxvi., 8,] نصحوا: but some read نصحوا, which is an inf. n. (Fr.)

نصح: see ناصح.

نصيحة, an inf. n., (L, Mṣb,) or a simple

subst., (S, K,) Sincere, honest, or faithful, advice, or counsel, and conduct: (Mṣb:) direction to that which is for the good of the person who is the object, by words, or speech, which is the proper signification; or otherwise, which is a tropical signification: (Lb:) or good advice or counsel; direction to what is good: or sedulousness, or earnestness, in advice or counsel: or sincere or honest conduct: (MF:) or benevolence; desire for what is good for the person who is the object: (Nh, MF:) [pl. نصائح].

نصح: see ناصح.

نصيح (act. part. n. of نصح) and ناصح are syn., (S, K,) signifying One who advises, or counsels, sincerely, honestly, or faithfully: and who so acts: (Mṣb:) [who directs another to that which is for the good of the latter, by words, or speech; or otherwise: or who gives good advice, or counsel: or who advises, or counsels, sedulously, or earnestly: or who acts sincerely, or honestly: or benevolent; who desires what is good for another: see نصح له:] pl. of the former نصيح and نصحاء (K;) and of the latter, نصحاء (S.) — رجل ناصح الجيب: A man pure, or sincere, of heart; (S;) in whom is no deceit, dishonesty, insincerity, or dissimulation: (K:) said to be an expression similar to طاهر الثوب [q. v.]. (TA.) [See also art. جيب.] — ناصح (S, K) and ناصح (K) † A sewer; a worker with the needle; a tailor. (S, K.) — ناصح † Pure, or clear, honey, (Aṣ, S, K,) &c., like ناصع (Aṣ, S). سقاني ناصح العسل: He gave me to drink white honey; or fine, or thin, white honey. (A.) — غيوت نواصح: Rains succeeding one another. (A.)

منصحة and منصح: A needle, with which one sews. (L, K.) If thick, it is called شعيظة. (L.)

منصح: see منصح.

منصح (A, L,) and منصح (A,) † A shirt that is rent (A) and sewed. (L.) [See also منصح.] — أرض منصوحة: A land plentifully watered by rain, (K,) having its herbage closely conjoined, (ISd, K,) as though the spaces which were between the several portions of the herbage were closed up by sewing. (ISd.)

متنصح: Well sewed. (AA, K.) [See also متنصح.] — Also † A place, in a garment, repaired and sewed: (TA:) a patched place, or place of patching: (K:) a place for sewing; similar to مترقع, q. v. (TA in art. رقع.)

نصر

1. نصره (M, A, K,) aor. ن, (M,) inf. n. نصر (M, A, K) and نصره (A,) or this is a simple subst., (S, Mṣb,) and نصر (K,) [but see the verse of Khidāsh in what follows,] He aided or assisted him, (M, K,) namely, a person wronged, misused, or treated unjustly or injuriously, (M, A, K,) against his enemy: (TA:) [he avenged him: (see the verse here following, and see 8:)] he supplied his want, or somewhat thereof. (TA.) Kidāsh Ibn-Zuheyr says,

* فَإِنْ كُنْتَ تَشْكُو مِنْ خَلِيلٍ مَخَانَةٌ *
* فَتِلْكَ الْجَوَازِي عَقْبَهَا وَنُصُورَهَا *

[And if thou complain of treachery from a friend, those requitals are its result and its avengers, or avengement]: here نصر may be a pl. of ناصر, like شاهد is of شاهد; or it may be an inf. n., like دخول and خروج. (M.) You say, نصره من عدوه (S, A, Mṣb,) and نصره من عدوه (S, A, Mṣb,) aor. ن, (S, Mṣb,) inf. n. نصر (S, A, Mṣb) and نصره (A,) or this, as remarked above, is a simple subst., (S, Mṣb,) He (namely, God, S, A, or a man, Mṣb,) aided or assisted him, and strengthened him, against his enemy: (Mṣb:) [he avenged him of his enemy. (See 8.)] And نصره الله God made him to be victorious, to conquer, or to overcome: so in the Kur, xxii. 15, where the pronoun relates to Moḥammad. (TA.) In the Kur, xlvi. 8, أَنْصُرُوا اللَّهَ يَنْصُرْكُمْ, He will aid you against your enemy: (Bd, Jel:) or if ye aid his servants, &c.: or if ye keep his ordinances and aid his orders and comply with his commands and shun the things which He hath forbidden, &c. (El-Baṣāir.) And the trad. أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا is explained as meaning, Prevent thou thy brother from wronging when he is a wronger, and aid him against his wronger when he is wronged. (TA.) Also, نصره منه (K,) inf. n. نصر and نصره (TA,) [or the latter in this sense, as in the cases above mentioned, is a simple subst.,] نصر الله — نصر الله God gave rain to the earth or land. (A.) And نصر الغيث الأرض (S, M, K,) [aor. ن,] inf. n. نصر (M,) † The rain aided the earth or land: (S:) or watered it: (M:) or watered it generally and copiously, (K, TA,) and caused it to produce herbage: (TA:) and نصر البلد: it assisted the country to produce abundance of herbage: (TA:) and نصرت الأرض: the earth or land was watered by rain. (S.) — Hence, نصره, aor. ن, inf. n. نصر, † He gave to him. (M.) An Arab of the desert [in the A a beggar] accosted a people saying, أَنْصُرُونِي نَصْرَ كُمْ اللَّهُ, meaning, † Give ye to me: may God give to you.

(M, A.) — **نَصَرَهُ اللهُ** also signifies † *God bestowed upon him the means of subsistence, or the like*; syn. **رَزَقَهُ**. (IKtt.)

2. **نَصَرَهُ**, (inf. n. **تَنْصِيرٌ**, K,) *He made him a Christian*. (S, M, K.) It is said in a trad., [relating to the natural disposition of a child to adopt the true faith,] **فَأَبَوَاهُ يُهَوِّدَانِهِ وَيَنْصِرَانِهِ** [But his two parents make him a Jew or make him a Christian]. (S.)

3. **نَصَرَ** *He rendered reciprocal aid to him*. See an ex. voce **عَاصَرَ**.]

5. **تَنْصَرَ** *He laboured, or strove, to aid, or assist*; syn. **عَالَجَ النَّصْرَ**: (M, K:) not of the same category as **تَحَلَّمَ** [he endeavoured to acquire **حِلْمٌ**] and **تَبَرَّرَ** [he endeavoured to characterize himself by **بِرٌّ**]. (M.) = *He became a Christian*. (M, K.)

6. **تَنَصَرُوا** *They aided or assisted one another*: (S, Mṣb, TA:) *they assisted one another to aid*. (M, A, K, TA.) — **تَنَصَرَتِ الْأَخْبَارُ** † *The accounts, or tidings, confirmed, or verified, one another*. (M, K, TA.)

8. **انْتَصَرَ** *He defended himself*: (Bd, Jel, lv. 35:) *he defended himself against his wronger, or injurer*. (TA.) — **انْتَصَرَ مِنْهُ** *He exacted, or obtained, his right, or due, completely, from him, so that each of them became on a par with the other*: (Az, TA:) *he revenged himself upon him*. (Az, S, M,* Mṣb, K.)

10. **اسْتَنْصَرَ** *He asked, sought, or desired, aid, or assistance*. (M, K.) And **اسْتَنْصَرَهُ** *He asked him to aid him*, (S, Mṣb, K,) **عَلَيْهِ** against him, (S, K,) i.e. against his enemy. (S, TA.) — † *He begged*; (K:) as though he asked for a gift, which is termed **نَصْرٌ**. (TA.)

نَصْرٌ [used a subst.,] *Aid or assistance, rendered to another, especially against an enemy*: [avengement of another:] *victory or conquest*: (Bd, xxix. 9:) and **نَصْرَةٌ** is a subst. from **نَصَرَ** [and therefore signifies the same]: (S, Mṣb:) or the † latter signifies *good aid, or assistance*: (M, K:) and this † same word, when the object is God, signifies *aid of God's servants*; &c.; as explained above: see 1. (El-Baṣā'ir.) — **سَبِيلُ النَّصْرِ**: (S, TA:) as also **نَصْرَةٌ**: (TA:) in like manner as it is called **فَتْحٌ**: (A, TA:) or the † latter signifies *a complete rain*. (IAḥr.) — [Hence,] † *A gift*: (S, TA:) and **نَصَائِرٌ** *gifts*. (M.) — See also **نَاصِرٌ**.

نَاصِرٌ: see **نَصْرٌ**.

نَصْرَةٌ: see **نَصْرٌ**, in five places.

نَصْرِيٌّ: }
نَصْرَانِيٌّ: } see **نَصْرَانِيٌّ**.

نَصْرَانِيٌّ, (S, A, Mṣb, K, &c.) and **نَصْرَانٌ**, (M, A,) or this latter has not been used without the addition of the relative **ي**, (S,) or it has been sometimes used, (M,) and **نَصْرِيٌّ**, (M, Mṣb, K,) but we have not heard this used, (M,) [A Christian: or this is a secondary application, and the original meaning is a Nazarene:] fem. **نَصْرَانِيَّةٌ**, (S, A, Mṣb, K,) and **نَصْرَانَةٌ**, (S, A, K,) or the latter is used only by poetic licence: (IB:) † **نَصْرَانِيٌّ** [applied to the Christians] is a rel. n. from **نَاصِرَةٌ**, [or Nazareth,] a town of Syria, (S, M, K,) also called **نَصْرَانَةٌ**, (Lth, IDrd, K,) or **نَصْرَانٌ**, (S, Mṣb,) and **نَصْرِيَّةٌ**, (M, Sgh, K,) without teshdeed, accord. to Sgh, (TA,) and **نَصْرِيٌّ** and **نَصْرِيٌّ**, (as in a copy of the M,) or **نَصْرِيٌّ** and **نَصْرَوَةٌ**: (TA:) so originally, and then applied to such as hold the religion of its inhabitants: (Mṣb:) this is the opinion of the lexicologists; but it is of weak authority, though admissible as there are other anomalous rel. ns.: (M:) or [so in K, but in the S, and] **نَصْرَانِيٌّ** is pl. of **نَصْرِيٌّ**, (Kh, M, Mṣb, K,) like as **مَهَارِيٌّ** is pl. of **مَهْرِيٌّ**; (Mṣb, K;) or of **نَصْرَانٌ** (Kh, S, M) and **نَصْرَانَةٌ**, (S,) like as **نَدَامِيٌّ** is pl. of **نَدَمَانٌ** (Kh, S, M) and **نَدَمَانَةٌ**; (S;) but more probably of **نَصْرَانٌ**, because this word has been sometimes used, whereas we have not heard **نَصْرِيٌّ** used: (M:) and it is implied in the copies of the K, that **أَنْصَارٌ** is pl. of **نَصْرَانِيٌّ**; but correctly, it is a pl. of **نَصْرَانٌ**, without **ي**, as is said in the TṢ, and the L, in both of which is mentioned the saying of the poet,

* **لَمَّا رَأَيْتُ نَبَطًا أَنْصَارًا** *

[When I saw Nabatheans, Christians], meaning **نَصْرَانِيٌّ**. (TA.)

النَّصْرَانِيَّةُ *The religion of the نَصْرَانِيٌّ [or Christians]*. (K, TA.)

نَصْرٌ *One who aids, or assists, much or well*. (TA in art. **عَقْرَبٌ**.)

نَاصِرٌ: see **نَصْرٌ**. It has the signification of the measure **فَاعِلٌ** or of the measure **مَفْعُولٌ**; for **أَخْوَانٌ نَصِيرَانٌ**, occurring in a trad., means *Two brothers, aiders of, and aided by, each other*. (TA.)

نَصْرَانِيٌّ: see **نَصْرَانِيٌّ**.

نَصَائِرٌ: see **نَصْرٌ**.

نَاصِرٌ act. part. n. of **نَصَرَ**, *An aider or assister, especially against an enemy*; &c.; as also **نَصِيرٌ**,

(S,* M, A, Mṣb, K,) and **نُصْرٌ**: (Sgh, K:) pl. (of **نَصِيرٌ**, (S, M, Mṣb, and of **نَاصِرٌ**, M,) **أَنْصَارٌ** (S, M, A, Mṣb, K) and (of **نَاصِرٌ**, M) **نَصَارٌ**, (M, K,) and **نُصُورٌ** may also be a pl. of the same, as occurring in the verse of Khidāsh, cited above: (M:) and **أَنْصَابِيٌّ** is a pl. pl., being pl. of **أَنْصَارٌ**: (TA:) and **نُصْرٌ** is used as sing. and pl., (M, K,) being an inf. n. employed as an epithet, like **عَدْلٌ**. (M.) — **الْأَنْصَارُ** also signifies *The Assistants of the Prophet*; (M, K;) of [the tribes of] El-Ows and El-Khazraj; (TA;) being an epithet applied to them especially, (M, K,) and used as a subst., as though it were the name of a tribe, wherefore the rel. n. **أَنْصَارِيٌّ** [which is used as sing.] is formed from it. (M.)

نَاصُورٌ: see **نَاصُورٌ**.

أَنْصَارٌ: see **نَصْرَانِيٌّ** — and **نَاصِرٌ**.

أَنْصَارِيٌّ: see **نَاصِرٌ**.

مَنْصُورٌ [Aided or assisted, especially against an enemy, &c.]. — **أَرْضٌ مَنْصُورَةٌ** † *Land watered by rain; rained upon*. (S, A.)

مُسْتَنْصِرٌ [Asking, seeking, or desiring, aid, or assistance]. — † *A beggar*. (M.)

[نصع, &c.]

See Supplement.]

نض

1. **نَضَّ**, aor. -, inf. n. **نَضِيضٌ** (S, A, Mgh, Mṣb, K) and **نَضٌّ**, (K,) *It (water) welled from a source, or spring*: (TA:) or *flowed*: (TA:) or *flowed*, (S, Mgh, K,) or *came forth*, (Mgh, Mṣb,) *by little and little*, (S, A, Mgh, Mṣb,) from stone or the like; (Mgh;) like **بَضَّ**: (A:) or *exuded*; or *oozed forth*, (A, K,) [like **بَضَّ**]; *like as it does from stone*. (TA.) You say also, **سَكَابَةٌ تَنْضُ بِأَلْمَاءٍ** *A cloud flowing with water*. (TA.) And **رِيحٌ تَنْضُ بِأَلْمَاءٍ** [app. *A wind bringing rain*]. (K.) And **نَضَّتِ الْقَرْبَةُ مِنْ شِدَّةِ الْهَلَاءِ**, (K,) aor. -, inf. n. **نَضِيضٌ**, (TA,) *The water-skin slit, or burst*, (K, TA,) *and its water came forth*, (TA,) *in consequence of being very full*. (K, TA.) — [Hence,] **نَضَّ إِلَيْهِ مِنْ مَعْرُوفِهِ شَيْءٌ**: aor. -, inf. n. **نَضَّ** [and **نَضِيضٌ**], † *Somewhat flowed to him from his bounty*: but the verb is mostly thus used in negative phrases. (TA.) You say also, **نَضَّ مِنْ مَعْرُوفِكَ نَضَاضَةً** † *A little of thy bounty [flowed forth]*. (TA.) And **نَضَّ لَهُ بِشَيْءٍ**: aor. -, inf. n. **نَضَّ**, (IKoot, S, A, &c.,) aor. -, inf. n. **نَضِيضٌ**, (K,) also signifies † *It (a thing, IKoot, Mṣb, or an affair, K)*

was, or became, within the power or reach; or possible; or easy of obtainment or attainment; or prepared, or ready; or produced; or apparent; or it presented itself; syn. **أَمَكَنَ**; (K, TA;) and **تَيَسَّرَ**; (S, A, Mgh, Mṣb, TA;) and **حَصَلَ**; (IKoot, Mgh, Mṣb, TA;) and **ظَهَرَ**. (Mgh.) You say, **خُذْ مَا نَضَّ** †Take thou, or receive thou, what hath become easy of obtainment or attainment: or prepared, or ready; or produced; or apparent; or what hath presented itself; syn. **تَيَسَّرَ**; (S, A, Mgh, Mṣb, TA;) and **حَصَلَ**; (Mgh, TA;) **لَكَ** to thee, or for thee; (S, A, Mgh, TA;) **مِنَ دَيْنٍ** of a debt; (S;) or **مِنَ الدَّيْنِ** of the debt; (Mṣb;) or **مِنَ دَيْنِكَ** of thy debt; (A, Mgh;) or **مِنَ غَرِيْبِكَ** from thy debtor. (TA.) And it is said in a trad., **خُذُوا صَدَقَةَ مَا نَضَّ مِنْ أَمْوَالِهِمْ** †Take ye the poor-rate of what hath appeared, or presented itself, of their possessions; syn. **ظَهَرَ**, and **حَصَلَ**. (Mgh.) You say also, **نَضَّ الثَّمَنُ** †The price was, or became, produced, or apparent, or prepared, or ready: was, or became, given in ready money, or promptly, or quickly, or in advance: syn. **حَصَلَ**: and **تَعَجَّلَ**. (Mṣb.) And **مَا نَضَّ** †[Nothing became produced, or apparent, &c., by my hand therefrom: or, accord. to A'Obeyd, or Aṣ, (see **نَضَّ**), the verb in this instance seems to have the signification here next following]. (Mṣb.) **نَضَّ مَالُهُ** also signifies †His property became converted into money, or cash, after it had been a commodity, or commodities. (A, Mgh.)*

2: see R.Q. 1, in two places.

4. **انضَّ** He (a pastor, S) gave lambs or kids to drink a small quantity of milk. (S, K, TA.) = †He accomplished a want. (K.)

5: see 10, in two places. = **تَنَضَّضْتُ فُلَانًا** †I excited, incited, urged, or instigated, such a one. (Sgh, K, TA.) [In one copy of the K, †تَنَضَّضْتُ.]

8: see 10.

10. **استنضَّ التَّمَادَ** He sought repeatedly and perseveringly the [small quantities, or remains, termed] **تَمَادَ**, of water, and took of them little by little. (TA [in which, however, **التَّمَارَ** is erroneously put for **التَّمَادَ**].) — [Hence,] **هُوَ يَسْتَنْضِضُ** †He seeks, or demands, bounty, or a benefit, as it were drop by drop; syn. **يَسْتَقْطِرُهُ**: (K, TA:) or extracts, or elicits, it: (TA:) or seeks, or demands, its accomplishment. (A, TA.) And **يَسْتَنْضِضُ حَقَّهُ**, (S, K,) or **حَقَّهُ** †He seeks, or demands, the accomplishment of his right, or due, (S, Mṣb, K,) and takes, or receives, (S,) part after part,

(S, Mṣb,) **مِنْ فُلَانٍ** from such a one: (S:) or extracts, or elicits, it, part after part. (K.) And **حَقَّبِي مِنْهُ حَقِّي** †I took, or exacted, or received, fully, or wholly, from him, my right, or due, (K, TA,) part after part: (TA:) [as also **تَبَضَّضْتُهُ مِنْهُ**.] And **تَنَضَّضْتُ الْحَاجَةَ** †I sought, or demanded, the accomplishment of the want. (K.)

R. Q. 1. **نَضَّضَ**, (K, TA,) or **نَضَّضَ**, (so in the CK,) said of a man, (TA,) †His **نَاضٍ**, (K, TA,) i.e. what was apparent of his property, (TA,) became much, or abundant. (K, TA.) = He moved about his tongue; as also **نَضَّضَ**; but the **ض** in the former is not a substitute for the **ص** in the latter, as some assert it to be: (L, TA:) the verb is used in this sense in speaking of a man; (TA;) and of a serpent; (S*, A, K;) inf. n. **نَضَّضَةٌ**: (S; but in one copy **نَضَّضَةٌ**;) and accord. to Ibn-Abbád, **نَضَّضَةٌ** [the inf. n.] signifies the making, or uttering, of a sound; or the sound itself; (**صَوْتٌ**;) [app. by a motion of the tongue;] of the serpent; and hence, [accord. to some,] the epithet **نَضَّضٌ**, as applied to a serpent: (TA:) or this epithet is from the phrase, (IAṣr,) **نَضَّضْتُ فُلَانًا**, (IAṣr, K,) †I put such a one in motion, (so in the CK,) He put such a one in motion, (IAṣr,) and he disquieted, disturbed, or unsettled, him; or removed him from his place. (IAṣr, K.) [In one place, in the TA, **اسنَضَّ مِنْهُ شَيْئًا** is made to signify the same; but this is doubtless a mistake, arising from an omission in transcription.] You say also, **نَضَّضَ البَعِيرُ ثَفَاتِهِ** The camel moved about his **ثَفَاتٍ** [q.v.], and made them to be in contact with the ground; or this is [نَضَّضَ] with **ص**. (TA.)

R. Q. 2: see 5: — and see also 10, in two places.

نَضَّضَ (S, Mṣb, K) and **نَاضٍ** (S, A, Mgh, Mṣb, K) †Gold and silver coin or money; or **deenárs** and **dirhems**: (S, A, Mgh, Mṣb:) such are called **النَّاضِ** †**نَاضٍ**: (A, TA:) or the **dirhem** and **deenár**: (K:) of the dial. of El-Hijáz: (Aṣ, S, Mgh, Mṣb:) but accord. to A'Obeyd, (S, Mṣb,) or Aṣ, (TA,) these are called **نَاضٍ** only when converted into such after having been a commodity, or commodities; (S, Mṣb, K;) because one says, **مَا نَضَّ بِيَدِي مِنْهُ شَيْءٌ**, (S, Mṣb,) i.e. **مَا حَصَلَ**: (Mṣb:) **نَضَّ** also signifies what is apparent, or produced, or prepared, or ready; and so **نَاضٍ**, particularly of property: (TA:) and †the latter, what has continuance, or endurance, of property. (Mṣb.) A man of much property is described as being **أَكْثَرُ النَّاسِ نَاضًا** †[The most abounding of men in gold and silver coin]. (TA.) = See also **نَضِضٌ**.

نَضَّضَ Water upon sand beneath which is hard ground, from which whenever any exudes and collects, it is taken. (TA.)

بُئْرٌ نَضُوضٌ A well of which the water flows by little and little: or oozes forth. (K, TA.)

نَضِضٌ Water little in quantity: (S, O, L, K:) pl. **نَضَائِضٌ**; (S, O, L, TA; in the K, **نَضَائِضٌ**, which is a mistake. TA.) Also, A small quantity of milk. (S, K.) — **رَجُلٌ نَضِضٌ اللَّحْمِ** †A man having little flesh; (K;) as also **نَضَّهُ**, and **نَضَّضَهُ**. (TA.) = **بَأْتَوْا بِأَقْصَى نَضِضِهِمْ** and **نَضِضَتِهِمْ**, They came with the most remote of their company; (O, K;) from Ibn-'Abbád. (TA.)

نَضَّضَةٌ A remainder, (S, K,) or small remainder, (A,) of water, (S, A, K,) &c.: (S, K:) the last thereof: pl. **نَضَائِضٌ** and **نَضَائِضٌ**. (TA.) [Hence,] **نَضَّضْتُ وَدَّ الرَّجُلِ** †The last of the children of the man: (AZ, S, A, K:) applied alike to the male and female and to two and more; (S, K;) like **عَجْزَةٌ** and **كِبْرَةٌ**. (S.) — †A small thing: (A:) what comes into one's hand, of a thing: a small benefit. (TA.)

نَضِضَةٌ A small quantity of rain: (AA, S, K:) or a weak rain: or a weak cloud: or one flowing with water: (TA:) pl. [of pauc.] **أَنْضَةٌ** and [of mult.] **نَضَائِضٌ**. (S, K.) — A wind that brings rain, (**تَبِضُّ بِأَلْمَاءٍ**), so that it flows: or a weak wind. (A'Obeyd, K.) — **نَقَدُ تَرَكَّتِ الإِبِلُ الْمَاءَ** — **ذَاتُ نَضَائِضٍ** and **وَهِيَ ذَاتُ نَضِضَةٍ** The camels have left the water, having thirst; (S, K;*) not having satisfied their thirst. (S.) = The sound of the roasting of flesh-meat upon heated stones: pl. **نَضَائِضٌ**; (S, K:) ISd, however, says, I think that **نَضَائِضٌ** is a sing., like **حَشَارٌ**; but the sing. may be **نَضِضَةٌ**. (TA.) [It seems to me not improbable that **نَضَائِضٌ** may be a mis-transcription, for **نَضَائِضٌ**, pl. of the inf. n. **نَضَّضَةٌ** used as a subst.] = See also **نَضِضٌ**.

نَضَّضَ: see **نَضِضٌ**. = **حَبَّةٌ نَضَّضٌ**, (IAṣr, S, K,) and **نَضَّضَةٌ**, (S, A, K,) A serpent that remains not still in a place, (IAṣr, K,) by reason of its malignity and liveliness: (IAṣr:) or that, when it bites, kills immediately: (K:) or that moves about its tongue, (S, A, K,) having put it forth; (K;) as also with **ص**: [see **نَضَّضَ**:] (TA:) or that utters a sound, or sounds. (TA.) It is said that Dhu-r-Rummeh, being asked respecting the meaning of **نَضَّضٌ**, did nothing more than move about his tongue in his mouth; (S;) or put forth his tongue, and move it about, (IJ, O,) in his mouth, making a sign with it to him who asked him. (O.)

فَضْفَاضَةٌ: see نَضْفَاضَةٌ.

نَاضٍ † A thing, or an affair, *within one's power or reach* [&c.: see 1, of which it is the part. n.]. (K.) — See also نَضٌّ in six places.

نضب

1. نَضَبَ, aor. ُ (S, K, &c.) and also َ (Msb,) which latter is strange, (MF,) inf. n. نَضُوبٌ; (S, K, &c.) and نَضِبٌ; (K;) It (water) sank into the earth; disappeared in the earth: (S, M, K, &c.) and became low: (S:) became remote. (S, M.) — نَضَبَ الْحَوْضُ, occurring in a verse cited by Th, [The water of the tank or cistern, sank into the earth]. (TA.) — نَضَبَتْ عُيُونُ الطَّائِفِ [The sources of El-Tūf became dried up]. (A.) — مَا نَضَبَ عَنْهُ الْبَحْرُ وَهُوَ حَيٌّ [The sea has become exhausted, and has dried up, it being alive, and which has then died, eat ye it. (TA, from a trad.) — كُنَّا عَلَى شَاطِئِ النَّهْرِ بِالْأَهْوَازِ [We were on the bank of the river in El-Ahwāz, and the water had sunk, or receded, from it, leaving it dry]. (TA, from a trad.) — نَضَبَتْ عَيْنُهُ (aor. ُ, inf. n. نَضُوبٌ, TA.) † His eye sank, or became depressed, in the socket: or it is only said of the eye of a she-camel. (K.) — نَضَبَ It (herbage and the like, that had been abundant,) became little, or scanty: (K:) or failed altogether. (TA.) — نَضَبَ is met. used with reference to accidents [as it is properly with respect to substances]: thus it is said in a trad., نَضَبَ عُمُرُهُ † His life passed away, or ended. (Iath.) This is what F means by saying نَضَبَ فُلَانٌ signifies مَاتَ, † Such a one died. (TA.) — نَضَبَ خَيْرُهُ, inf. n. نَضُوبٌ, † His goodness, or beneficence, became little. (AZ.) — نَضَبَ مَا وَجَّهَهُ † He was not ashamed. (TA.) — نَضَبَ (inf. n. نَضُوبٌ, TA.) † It (a desert) was far-extending. (K.) — نَضَبَ, inf. n. نَضُوبٌ, † It (a people, or party,) was, or became, distant. (S.) — نَضَبَ † It (a people, or party,) strove, or used exertion, [app., in a journey.] (TA.) — نَضَبَ, aor. ُ, It (a thing, TA,) flowed, and ran. (K.) By our saying “a thing,” we mean to exclude water, though water is included in the definition of a thing: so that we need not infer from what is said in the K that the verb bears two contr. significations. (TA.) [But this observation appears to me to be scarcely admissible.] — نَضَبَتِ الدَّبْرَةُ [in the copies of the K in my hands, written دَبْرَةٌ] The sore on the back of a camel &c. became severe. (K.) نَضَبَ الدَّبْرُ † The scar of the sore became severe and deep in the back. (A.) — نَضَبَ الثَّوْبَ He pulled off the garment. (Msb.)

2: see 1 — نَضَبَتْ, inf. n. نَضِيبٌ, She (a camel)

had little milk; and her flow thereof became slow; (K;) and her milk was long in flowing again into her udder after each previous milking. (TA.)

4. انضب القوسَ He pulled the string of the bow, in order that it might make a sound: like انْبَضَّ: (K:) the former verb is [said to be] an original syn. of the latter; (TA;) [and if so, it has an inf. n., as shown below:] or he pulled the string of the bow, and then let it go, to make it twang: or he pulled the string of the bow without an arrow, and then let it go, to make it twang: (TA:) or he caused the bow to make a sound, or twang: (AHn, L:) انضب القوسَ is the same as انْبَضَّ, of which it is a transp. syn. (S.) AHn, gives to it the inf. n. انْضَابٌ; and yet asserts it to be formed by transposition: but this is absurd; for verbs so formed have not inf. ns.; as mentioned by Sb and Aboo-'Alee and the rest of the skilful grammarians. (Abu-l-Hasan.) See قَلَبَ.

غَضِيرٌ نَاضِبٌ A pool of which the water has sunk into the earth. (A.) — [So] عَيْنٌ مَنُضِبَةٌ † A source of which the water has sunk into the earth; [a source that has become dried up]. (A.) — خَرَقٌ نَاضِبٌ † [A deep hole: or a far extending desert]: syn. بَعِيدٌ. (S, TA.) — إِنَّ فُلَانًا لِنَاضِبٍ الْخَيْرِ — بَعِيدٌ. (S, TA.) † Verily such a one is a person of little good, or beneficence. (AZ.) — نَاضِبٌ † Distant; remote: (As, S:) an epithet applied to water and anything. (TA.) — جَرَى نَاضِبٌ † A far-extending run. (TA.)

تَنْضُبٌ, a coll. gen. n., [I find it said to have been written with tenween by J himself: but it appears to have been also used as a generic proper name; and as such, having the measure of a verb, it must be written تَنْضُبٌ, being imperfectly declinable:] A certain tree: the ت is augmentative, because there is no word of the measure فَعْلَلٌ; whereas there are words of the measure تَفْعَلٌ, as تَقْتُلُ and تَخْرُجُ: n. un. تَنْضُبَةٌ: (S:) a certain tree of El-Hijāz: (K:) it grows large, in the form, or manner, of the سَرَجُ, having white and thick branches; and folds, such as are called حَفَاظِرٌ, are made of it: [this is the only meaning I can assign to the words مَحْتَضِرٌ, supposing بِهِ to be omitted after مَحْتَضِرٌ, though يُحْتَضِرٌ would be better:] its leaves are contracted; and it always appears as though it were dry and dusty, though growing: (TA:) its thorns are like those of the مَغْدُ: (K, TA:) and it has a fruit [called مَغْدُ (L, K, art. مغد)] like small grapes, which is eaten, of a reddish colour: AHn says, that its smoke is white, of the colour of dust; and that poets therefore liken dust to it: and in one place he says, that it is a large tree, without leaves [properly so called], which has a trunk, and from which grow thick boughs, with many

branches; its leaves [if such they may be called] being only shoots, which are eaten by the camels and sheep and goats: Aboo-Na'ar says, that it is a tree having short thorns: not of the trees that grow on lofty mountains; frequented by chameleons: [see حَرَبًا, in art. حرب: and see an ex. in a verse cited voce سَاقُ:] ISd thinks that it is thus called because of its little sap: AM says, that it is a large tree, from which are cut tent-poles: (TA:) and Ibn-Selemeh says, that it is a tree from which arrows are made. (S.) — نَوْقٌ كَقَدَاجِ التَّنْضُبِ [She-camels like arrows made of the wood of the tendub]. (TA.)

نَاصِبٌ: see مَنُضِبَةٌ.

نضج

1. نَضَجَ, aor. َ, inf. n. نَضِجٌ and نَضُجٌ, (S, K, &c.) or these are [properly] simple subst., (the former accord. to the L, and both accord. to the Msb,) and the inf. n. is نَضُجٌ, (Msb,) It (fruit, التَّمْرُ, S, K, [in the التَّمْرُ, or dates,] as grapes, and dates, TA, and flesh-meat, S, K, whether dried in the sun or roasted, TA, [or cooked in any way,]) attained to a perfect state of fitness for being used, or for being eaten: it (fruit) became ripe, or mature: it (flesh-meat) became thoroughly cooked. (S, K, &c.) See 2. [And It (the skin of one tormented in Hell) became thoroughly burned: see Kur iv. 59.] — It (an ulcer or the like) became ripe, or suppurated.]

2. نَضَجَتِ النَّاقَةُ بِوَلَدِهَا (S, K,) and نَضَجَتْ وَلَدَهَا (L,) † She (a camel) exceeded the usual period of gestation by a month, or thereabout: (L:) or exceeded the year and did not bring forth: (S, K:) was pregnant, and exceeded the year, counting from the time when she conceived, and did not bring forth. (As.) Th uses the expression نَضَجَتْ نَضِجًا as signifying She (a woman) exceeded the usual period of gestation, namely nine months; or did so by a month: in which case the child is more strong for the delay. (TA.) — نَضَجَتِ النَّاقَةُ بِلَبَنِهَا † The she-camel attained the utmost point with her milk: but ISd thinks it a mistake for نَضَجَتْ بِوَلَدِهَا. (L.) — See 4.

4. انضج He rendered fruit, or flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way,]) perfectly fit for being used, or for being eaten: rendered ripe, or mature: thoroughly cooked: (S, K:) it (the proper time) rendered fruit ripe, or mature; ripened, or matured it. (TA.) — AHn uses this verb in a strange manner, explaining the expression نَبَاتٌ مَهْرُوءٌ by the words قَدْ أَلْدَى الْبَرْدُ [meaning, a plant, or herbage, that is nipped, shrunk, shrivelled, or blasted, by the cold]: this is strange because انْضَاجٌ is an effect

of heat; not of cold. (M.) [See **أُحْرَقَ**.] — **أَنْضَجَ رَأْيَكَ** † *Mature thy judgment, or thine opinion.* (A.) — **لَا يَنْضِجُ الْكُرَاعُ**, (L,) or **لَا يَنْضِجُ كُرَاعًا**, (A.) [He does not thoroughly cook the slender part of the leg of a sheep, or the like]: i. e., he is weak, and of no use, or does not possess a competence. (L.) — [نضج also signifies *It matured, or caused to suppurate, an ulcer or the like; as also نضج.*]

10: see 4.

نَضَجَ: see نَضَجَ.

نَضَجَ and نَضَجَ: see 1. — As simple subst., in relation to fruit, or to flesh-meat, *A perfect state of fitness for being used, or for being eaten: ripeness, or maturity: the state of being thoroughly cooked.* (L, Mṣb.)

نَضِجٌ and نَضِجٌ (S, K) and نَضِجٌ (TA) Fruit, and flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way,]) in a perfect state of fitness for being used, or for being eaten: ripe, or mature: thoroughly cooked: (S, K, &c. :) pl. [of the first, and perhaps of the second also,] نَضِجَاتُ. (TA.) — نَضِجُ الرَّأْيِ † *A man of sound, [or mature] judgment.* (S, K.) — † **أَمْرٌ مُنَضَجٌ** † [A matured affair; an affair soundly, or thoroughly, managed]. (A.)

نَضِجٌ: see نَضِجٌ.

نَضِجٌ: see نَضِجٌ.

نَضِجٌ: see what follows.

نَضِجَةٌ (S, L, K) and نَضِجَةٌ and each with ة (L) † *A she-camel that exceeds the usual period of gestation by a month, or thereabout: (L:) or that exceeds the year and does not bring forth:* (S, K:) pl. **مُنَضِجَاتُ** (S) and **مُنَضِجَاتُ**. (L.) See an ex. voce **قِرَابٌ**. — [Also both, but the latter the more common, *A suppurative medicine.*]

مِنْضَاجٌ *An iron instrument for roasting flesh-meat; syn. سَقُودٌ.* (K.)

نضج

1. نَضَجَ, aor. -, (S, K,) and -, (Mṣb, MF,) inf. n. نَضَجَ, (S,) *He sprinkled a house, or chamber, [with water]: (S, K:) or he sprinkled it lightly: (TA:) نَضَجَ is like نَضَجَ; and sometimes these two words agree, and sometimes they differ: (Lth:) some say that they both signify any sprinkling: (TA:) or the former signifies what is intentional; and the latter, what is unintentional. (IAḡr.) [See نَضَجَ.] — نَضَجْتُ عَلَيْهِ الْمَاءَ, inf. n. نَضَجَ, [I sprinkled*

*water, or the water, upon him]. (Aḡ.) — نَضَجَ, aor. -, and -, inf. n. نَضَجَ, He moistened, or sprinkled, a garment, or piece of cloth. (Mṣb.) — أَصَابَهُ نَضَجٌ مِنْ كَذَا [A sprinkling of such a thing came upon him]. (TA.) — نَضَجَتْ بِبَوْلِهَا She (a camel) sprinkled her urine. (TA.) — نَضَجَ عَطَشَهُ, (S, K,) aor. -, inf. n. نَضَجَ, (S,) † *It (water, TA,) moistened [or allayed] his thirst, (S, TA,) and allayed it: (K, TA:) took it away: or almost took it away: (TA:) also (K) or نَضَجَ الرَّيِّ, (TA,) he satisfied his thirst with drink: (K:) or he drank less than what would satisfy his thirst. (S, K.) — نَضَجَ الْمَاءَ The water took away the thirst of the camels &c.: or nearly did so. (T.) — نَضَجَ الْمَاءَ He (a camel) carried water from a river or canal or well to irrigate standing corn or the like. (Mṣb.) — نَضَجَ He moistened a skin, in order that it might not break. — نَضَجَ الْجَلَّةَ, aor. -, inf. n. نَضَجَ, He sprinkled the palm-leaf date-basket with water, in order that its dates might stick together: (L:) or he scattered forth its contents. (L, K.) — نَضَجَ (inf. n. نَضَجَ, S,) He watered palm-trees, (K,) and standing corn &c., (TA,) by means of a camel carrying the water. (K.) — سَقَى الزَّرْعَ نَضَجًا The standing corn &c. was watered by means of buckets, and camels carrying the water; not by means of a channel opened for that purpose. (TA.) — هَذِهِ نَخْلٌ تُنَضَجُ These are palm-trees that are watered [by the means above mentioned]. (S.) — فَلَانٌ يَسْقِي بِالنَّضَجِ [Such a one waters palm-trees &c. by the means above mentioned]. (S.) — يَنْضِجُ عَلَى الْبَعِيرِ He drives the camel that carries the water for irrigation, watering palm-trees [&c.] (S.) — نَضَجُواهُمْ بِالنَّبْلِ, (inf. n. نَضَجَ, TA.) † *They shot at them [or sprinkled them] with arrows: (S, K:) they scattered arrows among them, like as water is sprinkled. (TA.)* Moḥammad said to the archers at the battle of Ohod, **انْضِجُوا عَنَّا الْخَيْلَ** † *Shoot ye at the horses and their riders with arrows [and so repel them from us]. (S, * TA.) — انْضِجَ, aor. - and -; (TA;) and † انْضِجَ and † انْضِجَ [both of which are thus used as intrans.]; (K;) He sprinkled some water upon his pudendum after the ablution called الوَضُوءُ: (K:) as also انْتَفَضَ. (TA.) — نَضَجَ بِالْبَوْلِ He made [a little sprinkling of] urine to fall upon his thighs. (K.) Hence the saying in a trad., **النَّضَجُ مِنَ النَّضِجِ**, meaning, that he upon whom falls a little sprinkling of urine, like the heads of needles, as explained by Z, must sprinkle the part with water, and is not required to wash it. (TA.) — نَضَجْنَا السَّمَاءَ***

*The sky rained upon us. (L.) — نَضَجَ, [aor. -,] He (a horse) sweated. (Mṣb.) نَضَجَ بِالْعَرَقِ, inf. n. نَضَجَ and نَضَجَانُ, He (a man, and a horse,) broke out with sweat: and in like manner, the protuberance behind a camel's ear; and the arm-pit or the like. (L.) [See an ex. in a verse cited in art. عدو, conj. 3.] — نَضَجَ طَيْبًا † *He diffuses the odour of perfume: lit., sweats it. (L, from a trad.) — نَضَجَ It (sweat) exuded, or came forth. (Mṣb.) — نَضَجَتِ الْقَرِيْبَةُ, (S, K,) and الْخَابِيَةُ, (S,) aor. -, inf. n. نَضَجَ and نَضَجَانُ, (S, K,) [the latter of an intensive form,] *The water-skin, and the jar, (being thin, TA,) sweated, (ISk, S, K,) or exuded its water. (TA.) — نَضَجَ الْجَبَلُ The mountain sweated water between its masses of rock. (TA.) — نَضَجَ الشَّجَرُ, inf. n. نَضَجَ, TA,) † *The trees began to break out with leaves. (Aḡ, S, K.) — نَضَجَ, and † انْضِجَ, † *The standing corn became thick in its body, (TA,) and began to have the farinaceous substance in its grains, yet moist, or succulent, or tender. (K.) — نَضَجَتِ الْعَيْنُ, (L, K,) aor. -, inf. n. نَضَجَ; (L;) and † انْضِجَتِ, (L, K,) and † نَضَجَتِ; (K;) *The eye overflowed with tears: (L, K:) the eye filled with tears and then overflowed without stopping. (L.) — نَضَجَ, aor. -, It (a sea, or great river,) flowed. (TA, art. تير.) — نَضَجَ = يَلَأَلُ: see يَلَأَلُ. — نَضَجَ عَنْهُ, (S, K,) aor. -; (S;) and نَضَجَ عَنْ فَلَانٍ, (K,) inf. n. مَنَاضِجَةٌ and نَضَاجٌ; (TA;) † *He repelled from, and defended, such a one: (S, K:) as also مَضَجَ: (Shujāḡ:) and نَضَجَ الرَّجُلَ he repelled from the man. (Kr.) — نَضَجَ عَنْ نَفْسِهِ † *He defended himself with an argument, a plea, or an allegation. (S.)********

3: see 1.

4: see 1 — انْضِجَ عِرْضَهُ † *He aspersed his honour, or reputation: (K:) marred it; as also أَمَضَحَهُ: (Shujāḡ Es-Sulamee:) made people to carp at it. (Khaleefeh.)*

5: see 1 and 8. — رَأَيْتُهُ يَنْتَضِجُ مِمَّا قَرَفَ بِهِ † *I saw him deny, (S, K,) and declare himself clear of, (S,) that of which he was accused, or suspected. (S, K,*) — تَنْضِجَ مِنْ أَمْرٍ † *He pretended to be clear, or quit, of the thing. (TA.)**

8. انْضِجَ عَلَيْهِمُ الْمَاءَ *The water became sprinkled upon them. (S.) — انْضِجَ الْبَوْلُ عَلَى الثَّوْبِ The urine became sprinkled upon the garment. (Mṣb.) — انْضِجَ بِالنَّضُوجِ He sprinkled himself with the kind of perfume called نَضُوجٌ. (L.) [And † تَنْضِجَ is used in similar sense in art. غسل in the K.] See 1.*

10: see 1.

نَضَحَ *A rain between two rains; better than what is called طَلٌّ; (L;)* i. q. **نَضَحَ**, with respect to rain. (Sh.) — **نَضَحَاتٌ** [or **نَضَحَاتٌ**?] *A slight, or scanty, scattered shower of rain.* (L.) — Also **نَضِيعٌ** *Rain.* (L.) — **نَضِيعٌ** † *Perfume that is thin, like water: pl. نَضِيعَاتٌ and أَنْضَعَةٌ: [see also نَضُوحٌ:] what is thick, like خَلُوقٌ and غَالِيَةٌ, is called نَضِيعٌ.* (L.) — *A mark left by water, or anything thin, such as vinegar and the like: differing from نَضِيعٌ [q. v.].* (AA, in TA, art. نَضِيعٌ.)

نَضِيعٌ and **نَضِيعٌ** † *A watering-trough or tank; or so called because it moistens [or allays] the thirst of camels: (IAḡr, Ṣ;) or a small watering-trough or tank: (TA:) or the latter a watering-trough or tank that is near to the well, so as to be filled with the bucket; and it may be large: (Lth:) pl. of the former أَنْضَاعٌ and of the latter نَضِيعٌ. (Ṣ.) — نَضِيعُ الْوُضُوءِ What is sprinkled in the performance of the ablution called الوُضُوءِ. (L.) [See فَرْجُهُ.]*

نَضِيعَةٌ: see نَضُوحٌ.

نَضُوحٌ *مَزَادَةٌ نَضُوحٌ A مزادة that sweats, or exudes its water. (TA.) — نَضُوحٌ † A certain kind of perfume. (Ṣ, K.) [See also نَضِيعٌ.] قَوْسٌ نَضُوحٌ, and نَضِيعَةٌ, A bow that impels the arrow with force, or sends it far, and that scatters the arrows much; expl. by طَرُوحٌ نَضَاحَةٌ, i. q. نَضِيعَةٌ. (AHn, K.) — التَّنُضُوحُ One of the names of The bow. (TA.)*

نَضِيعٌ *Sweat. (Ṣ.) — See نَضِيعٌ.*

نَضَّاحٌ *He who drives the camel that carries water from a well &c., for irrigating land, (Ṣ, K,) and waters palm-trees [ṣc.]. (Ṣ.) — See قَوْسٌ نَضُوحٌ.*

مِنْضَحَةٌ: see نَضَاحَةٌ.

نَضِيعٌ † *A camel (Ṣ) or an ass or a bull (TA) upon which water is drawn (يُسْتَقَى عَلَيْهِ) [from a well ṣc.]: (Ṣ, TA:) a camel that carries water (يَحْمِلُ الْمَاءَ) from a river or canal or well to irrigate seed-produce; so called because it is a means of moistening [or allaying] thirst by the water which it carries: (Mṣb:) the female is called نَضِيعَةٌ (Ṣ, Mṣb) and سَانِيَةٌ [q. v.]: (Ṣ:) pl. نَوَاضِيعٌ. (Mṣb.) — Afterwards applied to Any camel: as in the following instance, occurring in a trad., أَطْعِمُهُ نَضِيعَكَ Give him thy camel to eat. (Mṣb.) — See نَضِيعٌ.*

مِنْضَحَةٌ (L, K) as also **مِنْضَحَةٌ**, (IAḡr, L,) vulg. † **نَضَاحَةٌ**, (Az,) i. q. **زُرَّاقَةٌ**, (IAḡr, L, [in

some copies of the K **زُرَّاقَةٌ**; in the CK **زُرَّاقَةٌ**] i. e. *An instrument made of copper or brass for shooting forth naphtha [into a besieged place: mentioned in several histories]. (L.)*

نضح

1. **نَضَحَهُ**, aor. ʾ, [and ʾ, see below], inf. n. **نَضَحٌ**, *He sprinkled him, or it, [with water &c.]: or i. q. نَضَحَهُ: (K:) AZ says, نَضَحٌ signifies the act of sprinkling, like نَضِيعٌ; these two words being syn.: you say نَضَحْتَهُ, aor.*

أَنْضَحُ: (Ṣ:) or the former signifies less than the latter: (K:) so most say: (L:) or the former signifies what is unintentional; and the latter, what is intentional: (IAḡr, L:) Aḡ says, that the latter is the act of man: (L:) and the former, he says, signifies more than the latter, and has no pret. nor aor.: and Aboo-'Othmān Et-Towwazee says, that the former signifies the mark, or effect, that remains upon a garment or other thing, and that the act is termed **نَضِيعٌ**, with ح unpointed: (Ṣ:) Aḡ says, that **نَضِيعٌ** has no verb nor act. part. n.; and A'Obeid says, that it has no pret. nor aor. ascribed to any authority: or you say **نَضَحْتُ الثَّوْبَ**, aor. ʾ and ʾ, inf. n. **نَضِيعٌ**, *I wetted the garment; and it signifies more than نَضَحْتُ. (Mṣb.) نَضَحْتُ بِهَا*, inf. n. **نَضَحَانٌ**, *Her (a she-camel's) arm-pits were sprinkled with pitch. (Ṣ, L, from a verse of El-Kaṭamee.) أَصَابَهُ نَضِيعٌ مِنْ كَذَا A sprinkling, more [or less] than what is termed نَضِيعٌ, came upon him. (Aḡ, Ṣ.) — نَضَحْنَاهُمْ*, (K,) *نَضَحْنَا النَّبْلَ فِيهِمْ*, (Yz, Ṣ,) and *نَضَحْنَاهُمْ*, (Yz, Ṣ,) *We [shot at them and] sprinkled them with arrows; or scattered arrows among them; (Yz, Ṣ, K;) meaning, our enemies. (K.) — نَضِيعٌ*, (inf. n. **نَضِيعٌ**, L,) *It (water) boiled forth vehemently (in gushing, L,) from its source, (L, K,) or boiled up vehemently. (Aboo-'Alee, L, K.)*

2. **نَضِدٌ**, inf. n. **تَنْضِيدٌ**, *He [God] made a person's teeth to be disposed in regular order. (A.) — See 1.*

5. **تَنْضَدَتِ الْأَسْنَانُ** *The teeth were disposed in regular order. (A.)*

8. **انْتَضَدَ**, [quasi-pass. of 1, *It was put, or set, one part upon, or beside, another, in regular order; was piled up, or became piled up]. (K, art. فقر.) — انتضد † It (a people, A) remained, stayed, abode, or dwelt, in a place; (A, K;) and collected there. (A.)*

نَضَدٌ *Goods, household-goods, or commodities, put one upon another: (Ṣ, L, K:) or, put, or set, together, (A, L,) in regular order, or piled up: (A:) or the best thereof: (L, K:) or such things in general: but the first meaning is the most appropriate: (L:) pl. أَنْضَادٌ. (Ṣ, L.) — رأيت نضدا من الثياب والغرشي I saw a number of garments, or pieces of cloth, and of beds, or the like, put together in regular order, or piled up. (A.) — See نَضِيدَةٌ. — نَضَدٌ A couch-frame, or a raised couch, (سُرِيرٌ) upon which goods, household-goods, or commodities, are put one upon another, (Ṣ, L, K,) or put, or set, together, in regular order, or piled up: (A, L:) or simply, a couch-frame, or raised couch; (سُرِيرٌ) so called because the things so termed are generally put upon it: (L, Mṣb:) or a مُنْجَبٌ, or a thing resembling this, upon which garments and household-goods are put, one upon another, or together. (L.) — نَضَدٌ † Glory; honour; dignity; might; or power; (A;) eminence; or nobility. (K.) —*

3. **نَضَّاحٌ**, inf. n. **مَنْضَحَةٌ** and **نَضَّاحٌ**, *They sprinkled each other. (Ṣ, K.)*

8. **انْتَضَحَ** *It (water) became sprinkled. (Ṣ, K.)*

9. **انضاحٌ** and **انضاحٌ** † *It (water) poured out, or forth. (TA.)*

11: see 9.

نَضِيعٌ *A mark, or effect, that remains upon a garment or other thing, (Aboo-'Othmān Et-Towwazee, Ṣ, K,) as the body, (TA,) from perfume, (K,) or mire, or a soil or pollution: (TA:) or from blood, and saffron, and mud, and the like: نَضِيعٌ being with water, and with anything thin, such as vinegar and the like. (AA.) [See also نَضِيعٌ.]*

نَضِيعَةٌ *A rain; a shower of rain. (Ṣ, K.)*

نَضَّاحٌ *A copious rain. (Ṣ, Mṣb, K.) — عَيْنٌ نَضَّاحَةٌ A copious spring of water: (Ṣ:) or a spring that boils forth, or gushes forth (Ṣ, Mṣb) copiously. (Mṣb.) — نَضَّاحَةُ الدَّفْرَى A she-camel that sweats copiously in the part called دَفْرَى, behind the ear. (L.)*

مِنْضَحَةٌ, [in the TA **منضح**,] vulgo **نَضَّاحَةٌ**, i. q. **زُرَّاقَةٌ**: (K, TA:) [in the CK, **زُرَّاقَةٌ**, which is a mistake: see **مِنْضَحَةٌ**.]

نضد

1. **نَضَدٌ**, aor. ʾ, (Ṣ, K, &c.) inf. n. **نَضَدٌ**; (Ṣ, L, Mṣb;) and **نَضَدٌ**, (L, K,) inf. n. **تَنْضِيدٌ**; (Ṣ, L;) or the latter has an intensive signification; (Ṣ, L;) *He put goods, household-goods, or commodities, (مَتَاعٌ, Ṣ, L, K,) one upon another: (Ṣ, L, Mṣb, K:) or put, or set, them together, (T, A, L,) in regular order, or piled up: (A:) both verbs signify the same: (L, K:) or the latter, he put them one upon another [or side by side] compactly. (Ṣ, L.) — [You say,] نَضَدْتُ اللَّيْنَ عَلَى الْعِمَّتِ [I placed the crude bricks in order against the corpse, to support it; as it is laid upon its right side, or so inclined that the face is towards Mekkeh]. (L.)*

2. **نَضَدٌ**, inf. n. **تَنْضِيدٌ**, *He [God] made a person's teeth to be disposed in regular order. (A.) — See 1.*

5. **تَنْضَدَتِ الْأَسْنَانُ** *The teeth were disposed in regular order. (A.)*

8. **انْتَضَدَ**, [quasi-pass. of 1, *It was put, or set, one part upon, or beside, another, in regular order; was piled up, or became piled up]. (K, art. فقر.) — انتضد † It (a people, A) remained, stayed, abode, or dwelt, in a place; (A, K;) and collected there. (A.)*

نَضَدٌ *Goods, household-goods, or commodities, put one upon another: (Ṣ, L, K:) or, put, or set, together, (A, L,) in regular order, or piled up: (A:) or the best thereof: (L, K:) or such things in general: but the first meaning is the most appropriate: (L:) pl. أَنْضَادٌ. (Ṣ, L.) — رأيت نضدا من الثياب والغرشي I saw a number of garments, or pieces of cloth, and of beds, or the like, put together in regular order, or piled up. (A.) — See نَضِيدَةٌ. — نَضَدٌ A couch-frame, or a raised couch, (سُرِيرٌ) upon which goods, household-goods, or commodities, are put one upon another, (Ṣ, L, K,) or put, or set, together, in regular order, or piled up: (A, L:) or simply, a couch-frame, or raised couch; (سُرِيرٌ) so called because the things so termed are generally put upon it: (L, Mṣb:) or a مُنْجَبٌ, or a thing resembling this, upon which garments and household-goods are put, one upon another, or together. (L.) — نَضَدٌ † Glory; honour; dignity; might; or power; (A;) eminence; or nobility. (K.) —*

3. **نَضَّاحٌ**, inf. n. **مَنْضَحَةٌ** and **نَضَّاحٌ**, *They sprinkled each other. (Ṣ, K.)*

8. **انْتَضَحَ** *It (water) became sprinkled. (Ṣ, K.)*

9. **انضاحٌ** and **انضاحٌ** † *It (water) poured out, or forth. (TA.)*

11: see 9.

نَضِيعٌ *A mark, or effect, that remains upon a garment or other thing, (Aboo-'Othmān Et-Towwazee, Ṣ, K,) as the body, (TA,) from perfume, (K,) or mire, or a soil or pollution: (TA:) or from blood, and saffron, and mud, and the like: نَضِيعٌ being with water, and with anything thin, such as vinegar and the like. (AA.) [See also نَضِيعٌ.]*

نَضِيعَةٌ *A rain; a shower of rain. (Ṣ, K.)*

نَضْدٌ † Eminent; or noble: (L, K:) applied to a man: pl. أَنْضَادٌ. (L.) — Also, (A, L,) and the pl., (S, A, L,) † A man's paternal and maternal uncles (S, A, L) preëminent in nobility. (S, L.) — Also, the pl., † The party, or company, (L, K,) and number, (A, L, K,) and auxiliaries, or assistants, (A,) of a people, (L, K,) or of a man: (A:) and the sing. and pl., companies, or congregated bodies, of men. (A.) — نَضْدٌ † A fat she-camel; (K;) likened to a couch-frame, or a raised couch, upon which are the things termed نَضْدٌ; (TA;) as also نَضُودٌ. (K.) — أَنْضَادٌ, of mountains, Stones, such as are called جَنَادِلٌ, one upon another. (S, L, K.) Also, of clouds, Portions piled up, one above another: (S, L, K:) sing. نَضْدٌ. (L.)

نَضُودٌ: see نَضْدٌ and نَضِيدٌ.

نَضِيدٌ and مَنضُودٌ (Mṣb, K,) and مَنضِدٌ, [or the last has an intensive signification, as is shewn above,] Goods, household-goods, or commodities, (K,) put one upon another: (Mṣb, K:) [or put, or set, together, in regular order, or piled up: and the last, put one upon another, or side by side, compactly: see 1]. — طَلَعٌ نَضِيدٌ, in the Kṣur, [l. 10,] Spadices of palm-trees [having their flowers] compacted, or compactly disposed; (L;) yet in their envelopes; (Fr, L;) for when they have come forth therefrom they cease to be نَضِيدٌ. (L.) — طَلَعٌ مَنضُودٌ, in the Kṣur, [lvi. 28,] Gum-acacias having fruit or leaves closely set, one above another, from bottom to top, without their trunks being apparent below. (L.) — شَجَرُ الخَنَّةِ نَضِيدٌ مِنْ أَصْلِهَا إِلَى قَرْعِهَا The trees of paradise are closely set with leaves and fruit, one above another, from bottom to top, without having trunks apparent: (L, from a trad. :) and similarly نَضُودٌ (Jel, lvi. 20.)

نَضِيدَةٌ A pillow: and any stuffed article of household furniture: (L, K:) pl. نَضَائِدٌ: and نَضْدٌ is used as a coll. n. (L.)

نَضُودٌ: see نَضِيدٌ.

نَضْدٌ دُرٌّ مَنضِدٌ Pearls arranged, or put together, in regular order. (A.) — See نَضِيدٌ.

نضد

1. نَضَرَ, aor. ٤; (IAḡr, S, A, Mṣb, K;) and نَضَّرَ, aor. ٤; and نَضَرُ, aor. ٤; (IAḡr, S, A, K;) the last [also] mentioned by A'Obeyd; (S;) inf. n. نَضَارَةٌ, (S, A, Mṣb, K,) of the first; (S, Mṣb;) and نَضُورٌ (K) and نَضْرَةٌ, (S, A, K,) of the second, (S,) or this is a simple subst., (Mṣb,) and نَضْرٌ, (TA,) [also of the second:] and نَضْرٌ, (K;) [of the third:] and نَضَّرَ; (IAḡr, L, K, TA;) It (a tree, A, K, and a plant, A, and foliage, TA, and a colour, K, and a face, IAḡr,

S, Mṣb, K, and anything, TA,) was, or became, beautiful (S, Mṣb, K,) and bright: (S* [see نَضْرَةٌ below] or, when said of a face, tropically used, (A,) signifying as above: (TA:) or † it was, or became, beautiful and fresh: or beautiful and fine-skinned, so that the blood appeared [through the skin]: syn. حَسَنٌ وَعَظْمٌ: (A:) or pleasant: (Fr:) and نَضَرَ, said of a tree, its foliage became green. (TA.) — [When said of a man, sometimes signifying He was, or became, in a state of enjoyment, or in a plentiful and pleasant and easy state of life; agreeably with a usage of نَضَرَ and نَضَّرَ and نَضْرٌ to be mentioned below. And in like manner, when said of life, it signifies It was, or became plentiful and pleasant and easy.] = نَضْرَةٌ اللهُ, (IAḡr, S, A, Mṣb, K,) aor. ٤, (Mṣb,) inf. n. نَضْرٌ; (TA;) and نَضْرَةٌ, (S, A, K,) or this has an intensive signification; (Mṣb;) and نَضْرَةٌ; (IAḡr, S, A, K;) when the pronoun relates to the face, (IAḡr, S, A,) in which case it is tropical, (A,) [or to a tree, or colour, as is implied in the K,] God made it beautiful (S, A, K,) and bright. (S,* TA.) — When the pronoun relates to a man, the meaning (of the first of these three forms, as mentioned by En-Naḡr and Sh and in the Mgh and TA, and of the ٤ second, as mentioned by Aḡ, and En-Naḡr and Sh, &c., and of the ٤ third, as mentioned in the TA,) is God made him to have enjoyment, or plentiful and pleasant and easy life; syn. نَعْمَةٌ; (S, Mgh, Mṣb, TA;) or جَعَلَهُ نَاضِرًا [which signifies the same]: (A'Obeyd:) or نَضْرَةٌ اللهُ, (El-Azdee, Mgh,) and نَضْرَةٌ اللهُ, (El-Ḥasan El-Muāddib, TA,) signifies † God made his rank, or station, good (El-Azdee, El-Ḥasan El-Muāddib, Mgh, TA,) among mankind: (El-Ḥasan El-Muāddib, TA:) not relating to beauty of the face; (El-Azdee, El-Ḥasan El-Muāddib, Mgh, TA:) but is similar to the saying, اُطْلُبُوا الحَوَائِجَ إِلَى وَجْهِهِ حَسَانَ الوجوه [which see explained in art. وجه]. (El-Ḥasan El-Muāddib, TA.) Aḡ cites this verse:

* نَضَرَ اللهُ أَعْظَمًا دَفَنُومًا *
* بِسِجِسْتَانَ طَلْحَةَ الطَّلَحَاتِ *

[May God grant enjoyment to bones which they have buried in Sijistān: (I mean) Talḡat-et-Talḡāt]. (TA.) And it is said in a trad., نَضَرَ اللهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاها ثُمَّ آدَاها, نَضَرَ, (Sh, S, *A, *Mgh, *TA,) or نَضَّرَ, (Sh, S, in which latter we read أَمْرًا in the place of عَبْدًا, and A, in which we find مَنْ in the place of عَبْدًا, and Mgh; the reading نَضَّرَ alone being given in the copies which I have of the S and A;) May God cause to have enjoyment, or a plentiful and pleasant and easy life, [the servant, or man, who hears what I say, and keeps it in mind, then conveys it to him who

hears it:] (S, Mgh, in explanation of the latter reading, and TA, in explanation of both readings:) or † may God make to have a good rank or station &c. (Mgh, in explanation of the former reading.)

2. نَضْرَةٌ اللهُ: see نَضْرَةٌ, throughout.

4. نَضَرَ: see نَضْرٌ, in two places. = نَضْرَةٌ اللهُ: see نَضْرَةٌ, throughout.

نَضْرٌ (S, A, Mṣb, K) and نَضَارٌ (S, A, K, [in the CK نَضَارٌ] and TA) and نَضِيرٌ (S, Mṣb, K) and نَضْرٌ (K [without tenween, though this is not shown in the K, as it is originally an epithet, though it may be obsolete as an epithet,]) Gold; (S, A, Mṣb, K;) as also نَضَارٌ: (Es-Sukkaree:) or silver; (K;) as also نَضَارٌ: (Es-Sukkaree:) or generally the former: (TA:) pl. [of pauc.] (of the first, S,) أَنْضُرٌ, (S, K,) and [of mult.] نَضَارٌ: (K:) or (so accord. to the S and A, but in the K, and) نَضَارٌ signifies what is pure, (S, A, K,) of gold &c., (A,) or of native or unwrought gold or silver, (Lth, K,) and of wood, (Lth,) or of anything: (S:) and is used as an epithet, applied to gold: (TA:) and نَضْرَةٌ [n. un. of نَضْرٌ] signifies a molten piece of gold. (TA.)

نَاضِرٌ: see نَضْرٌ.

نَضْرَةٌ Beauty (S, Mṣb, K,) and brightness: (S, TA:) so in the Kṣur, lxxvi. 11. (Jel.) [The above explanation in the Mṣb and K, "beauty," is evidently imperfect. Accord. to the Mṣb, the word is a simple subst., not an inf. n.] † Pleasantness of countenance. — نَضْرَةٌ لَتَجِيمٍ † The beauty and brightness of aspect characteristic of enjoyment, or of a plentiful and pleasant and easy state of existence: so in the Kṣur, lxxxiii. 24: (Bḡ, Jel:) or the brightness, or glistening, and moisture (نَدَا) [upon the skin] characteristic thereof. (Fr.) — Enjoyment; or a plentiful and pleasant and easy life; syn. نَعْمَةٌ [in the CK نَعْمَةٌ]. (A, K.) — Richness; or competence or sufficiency. (A, K.) — Life. (A, K.) = See also نَضْرٌ.

نَضَارٌ: see نَضْرٌ; each in two places. See نَضَارٌ: also غَرَبٌ.

نَضِيرٌ: see نَاضِرٌ, in two places: = and see نَضْرٌ.

نَاضِرٌ (A, L, K) and نَضِيرٌ (A, L, Mṣb, K) and نَضْرٌ, (A, L,) [being epithets from نَضَرَ and نَضَّرَ, respectively,] and نَضْرٌ, accord. to the K, but in the place of this we find in the corresponding passage in the L the verb نَضَّرَ, with the addition "is like نَضْرٌ," (TA,) Beautiful

(IKtt, Mṣb, K) and نَطَارَةٌ (Sgh, K,) *He kept, or watched, vines, (IKtt, Mṣb, K,) and palm-trees, (K,) and seed-produce. (TA.)* See نَطْرَةٌ and نَاطُورٌ.

نَطْرَةٌ, with the unpointed ط, signifies *The act of guarding, or watching with the eyes:* and hence the word نَاطُورٌ. (IAḡr, Mṣb, TA.)

نَطْرُونَ, with feṭ-h, [Natron;] the *Armenian بُوْرُق, or بُوْرُق; (thus differently written here in different copies of the K;) or [rather] the Egyptian بُوْرُق (K, art. بوق): the best kind [of بوق] is the Armenian, which is soft, or fragile, light, and white: then the rose-coloured: and the strongest is the Ifreeḡee: there is a kind found in Egypt, in two places: one of these is in the western part of the country, in the neighbourhood of a district called Et-Ṭarráneḡ; and it is transparent, green and red; the green being the more in request; the other is in [the district called] El-Fáḡooseeyeh; and this is not so good as the former. (TA.) [See also بُوْرُق.]*

نَطْرٌ *A scarecrow (خِيَالٌ) set up in the midst of seed-produce. (Sgh, K.)*

نَاطِرٌ: see نَاطُورٌ.

نَاطُورٌ *A keeper, or watcher, (S, Mṣb, K, &c.) of vines, (S, K,) and of palm-trees, (K,) and of seed-produce: (Mṣb, TA:) as also نَاطُورَةٌ (El-Bári', Mṣb) and نَاطِرٌ: (S, K:) pl. (of the first, TA) نَوَاطِيرٌ (Az, S, A, Mṣb, K) and (of the last, TA) نَطَارٌ and نَطْرَاءٌ and نَطْرَةٌ: (K:) it is a foreign word, (أَعَجَبِي, K,) not pure Arabic, (TA,) of the dial. of the people of Es-Sawád: (Lth, Mṣb, TA:) Az says, I know not whether it be taken from the language of the people of Es-Sawád or he Arabic: (TA:) accord. to AḤn, it is Arabic: (TA:) and IAḡr says, that it is from نَطْرَةٌ, meaning as explained above: (Mṣb, TA:) IDrd says, that it is with ظ, (A, Mṣb,) from النَّظْرُ; (A;) but in the language of the Nabatheans with ط; (Mṣb;) that the Nabatheans change the former letter into ط. (A.)*

نَاطُورَةٌ: see نَاطُورٌ.

نطس

1. نَطَسَ, aor. ٔ, (S, K,) inf. n. نَطْسٌ, (S,) *He was, or became, learned, or knowing, (K,) in affairs, and skilful therein: (TA:) or he examined things minutely, and attained the utmost knowledge of them. (S.)*

4. مَا أَنْطَسَهُ *How intelligent and knowing is he in affairs! (TA.)*

5. تَنَطَّسَ *He took extraordinary pains, or exceeded the usual bounds, in cleansing or purifying*

*himself, or in removing himself far from unclean things or impurities: (Aḡ, S:) or he shunned, or removed himself far from, unclean things: (M, A, K:) and he was dainty, nice, exquisite, refined, or scrupulously nice, and exact, syn. تَأَتَّى, (Aḡ, M, A, K,) in cleanliness; (K;) and in speech, (A, K,) so as never to speak otherwise than chastely; (TA;) and in diet and apparel, (A, K,) so as never to eat or wear anything but what was clean, (A,) or so as never to eat anything but what was clean nor wear anything but what was good; (TA;) and in all affairs. (K.) It is said in a trad. of 'Omar, لَوْلَا التَّنَطُّسُ مَا بَالَيْتُ, (S, M,) i.e., *Were it not for the being scrupulously nice and exact, I had not cared for my not washing my hand. (M.) — تَنَطَّسَ He examined it (anything) minutely. (A.) — تَنَطَّسَ الأَخْبَارَ, (S,) or عَيْنَ الأَخْبَارِ, (M, A,) He searched, or sought, for, or after, news, or tidings; searched or inquired into, investigated, scrutinized, or examined, news, or tidings. (S, M, A.)**

نَطْسٌ: } see نَطْسٌ; the former, in two places;
نَطْسٌ: } and the latter, in four.

نَطَسَ *Learned, or knowing; (A, K;) as also نَطَسَ (K) and نَطَسَ (A, K) and نَطَّسَ and نَطَّسَ: (K:) or learned, or knowing, in affairs, and skilful therein: as also نَطَسَ and نَطَسَ: (ISK, TA:) intelligent, or skilful, and scrupulously nice and exact (مَتَوَقِّقٌ), in affairs: (A:) or one who examines things minutely, and attains the utmost knowledge of them: as also نَطَسَ and نَطَّسَ: (S:) or learned, or knowing, in affairs: skilful in physic &c.; as also نَطَسَ and نَطَّسَ and نَطَّسَ: (M:) or نَطَّسَ (S, A, K, TA) and نَطَّسَ (S, TA) and نَطَّسَ, (A'Obeyd, S,) a student of physic, (S, K, TA,) who examines it minutely; (TA;) or learned, or knowing, in physic; in Greek نَطَّسَ [γνώστης]: (A, TA:*) and نَطَّسَ one who is dainty, nice, exquisite, refined, or scrupulously nice and exact (مَتَوَقِّقٌ), and who chooses or selects [what is best]; (IAḡr;) or any one who takes extraordinary pains, or exceeds the usual bounds, in a thing: (M:) also نَطَّسَ, [without teshdeed,] a skilful man: (TA:) and نَطَّسَ, [pl. of نَطَسَ or نَطَّسَ or نَطَّسَ,] skilful physicians. (A, K.) — Also, One who shuns, or removes himself far from, unclean things; (K, TA;) who is scrupulously nice and exact (مَتَأَتَّى) in affairs: (TA:) and نَطَّسَ a woman who shuns, or removes herself far from, foul, evil, or unseemly, things: (AA, TA:) and نَطَّسَ, [pl. of نَطَّسَ,] men who do thus: (K, TA:) and نَطَّسَ a man who shuns much, or removes himself very*

far from, unclean things, and is very dainty, nice, exquisite, refined, or scrupulously nice and exact (كَثِيرُ التَّأَتَّى) in cleanliness, and in speech, and in diet and apparel, and in all affairs. (K, TA.) See 5.*

نَطْسٌ: }
نَطَّسَ: }
نَطَّسَ: } see نَطَّسَ, throughout.
نَطَّسَ:
نَطَّسَ:

نَاطِسٌ, (accord. to one copy of the S, and the L, and the CK, and a MS. copy of the K,) or نَاطُوسٌ, (accord. to the TA, as from the K,) or both, (accord. to one copy of the S,) *A spy, who searches for news, or tidings, and then brings them. (S, L, K, TA.)*

نَاطُوسٌ: see نَاطِسٌ.

مُتَنَطِّسٌ: see نَطَّسَ, in two places.

نطش

نَطَّشَانٌ an imitative sequent to عَطَّشَانٌ; (S, K;) not used alone. (S, art. عطش.)

[نطع, &c.]

See Supplement.]

نظر

1. نَظَرَ, (S, M, A, Mṣb, K,) and نَظَرَهُ, (M, A, Mṣb, K,) aor. ٔ, (M, A, &c.,) and نَظَّرُ is substituted for نَظَرَ in the dial. of certain Arabs, (IDrd, TS, K,) or, accord. to Lb, in the Bughyet-el-Ámál, the و is here added only [by poetic license,] to make the sound of the ḡammeh full, agreeably with other instances; (TA;) and نَظَرَ إِلَيْهِ, and نَظَرَهُ, aor. ٔ, (A, K,) the verb being like سَمِعَ accord. to the correct copies of the K, [and so in the A,] but in one copy of the K, like ضَرَبَ; (TA;) inf. n. نَظْرٌ, (S, M, A, Mṣb, K,) and نَظْرٌ is allowable, as a contraction of the former, (Lth,) and نَظْرَانٌ (S, K,) and مَنظَرٌ (M, A, K) and مَنظَرَةٌ and تَنظَارٌ, (M, K,) [which last is an intensive form; *He looked at, or towards, in order to see, him, or it;*] *he considered, or viewed, him or it with his eye; (S, A, K;) with the sight of the eye; (Mṣb;) [i.e. looked at him or it;] as also نَظَرَهُ: (K:) and نَظَرَهُ signifies the same as تَنظَرَهُ and نَظَرَهُ [but app. in another sense, to be mentioned below, and not in the sense explained above, though the latter is implied in the TA; and the same may be meant when it is said that تَنظَرُ is syn. with نَظَرَ, if this assertion, which I find in the M, have been copied*

without consideration, and be not confirmed by an example]: (TA:) or **نَظَرَ إِلَيْهِ** signifies *he extended, or stretched, or raised, [or directed,] his sight towards him or it, whether he saw him or did not see him.* (TA.) The usage of **النَّظَرُ** as relating to the sight is most common with the vulgar, but not with persons of distinction, who use it more in another sense, to be explained below. (TA.) You say, **نَظَرَ إِلَيْهِ نَظْرَةً حُلُوَّةً** [*He looked at him, or towards him, with one sweet look.*] (A.) And **نَظَرَ فِي الْمِنْظَارِ** [*He looked in the mirror.*] (A.) And **نَظَرَ فِي الْكِتَابِ** [*He looked into, or inspected, the writing or book,*] (A, Mṣb,) which is for **نَظَرَ الْمَكْتُوبَ فِي الْكِتَابِ** [*he looked at what was written in the writing or book,*] or has a different meaning to be explained below. (Mṣb.) And **هُوَ يَنْظُرُ حَوْلَهُ** [lit., *He looks around him; meaning,] he looks much.* (A.) [See also **نَظَرَ** below.] — **نَظَرَتِ الْأَرْضُ**, (Sgh, K,) and **بِعَيْنَيْنِ**, (A,) † *The earth, or land, showed (A, Sgh, K) to the eye (Sgh, K) its plants or herbage.* (A, Sgh, K.) — **نَظَرَ إِلَيْهِ** † *It looked towards, meaning faced, him or it.* So in the *Kur*, [vii. 197,] **وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يَبْصُرُونَ** † *Thou seest them look towards thee, i. e., face thee, but they see not; referring to idols, accord. to A'Obeyd.* (TA.) And you say, **دَارِي يَنْظُرُ إِلَى دَارِ فُلَانٍ** † *My house faces the house of such a one.* (S.) And **نَظَرَ إِلَيْكَ الْجَبَلُ** † *The mountain faced thee:* (A:) as in the following ex.: **إِذَا أَخَذْتَ فِي طَرِيقِي كَذَا فَتَنْظُرْ إِلَيْكَ الْجَبَلُ فَخَذَ عَنْ يَمِينِهِ أَوْ يَسَارِهِ** † [*When thou takest such a road, and the mountain faces thee, then take thou the way by the right of it or the left of it.*] (S.) — [*Hence, perhaps,*] **نَظَرَ الدَّهْرُ إِلَى بَنِي فُلَانٍ** † [*Fortune opposed the sons of such a one and destroyed them*]: (S [immediately following there the ex. which immediately precedes it here:]) or **نَظَرَ إِلَيْهِمُ الدَّهْرُ** † *Fortune destroyed them:* (M, A:) but (says ISd) I am not certain of this. (M.) — **النَّظَرُ** also signifies † *The turning the mind in various directions in order to perceive a thing [mentally], and the seeing a thing: and sometimes it means † the considering and investigating: [and as a subst., speculation, or intellectual examination:] and sometimes, † the knowledge that results from [speculation or] investigation.* (El-Baṣā'ir.) It is mostly used as relating to the intellect by persons of distinction; and as relating to the sight, most commonly by the vulgar. (TA.) [It is said that] when you say **نَظَرْتُ إِلَيْهِ**, it means only [*I looked at, or towards, him or it with the eye:* but when you say **نَظَرْتُ فِي الْأَمْرِ**, it may mean † [*I looked into, inspected, examined, or investigated, the thing or affair] by thought*

and consideration, intellectually, or with the mind: (TA:) [this remark, however, is not altogether correct, as may be seen from what follows: the truth seems to be, that **نَظَرَهُ** and **نَظَرَ إِلَيْهِ** may be used in the latter of these two senses, though **نَظَرَ فِيهِ** is most common in this sense.] It is said in the *Kur*, [x. 101,] **قُلْ أَنْظُرُوا مَاذَا فِي السَّمَوَاتِ** † *Say, Consider ye what is in the heavens.* (TA.) And you say, **نَظَرَ إِلَيْهِ** *He saw it, and † thought upon it, and endeavoured to understand it, or to know its result.* (TA.) [And *He looked to it, or at it, or examined it, intellectually; regarded it; had a view to it.*] And **نَظَرَ فِيهِ** † *He considered it:* (TA:) or *thought upon it; namely a writing or book; or when such is the object it may have another meaning, explained before; and an affair: and with this is held to accord the saying نَظَرَ فِيهِ*, q. v. infra, voce **نَظَرَ**: (Mṣb:) and † *he thought upon it, measuring it, or comparing it.* (M, K, TK. In the M and K, only the inf. n., **نَظَرَ**, of the verb in this sense is mentioned.) And **نَظَرَ فِي أَمْوَالِ الْيَتَامِ** † *He considered, or examined, [or estimated,] the possessions of the orphans, in order to know them.* (Mṣb.) And similar to this is the phrase [in the *Kur*, xxxvii. 86,] **فَتَنْظُرْ نَظْرَةً فِي النُّجُومِ**, meaning, † *And he examined the science of the stars: (Mṣb:) [or he took a mental view of the stars, as if to divine from them.] النَّظَرُ when used unrestrictedly by those who treat of scholastic theology means **الِإِعْتِبَارُ** † [*The thinking upon a thing, and endeavouring to understand it, or to know its result; or judging of what is hidden from what is apparent; or reasoning from analogy.*] (MF.) — **نَظَرَ بَيْنَهُمُ**, inf. n. **نَظَرَ**, [app. for **مَا فِي مَآ**] † *He judged between them.* (K.) — **نَظَرْتُ**, (TA,) inf. n. **نَظَرَ**, † *She practised divination; (K, TA;) which is a kind of examination with insight and skill.* (TA, from a trad.) — **أَنْظُرْ لِي فُلَانًا** † [*Look thou out for such a one for me;] seek thou for me such a one.* (A, TA.) — **أَنْظُرْنِي** † *Listen thou to me.* (M, K, TA [in the CK, erroneously, أَنْظُرْنِي].) The verb [says ISd] has this meaning in the *Kur*, ii. 98. (M.) — **أَنَا أَنْظُرُ إِلَى اللَّهِ ثُمَّ إِلَيْكَ** [lit., *I look to God, then to thee; meaning,] † I look for the bounty of God, then for thy bounty.* (A.) — **نَظَرَ اللَّهُ إِلَيْهِ** † *God chose him, and compassionated him, pitied him, or regarded him with mercy; because looking at another is indicative of love, and not doing so is indicative of hatred: (Iath:) or † God bestowed benefits upon him; poured blessings, or favours, upon him: (El-Baṣā'ir:) and نَظَرَ لَهُمُ † he compassionated them, and aided them; (Sgh, K;) and simply, he aided them: (K, TA:) and نَظَرْتَهُ † he accomplished his want, or that which he**

(another) wanted. (Mṣb.) — **نَظَرَهُ** is also syn. with † **أَنْظَرَهُ**, q. v. — Also syn. with **أَنْظَرَهُ**, q. v. — Also **نَظَرَهُ**, (K, TA,) inf. n. **نَظَرَ**; (TA;) or † **نَظَرَهُ**; (so in a copy of the M, and in the CK; but from the mention of the inf. n. in the TA, the former seems to be the right reading;) *He sold it (a thing, M) with postponement of the payment; he sold it upon credit.* (M, K, TA.) See also 4. — [In these last three acceptations, accord. to the A, the verb is used properly, not tropically.] — **نَظَرَ** *He was, or became, affected by what is termed a نَظْرَةٌ; (K, TA;) i. e., a stroke of an [evil] eye; (TA;) [or of an evil eye cast by a jinnee;] or a touch, or slight taint of insanity, from the jinn; (K;) or a swoon.* (K, TA.)

2: see 1, last signification but one. — **نَظَرَ فِيهِ** [*He said of it نَظَرَ فِيهِ*, q. v.]. (TA passim.)

3. **نَظَرَ فِي أَمْرٍ**, inf. n. **مَنْظَرَةٌ**, (T, S, *) † *He considered, or examined, or investigated, with him a thing or an affair, to see how they should do it: (T, TA:) he investigated, or examined, with him a thing, and emulated him, or vied with him, in doing so, each of them adducing his opinion: (TA:) [he held a discussion with him respecting a thing:] or **نَظَرَهُ** is syn. with **جَادَلَهُ**: (Mṣb:) or **مَنْظَرَةٌ** signifies the *examining mentally, or investigating, by two parties, the relation between two things, in order to evince the truth; (KT; and Kull, p. 342;) and sometimes with one's self; but مجادلة signifies the disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong in itself or not.* (Kull.) — Also **نَظَرَهُ** † [*He, or it, looked towards, or faced, him or it; was opposite, or corresponded, to him or it.* (See **نَظِيرٌ**.)] — † *He was, or became, like him: (A, K:) or like him in discourse or dialogue.* (TA.) — **جَيْشٌ يُنَاطِرُ أَلْفًا** † *An army that is nearly equal to a thousand.* (A.) — **نَظَرَ فُلَانًا بِفُلَانٍ** † *He made, or called, such a one like such a one.* (K.) Hence the saying of Ez-Zuhree, (K,) Moḥammad Ibn-Shiháb, (TA,) **لَا تَنْظُرْ بِكِتَابِ اللَّهِ وَلَا بِكَلَامِهِ** † *Thou shalt not call anything like the book of God, nor like the words of the apostle of God: (A'Obeyd, T, K:) or thou shalt not compare anything, nor call anything like the book of God, &c.: (A,) or thou shalt not apply [ought of] the book of God, nor the words of the apostle of God, as a proverb to a thing that happens: (A'Obeyd, T, K; in which last, we read لَشَىٰ يَغْرَضُ, in the place of the right reading, لَشَىٰ يَغْرَضُ: TA:) for, as Ibráheem En-Nakha'ee says, they used to dislike the mentioning a verse of the *Kur-án* on the occasion of anything happening, of worldly events; (T;) as a person's saying to one who has come at a time desired by the former, (TA,) or to one named Moosà, who**

has come at a time desired, (K.) جِئْتُ عَلَى قَدَرٍ يَا مُوسَى [Thou hast come at a time appointed, O Moosà: (K, xx. 42:)] (T, K:) and the like: (T:) but the first explanation is the most probable. (TA, as from Az; but I do not find it in the T.)

4. أَنْظَرَ بِهِ † [He, or it, was made like]. You say, مَا كَانَ هَذَا نَظِيرًا لِهَذَا وَلَقَدْ أَنْظَرَ بِهِ † [This was not like this, but has been made like]: (T, K:) like as you say, مَا كَانَ حَظِيرًا لَهُ وَلَقَدْ أَخْطَرَ بِهِ. (T.) = انظروهُ He postponed him; delayed him: (M, A, Mṣb, K:) he granted him a delay or respite; let him alone, or left him, for a while: (T, TA:) as, for instance, a debtor, (T, Mṣb, TA,) and a man in difficult circumstances: (TA:) and نَظَرَهُ signifies the same. (Mṣb.) You say, بَعْتُهُ شَيْئًا فَأَنْظَرْتُهُ I sold to him a thing, and granted him a delay. (T.) And a person speaking says to him who hurries him, أَنْظِرْنِي أَتَبَلَّغُ رِبْعِي Grant me time to swallow my spittle. (T.) And it is said in the K, [xv. 36 and xxxviii. 80,] فَأَنْظِرْنِي Then delay me until the day when they shall be raised from the dead. (TA.) See also 8. — He sold to him a thing with postponement of the payment; he sold to him a thing upon credit. (M.) See also 1, last signification but one.

5: see 1, first signification. = See also 8.

6. تَنَظَّرُوا † They faced each other. (K.) You say, تَنَظَّرَتِ الدَّارَانِ † The two houses faced each other. (M.) And دَوْرُنَا تَنَظَّرُوا, (S,) or تَتَنَظَّرُوا, [which is the original form,] (A,) † Our houses faced one another. (S, A.) — See also تَرَائِضًا.

8. انْتَظَرَهُ: see 1, first sentence. = He looked for him; expected him; awaited him; waited for him; watched for his presence; syn. اِرْتَمَبَ حُضُورَهُ; (TA;) and تَأْتَى عَلَيْهِ; (M, K;) and نَظَرَهُ (aor. ٤, T &c., inf. n. نَظَرَ S, K) signifies the same; (T, M, A, Mṣb, K;) and so تَنْظَرُهُ, (M, A, K,) and أَنْظَرَهُ; (Zj, TA;) [but respecting the last two, see what is said below:] but when you say انتظر without any objective complement, the meaning is, [he waited; or] he paused, and acted or behaved with deliberation, or in a patient, or leisurely, manner. (Lth, T.) It is said in the K, [lvii. 13,] أَنْظِرُونَا نَقْتَسِبْ Wait for us (أَنْظِرُونَا) that we may take of your light: and accord. to Zj, أَنْظِرُونَا [which is another reading] is said to mean the same: or the latter means delay us: accord. to Fr, however, the Arabs say أَنْظِرْنِي meaning Wait thou for me (أَنْظِرْنِي) a little.

(T.) انْتَظَرَهُ also signifies The expecting, or waiting for, a thing: (TA:) or the expecting, or waiting for, a thing expected: (M, K, TA:) or نَظَرَهُ signifies he expected, or waited for, him, or it, leisurely; and so استنظره. (S.) You say also, أَنْظِرْ بِهِ خَيْرًا أَوْ شَرًّا (M, A, K, in art. رِبِص, in the last of which is added بِهِ يَحُلُّ) [He looked for, expected, awaited, or waited for, something good or evil to befall him, or betide him].

10. استنظره: see 8, last signification but one. — He asked of him, or desired of him, a postponement, or delay. (M, A, K.)

نَظَرَ: see نَظِيرٌ. = A man says to another, بَيْعٌ, [or perhaps بَيْعٌ, like the word used in reply to it, here following, and like حَظْبٌ and نَظْرٌ meaning, I sell,] and the other says, أَنْظِرْنِي, meaning, Grant me a delay (أَنْظِرْنِي) that I may buy (أَشْتَرِي) of thee. (M, TA.)

نَظَرَ: see 1. [Used as a subst., as well as when used as an inf. n.,] it has no pl. (Sb, in TA, voce فِكْرٌ.) — ضَرَبْنَا نَظْرًا, and مَنْ نَظَرَ, † We saw them. (A, TA.) — بَيْنَنَا نَظْرٌ † Between us is the extent of a look in respect of nearness. (A, TA.) — حَى نَظْرٌ, (K, TA,) and حَى حَى نَظْرٌ, (S,) and جَلَّالٌ وَنَظْرٌ, (A,) † A tribe near together, (S, A, K,*) of which the several portions see one another. (S, A.) — نَظَرَ وَبِهِ † But it requires consideration, by reason of its want of clearness, or perspicuity: (Mṣb:) [a phrase used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong:] like تَأَمَّلْ فِيهِ. (MF, art. صَفْح.) — هُوَ بِخَيْرِ النَّظَرَيْنِ, said in a trad., of one who has purchased a ewe or she-goat that has been kept from being milked for some days; meaning, † He has the option of adopting the better of the two things; he may either retain it or return it. (TA.)

نَظْرَةٌ A look: a quick look or glance: (T:) pl. نَظَرَاتٌ. (A.) Hence the trad., لَا تَتَّبِعِ النَّظْرَةَ, فَإِنَّ لَكَ الْأُولَى وَتَبَسَّتَ لَكَ الْآخِرَةَ [Thou shalt not make a look to follow a look; for the former is thine of right, but the latter is not thine: i. e., when thou hast once looked at anything forbidden, unintentionally, thou shalt not look at it a second time]. (T, TA.) And the saying of a certain wise man, مَنْ لَمْ تَعْمَلْ مِنْ نَظْرَتِهِ لَمْ يَعْملْ لِسَانُهُ [He whose look does not produce an effect, his tongue does not produce an effect]; (T;) meaning, that he who is not restrained from a fault or offence by being looked at is not restrained by speech. (TA.) — A

stroke of an [evil] eye: (TA:) a stroke of an [evil] eye by which one is affected from the jinn's looking at him; (T, S;*) as also سَفَعَةٌ: (T:) or a touch, or a slight taint or infection of insanity, (طَائِفٌ,) from the jinn: or a swoon. (M, K.) — An alteration of the body or complexion by emaciation or hunger or travel &c. (S, M, K.) — Foulness; ugliness: (AA, TA:) evilness; or badness, of form or appearance: a fault; a defect; an imperfection. (M, K.) — † Reverence, veneration, awe, or fear. (IAar, T, K.) — † Compassion; pity; mercy. (IAar, T, K.)

نَظْرَةٌ A postponement; a delay. (T, S, M, Mṣb, K.) It is said in the K, [ii. 280,] فَتَنْظِرُهُ إِلَى مَمْسَرَةٍ [Then let there be a postponement, or delay, until he shall be in an easy state of circumstances]; (T, M, Mṣb;) i. e., فَانْتَظَرَ, (T,) or فَتَأَخَّرَ: (Mṣb:) and accord. to another reading, فَتَنْظِرُهُ; like كَادِبَةٌ, in the K, lvi. 2. (M.) You say also, بَاعَ مِنْهُ الشَّيْءَ بِنَظْرَةٍ He sold to him the thing with postponement of the payment; he sold to him the thing upon credit. (M.) And بِانْتِظَارٍ, and اِشْتَرَيْتَهُ مِنْهُ بِنَظْرَةٍ, I bought it of him with postponement of the payment; I bought it of him upon credit. (T.)

نَظْرِي † [Speculative knowledge or science; such as is acquired by study;] that of which the origination rests upon speculation, and acquisition by study; as the conception of the intellect or mind, and the assent of the mind to the position, that the world has had a beginning. (K, T.) [It is opposed to بَدِيهِي and to ضُرُوبِي.]

سَمِعْتَهُ نَظْرَةً, and vars. thereof, see in art. سمع.

نَظَرَ, like قَطَامٍ, (S, K,) an imp. n., (T,) meaning, Wait thou: syn. اِنْتَظِرْ. (T, S, K.)

نَظِيرَةٌ and نَظِيرَةٌ and نَظِيرَةٌ and نَظِيرَةٌ A chief person, whether male or female, to whom one looks. (M, K.) You say, فَلَانَ نَظِيرَةً, قَوْمِهِ, and قَوْمِهِ, and قَوْمِهِ, Such a one is the person to whom his people look, (Fr, T, S,) and whom they imitate, or to whose example they conform. (Fr, T.) All these words are also used in a pl. sense: (M, K:) or [so in some copies of the K; but in others, and,] نَظِيرَةٌ and نَظِيرَةٌ have نَظَائِرٌ for their pl., (S, K,) sometimes. (K.) — Also, نَظِيرٌ A man who neglects not to look at, (M, L, K,) or to consider, (A,) that which, (M, A, L,) or him who, (K,) disquiets him, or renders him solicitous. (M, A, L, K.)

نَظِيرٌ † Looking to, or facing, another person or thing; opposite or corresponding to another person or thing; as also مُنَاطِرٌ; syn. مُعَابِلٌ. (A.) [Hence, النَّظِيرُ السَّمْتِ, and النَّظِيرُ, † The nadir; the point opposite to the zenith.] نَظِيرُكَ الَّذِي تَنَاطِرُهُ (M,) or الَّذِي يَنَاطِرُكَ (T,) [which I suppose to mean † He who looks towards, or faces, thee; who is opposite, or corresponds, to thee; or he towards whom thou lookest, &c., and who looks towards thee, &c.: though susceptible of other interpretations: see 3.] — † Like; a like; a similar person or thing: (AO, T, S, M, A, K;) equal; an equal: (Msb:) applied to anything: (TA:) as also نَظَرٌ (AO, S, K;) like نَدِيدٌ and نَدٌّ (AO, S;) and مُنَاطِرٌ (K:) fem. نَظِيرَةٌ (T, M, A:) pl. masc., نَظَائِرٌ (M, A, Msb, K:) and pl. fem. نَظَائِرٌ (T, A,) applied to words and to all things. (T.) You say, فَلَانٌ نَظِيرُكَ † Such a one is thy like. (T.) And هَذَا نَظِيرُ هَذَا (T,) or نَظِيرٌ هَذَا (Msb,) † This is the like of this, (T,) or the equal of this. (Msb.) And عَدَدْتُ إِبِلَ فَلَانٍ نَظَائِرٌ † I counted, or numbered, the camels of such a one in pairs, or two by two; (As, T, K;*) if by looking at their aggregate, you say, عَدَدْتُهَا جَمَارًا (As, T.)

نَظُورَةٌ: see نَظُورٌ, in two places. — See also نَظِيرَةٌ.

نَظِيرَةٌ: see نَظُورٌ, in two places. — Also, A scout, or scouts; (T, Sgh, K;) and so نَظُورَةٌ: (Sgh, K:) pl. of both, نَظَائِرٌ. (TA.) — Fem. of نَظِيرٌ, q. v. (T, &c.). [And hence,] التَّنَاطِيرُ [the pl.] The more excellent of men: (K,* TA:) because they resemble one another in dispositions and actions and sayings. (TA.)

نَظَارٌ † A horse (A, K) that raises his eye by reason of his sharpness of spirit: (A:) or sharp-spirited, and raising his eye. (T, K.)

نَظَارَةٌ A people looking at a thing; (S, K;) as also مُنَظَرَةٌ. (K.) — See also مُنَظَرٌ.

نَاطِرٌ act. part. n. of نَظَرٌ; Looking; &c.: pl. نَظَائِرٌ. (Msb.) — التَّنَاطِرُ [The pupil, or apple, of the eye, the smallest black of the eye, (S, Msb,) in which is [seen] what is termed نَظِيرٌ (S,) [and] with which the man sees; (Msb;) the black spot in the eye; (M, K;) the clear black spot that is in the middle of the [main] black of the eye, with which the looker sees what he sees: or that part of the eye which resembles a mirror, in which, when one faces it, he sees his person: (TA:) or a duct (عَرَقٌ) in the nose, wherein is the water of sight: (M, K;) [app. a loose description of the optic nerve:] or the sight itself: (M, K:) or the eye:

(K:) or the eye is called التَّنَاطِرَةُ; (S, A;*) the pl. of which is نَوَاطِرٌ. (A.) — شَرِيدُ النَّاطِرِ (so in a copy of the M and of the A and in some copies of the K,) or سَدِيدُ النَّاطِرِ (so in some copies of the K and in the TA,) A man clear of suspicion, who looks with a full gaze: (M, K:) or clear of that with which he is upbraided. (A.) — النَّاطِرَانِ Two veins at the two edges of the nose, commencing from the inner angles of the eyes, towards the face. (Zj, in his Khalk el-Insán.) — Also, نَاطِرٌ † A guardian; a keeper; a watcher: (S, Msb:) and, as also نَاطِرٌ, i. q. نَاطُورٌ (K, TA,) [which last is] a word of the Nabathean dialect. (TA.) — عَيْنَتِي نُؤَيِّظِرُهُ [The dim. is نُؤَيِّظِرٌ.] You say, عَيْنَتِي نُؤَيِّظِرُهُ † My eye (lit. my little eye) is looking to God for His bounty, then to you for your bounty. (A.) — In the Qur, [lxxv. 23,] the words إِلَى رَبِّهَا نَاطِرَةٌ have been explained as signifying Waiting for (مُنْتَظِرَةٌ) their Lord: but this is a mistake; for the Arabs do not say نَظَرْتُ إِلَى الشَّيْءِ in the sense of اِنْتَظَرْتُهُ, but they say نَظَرْتُ فَلَانًا in that sense. (T.)

نَظِيرَةٌ: see نَاطِرٌ. — See also نَظِيرَةٌ.

نَاطِرٌ: see نَاطِرٌ.

نَظُورَةٌ: see نَظُورٌ.

أَنْظُرُ for أَنْظُرُ: see 1.

مُنَظَرٌ [A place in which a thing is looked at]: a place, or state, in which one likes to be looked at. (T, A, TA.) You say, فَلَانٌ فِي مَنَظَرٍ وَمَسْمُوعٍ † Such a one is in a state in which he likes to be looked at and listened to [and in a state in which he is satisfied with drink and food]. (T, A, TA.) And لَقَدْ كُنْتُ عَنْ هَذَا الْمَقَامِ بِمَنَظَرٍ † Thou wast in a state [in] which thou likedst [to be looked at], away from this place of abode. (T, TA.) — The aspect, or outward appearance, of a thing; opposite of مَخْبِرٌ: (S, art. خَبِرُ:) [when used absolutely, a pleasing, or goodly, aspect; or beauty of aspect; as also مُنَظَرَةٌ: this is implied by the usage of مُنَظَرَانِي, q. v., and is well known:] or what one looks at and is pleased by or displeased by; as also مُنَظَرَةٌ (M, K:) or the former, a thing that pleases and rejoices the beholder when he looks at it: (T:) and the latter, the aspect (مُنَظَرٌ) of a man when one looks at it and is pleased by it or displeased by it. (T, TA.)* You say, لَهُ مَنَظَرٌ حَسَنٌ [He has a goodly aspect]. (A.) And أَمْرًا حَسَنًا الْمُنَظَرِ, and الْمُنَظَرَةُ † [A woman goodly of aspect.] (S.) And مَنَظَرُهُ خَيْرٌ مِنْ مَخْبِرِهِ [His aspect is better than his internal state]. (S.) And لَدُو مَنَظَرٍ بِلَا مَخْبِرٍ (T, TA.)

and دُو مَنَظَرَةٌ † بِلَا مَخْبِرَةٍ (A,) [Verily he has a pleasing aspect without a pleasing internal state.]

مَنَظَرَةٌ A high place on which a person is stationed to watch; (S;) a place on the top of a mountain, where a person observes and watches the enemy: (T:) and مَنَاطِرٌ [the pl.] eminences; or elevated parts of the earth; or high grounds: (M, K:) because one looks from them. (M.) — Its application to A certain separate place of a house, [generally an apartment on the ground-floor overlooking the court, and also a turret, or rather a belvedere, and any building, or apartment, commanding a view,] is vulgar. (TA.) — See also نَظَارَةٌ. — And see مُنَظَّرٌ, in five places.

مُنَظَرِيٌّ: see what next follows.

مُنَظَرَانِيٌّ (S, M, A, K) and مُنَظَرِيٌّ (M, K,) the latter contr. to analogy, (M,) A man (M,) of goodly aspect. (M, K.) You say, رَجُلٌ مَنَظَرَانِيٌّ [A man of goodly aspect and of pleasing internal, or intrinsic, qualities]; (S, A;) i. e., دُو مَخْبِرٍ and دُو مَنَظَرٍ. (TA, art. خَبِرُ.)

مُنَظَارٌ A mirror (A, K) in which the face is seen. (TA.) — Also, A telescope; a thing in which what is distant is seen [as though it were] near: vulgarly, نَظَارَةٌ. (TA.)

مُنَظُورٌ A man looked at with an evil eye: (A, TA;) affected by what is termed a نَظْرَةٌ; (T, TA;) i. e., a stroke of an [evil] eye; [or of an evil eye cast by a jinnee; or a touch, or slight taint of insanity, from the jinn:] or a swoon. (TA.) — A person, (T,) or chief person, (A,) whose bounty is hoped for, (T, A,) and at whom eyes glance. (A.) — مُنَظُورَةٌ A woman in whom is a نَظْرَةٌ, meaning, a fault, defect, or imperfection. (K,* TA.)

مُنَاطِرٌ: see نَظِيرٌ.

[نظف, &c.]

See Supplement.]

نَعْبٌ

نَعِبٌ and نَعَبٌ aor. نَعَبَ and نَعَبَ, inf. n. نَعَبٌ and نَعَبٌ (S, K) and نَعَابٌ (K) and نَعَابٌ (S, K) He (a raven, or crow, غُرَابٌ,) uttered a cry, cried out, or croaked: (S:) or uttered the cry, or croak, that is asserted to be ominous of separation: [but see below:] or moved about his head without crying: (Msb:) he (a raven, or crow, or other animal,) cried out: or stretched out his neck, and moved about his head, in crying out. (K.) The نَعِيبُ of the raven, or crow, is said to be ominous of good; and its نَعِيقُ, of evil. (Kifāyet el-Mutahaffidh.) — نَعِيبٌ also signifies † The neighing of a horse. (TA.) — نَعَبُ الدِّيكِ † [The cock crowed] is sometimes said, metaphorically. (S.) — نَعَبُ المُوَدِّنِ † The chanter of the call to prayer

stretched out his neck, and moved about his head, in his cry. (A, L, K.) — نَعَبَ, aor. ٢, inf. n. نَعِبٌ, He (a camel, K) went with a quick pace: (S, K:) or, with a certain kind of pace: (K:) or he (a camel) moved about his head, in proceeding at a quick rate; like a بُخْتِي camel, raising his head: (TA:) or, inf. n. نَعَبَانٌ, he stretched out his neck. (A.) Accord. to some, نَعَبٌ signifies The moving of a she-camel's head forwards in her march, or pace. [S, accord. to an excellent copy, in which the original words are thus given: يُقَالُ إِنَّ النَّعْبَ تَحْرُكُ رَأْسِهَا الْخِ نَعَبٌ; نَعَبٌ تَحْرُكُ رَأْسِهَا; making نَعَبٌ an epithet of a she-camel that so moves her head.]

4. انعب † He (a man) cried out, or stretched out his neck and moved about his head, in disturbances, broils, or the like: syn. نَعَبَ فِي الْفِتَنِ. (TA.)

رَبِحٌ نَعَبٌ A rapid wind. (K.)

نَاعِبَةٌ: see نَاعِبَةٌ.

نَعَابٌ The young one of a raven, or crow: syn. قَرُحٌ غَرَابٌ: or a raven, or crow, [absolutely]: syn. غَرَابٌ. In a prayer of David occur the words يَا رَازِقَ النَّعَابِ فِي عَنِيهِ [O Sustainer of the young raven (or young crow) in his nest!]. It is said that the young raven (or young crow), when it comes forth from its egg, is white, like a lump of fat, and that the old bird, on seeing it, dislikes and abandons it; that thereupon God sends to it gnats, which light upon it on account of its foul greasy smell, and that it lives upon them until it is fledged and becomes black, when its parents return to it. (L.)

نَاعِبَةٌ: see نَاعِبَةٌ.

نَاعِبَةٌ (K) and نَعُوبٌ and نَعَابَةٌ (S, K) and نَعِبٌ (so in the correct copies of the K: in the L, نَعِبَةٌ: accord. to MF, نَعِبٌ: TA) A swift she-camel: (S, K:) pl. of the first, and of [the masc. epithet] نَاعِبٌ, نَوَاعِبٌ and نَعِبٌ: and of نَعُوبٌ, نَعِبٌ. (TA.) [The last pl. is the only one mentioned in the S, K, which do not point out its proper sing.] See also نَعِبٌ in 1.

نَعِبٌ An excellent, fleet horse, (S, K,) that stretches out his neck like the raven, or crow: and (or accord. to some, TA) one that follows his own way, heedless of the bridle, [app., lowering his head, and stretching out his neck,] syn. الَّذِي يَسْطُو بِرَأْسِهِ (K,) without any increase in the rate of his run. (TA.) — See نَاعِبَةٌ. — A stupid, or foolish, and clamorous man. (K.)

نعت

1. نَعَتٌ, aor. ٢, inf. n. نَعَتٌ; and انتعت †; He

described, or characterized, or designated, (S, K,) a thing; (S;) syn. وَصَفَ: (S, K:) or he described a thing by mentioning what was in it, or what it possessed; whereas, in the وَصَفَ of a thing one may exaggerate: (L:) [he distinguished a person or a thing by an epithet: and hence, he qualified a substantive by an epithet: and he used a word as an epithet:] or he described a thing by mentioning what was in it that was good, or goodly; not with reference to what was bad, or foul, or ugly; unless by a straining of the meaning one say نَعَتٌ سَوْءٌ; whereas وَصَفَ is said with respect to what is good, or goodly, and what is bad, or foul, or ugly: (IAth:) or نَعَتٌ signifies he described by mentioning the make, or form, or other outward characteristic, as tallness and shortness; and وَصَفَ respects action, as beating: or, accord. to Th, نَعَتٌ signifies he described by mentioning something in some particular place in the body, such as lameness; whereas وَصَفَ is used with respect to what is common to the whole, as greatness, and generosity; therefore God is an object of وَصَفَ, but not of نَعَتٌ. (TA.) — نَعَتَ نَفْسَهُ [He described himself as possessing, or characterized by, or distinguished by, goodness.] (Msb.) — نَعَتٌ, aor. ٢, inf. n. نَعَاتَةٌ, He (a man) was naturally endowed with powers of description, and skilful in the use of those powers. (TA.) — نَعَتٌ, aor. ٢, inf. n. نَعَاتَةٌ, He (a horse) was, or became, what is termed نَعَتٌ, i.e., generous, or fleet, &c. (L, K.) — نَعَتٌ, (L,) or نَعِتٌ, of the same measure as فَرِحَ, (K,) He (a horse) affected, or endeavoured, or constrained himself, to be, or become, what is termed نَعَتٌ, i.e., generous, or fleet, &c. (L, K.) MF remarks that نَعِتٌ, in this sense, is strange, as فَعِلٌ is not a measure denoting تَكْلُفٌ. (TA.)

4. انتعت His face became beautiful, or goodly, so that he was described (K) as characterized by beauty, (TA,) [or, so that he became distinguished by an epithet].

8. انتعت He, or it, was, or became, described: (TA:) [he, or it, was, or became, distinguished by an epithet: he, or it, was, or became, characterized, or distinguished, by that which made him to excel others of his kind: see نَعَتٌ]. See 1.

10. استنعت He asked him to describe him, or it. (T, K.)

نَعَتٌ An epithet; or that whereby a person or thing is described: [hence, an epithet whereby a substantive is qualified:] (TA:) pl. نَعُوتٌ: it has no other pl. than this. (ISd.) [Respecting distinctions said to exist between نَعَتٌ and نَعُوتٌ or صِفَةٌ, see 1.] [You say,] نَعُوتٌ لَهْ وَمَنَاعَتٌ جَمِيلَةٌ [He has goodly epithets applied

to him, and goodly qualities, or properties, which are causes, or occasions, of epithets]. (A.) — كَمَثَلِ كَذَا, a phrase similar to كَذَا كَمَثَلِ كَذَا, meaning Like such a thing. See an ex. voce سَمِعَ.] — نَعَتٌ Anything excellent. (TA.) — [Hence,] نَعَتٌ نَعَتٌ, and نَعَتٌ نَعَتٌ, and نَعَتٌ نَعَتٌ, [in the CK, نَعَتٌ,] and نَعِبَةٌ, and نَعِبَةٌ, A generous, or a fleet, or swift, horse, that excels in running, and outstrips others. (K.) [And so] نَعَتٌ نَعَتٌ A beast of carriage, or a man, characterized, or distinguished, by that which makes him to excel others of his kind: a horse described as distinguished by generosity, or by fleetness, or swiftness, and by outstripping others. (TA.)

نَعَتٌ: see نَعَتٌ.

أَمَتَكَ نَعَتَةً, or عَبْدَكَ نَعَتَةً, Thy male slave, or thy female slave, is of the highest quality. (K.) But in the A it is said, عَبْدَكَ نَعَتٌ, and أَمَتَكَ نَعَتَةً. (TA.)

نَعِيتٌ A generous, excellent, surpassing, man. (TA.) See also نَعَتٌ.

نَعِيتَةٌ: see نَعَتٌ.

نَعَاتٌ Describing; a describer: pl. نَعَاتٌ. (TA.)

مَنْعُوتٌ [A person or thing described; distinguished by an epithet: and hence, a substantive qualified by an epithet]. — مَنْعُوتٌ بِالْمَكْرَمِ [Described as possessing, or characterized by, or distinguished by, generosity; distinguished by the epithet of generous]. (A.)

نَعَتٌ: see مَنْعُوتٌ.

نعت

1. نَعَتُهُ, aor. ٢; and انتعته †; He took it. (K.)

4. انتعت في ماله He was prodigal of his wealth: (K:) or he scattered it: or it signifies قَدَّمَ فِيهِ. (L.) — انتعت He set about, or commenced fitting himself out, or equipping himself for journeying. (K.) — انتعت في (in the CK, and in a MS. copy of the K, انتعاث,) They have striven, laboured, or exerted themselves, in their affair. (K.)

8: see 1.

نعج

1. نَعَجٌ, aor. ٢, inf. n. نَعَجٌ (S, K) and نَعُوجٌ (K), a verb similar to طَلَبٌ, (S, K,) aor. ٢, inf. n. طَلَبٌ; (S;) so in the handwriting of J; (IB;) or, with reference to a colour, نَعَجٌ, aor. ٢, inf. n. نَعَجٌ, a verb like صَحَبَ, aor. ٢, inf. n. صَحَبَ; (accord. to an insertion in a copy of the S read

to IB, TA, [and so in one of M. Fresnel's copies of the §, and in a copy in my possession, and so in the L, in which both forms of the verb are given,] *He, or it, [a colour,] was of a clear, or pure white.* (§, L, K.) = نَعَج, aor. َ, inf. n. نَعَج, *He (a man, Az, or a camel, §) became fat:* (T, §, K:) said by AA to occur in a poem of Dhu-r-Rummeh, but not found in his poetry by Sh, who deems it strange: Az, however, confirms it by the authority of an Arab of the desert; and adds, that it signifies *he (a man) became fat and in good condition: and he increased, and became swollen, or inflated: and نَعَج is said to signify the same.* (TA.) — نَعَج, aor. َ, inf. n. نَعَج, *He (a man, §) became heavy in the stomach (الْقَلْب) from eating mutton.* (§, K.) = نَعَجَتْ فِي سَيْرِهَا, (inf. n. نَعَج, L.) *She (a camel) was quick, or swift, in her pace:* (§, L:) she went with a certain pace: (L:) a dial. form of مَعَجَتْ. (§.)

4. أَنْعَجَ الْقَوْمَ *The people's camels became fat.* (§, K.)

نَعَج [and أَنْعَج] *Of a pure white colour:* (L:) [pl. of the latter نَعَج]. — نَسَاءُ نَعَج. [Women of a clear white colour in the parts around the eyes; intensely black and wide, in the eyes]. (A.) = نَعَج A man heavy in the stomach (الْقَلْب) from eating mutton: pl. نَعَجُونَ. (§, TA.)

نَعَجَةٌ, (§, K.) and نَعَجَةٌ, accord. to a reading of El-Hasan, وَبِي نَعَجَةٌ وَاحِدَةٌ, [Kur, xxxviii. 22,] (TA,) *A ewe; the female of the sheep:* (L, K:) also, the female of the wild bull: and, of the gazelle: and, of the wild sheep: (TA:) [but see below:] pl. نَعَاجٌ and نَعَجَاتٌ. (§, K.) — نَعَجَةُ الرَّمْلِ *The [wild] cow:* pl. نَعَاجُ الرَّمْلِ: no other wild animal but the cow (accord. to A'Obeyd, §,) is thus called: (§, K:) [but see above]. The Arabs speak of gazelles as though they were goats, terming the male تَيْسٌ; and of wild bulls or cows as though they were sheep, terming the female نَعَجَةٌ. (AAF.) — Also نَعَجَةٌ † *A woman; as likewise شَاءَةٌ.* (TA.)

نَعَجَةٌ: see نَعَجَةٌ.

نَاعِجٌ *A camel of beautiful colour, and highly esteemed.* (TA.) نَاعِجَةٌ *A she-camel of beautiful colour:* (TA:) or a white she-camel, (§, K,) of generous race: (TA:) a swift she-camel: a she-camel upon which one hunts wild cows: (§, K:) such is of the kind called مَهْرِيَّةٌ: (IJ:) or one that is light, or active: (TA:) pl. نَوَاعِجٌ. (§.) — نَاعِجَةٌ also *A woman of beautiful com-*

plexion, or colour. (TA.) = أَرْضٌ نَاعِجَةٌ *Plain, or even, land, (§, K,) fertile, and producing the kind of tree called رَمْتٌ.* (Aboo-Kheyreh.)

نَعَجٌ: see أَنْعَجٌ.

نَعَرَ

1. نَعَرَ, (§, A, Mṣb, K,) aor. َ, (§, K) and َ, (K,) [in the Mṣb, َ, but this I suppose to be an error in transcription,] the first of which is the most common, (K,) or the most common when the verb relates to a vein, accord. to Fr, as cited by Sgh, (TA,) inf. n. نَعِيرٌ (§, A, Mṣb, K) and نَعَارٌ, (A, K,) or this latter is a simple subst., (Mṣb,) and نَعْرَةٌ, (A,) [or this also is a simple subst.,] *He (a man, K, or a beast of carriage, Mṣb,) uttered a sound, or noise, (§, A, Mṣb, K,) with, (A, K,) or in, (§,) his خَيْشُوم [or the innermost part of his nose]:* (§, A, K:) but Az, says, I have not heard this explanation from any of the leading authorities. (TA.) — Also, (TA,) inf. n. نَعِيرٌ, (K,) *He called out, or cried out vehemently, in war, or in some evil case.* (K,* TA.) And نَعَرَتْ, inf. n. نَعِيرٌ, *She (a woman) clamoured, and acted in a foul or immodest manner.* (TA.) — نَعَرَ الْعِرْقُ, (§, K,) or نَعَرَ الْعِرْقُ بِالذَّمِّ, (A,) aor. َ, (Fr, Sgh, K,) and َ, (§, K,) the former of which is the more common, (Fr, Sgh,) inf. n. نَعَرَ, (§, TA,) or نَعِيرٌ and نَعَارٌ, (as app. implied in the K, but perhaps not intended to be so,) † *The vein gushed with blood:* (§, K:) or, (aor. َ, inf. n. نَعُورٌ and نَعِيرٌ, TA,) *made a sound by reason of the blood coming forth:* (K:) or *gushed with blood, and made a sound at the coming forth of the blood.* (A.)

نَعْرَةٌ *A sound, or noise, in the خَيْشُوم [or innermost part of the nose];* (§, K:) [as also نَعَارٌ. (See 1.)] — نَعَرَاتٌ [the pl.] is also applied to *The call of the مُؤَذِّن.* (§.)

نَعَرَى: see نَاعِرٌ.

نَعَارٌ: see نَعْرَةٌ.

نَعُورٌ: see نَاعِرٌ.

نَاعِرٌ *Uttering a sound or noise [with, or in, the خَيْشُوم, or innermost part of the nose].* (Sh.) And نَاعِرَةٌ *Clamorous:* (K, TA:) † fem. with َ, applied to a woman, and signifying the same: (A:) or, so applied, it signifies *clamorous and foul, or immodest:* (K:) and نَاعِرَةٌ غَيْرِيَّةٌ *أمرأة غَيْرِيَّةٌ clamorous woman; (K:) in which phrase, نَاعِرٌ may not be regarded as fem.*

of نَعْرَانٌ, because [epithets of the measures] فَعْلَانٌ and فَعْلَى come from verbs of the class of فَرِحَ; not from those of the class of مَنَعَ [or that of ضَرَبَ]. (Az, K.) — [And so] نَعَارٌ † *One who drives away the beasts and cries out after them.* (TA, art. زَعَق.) — You say also, أَطَرْتُ بِهَذَا أَطَرْتُ بِهَذَا [lit., I made a clamorous voice to fly with this; meaning,] † *I published this.* (A.) — Also نَاعِرٌ † *A vein flowing with blood:* (Sh:) [or gushing with blood; &c. (See its verb, above.)] And نَعَارٌ † *A vein gushing with blood; and so نَعُورٌ:* (§:) *that does not cease to flow with blood; as also نَعُورٌ* (TA) and نَاعُورٌ: (K, TA:) and نَعَارٌ applied to a wound signifies the same; as also نَعَارٌ, with ت and ع, and نَعَارٌ, with ت and غ: (IAṣr, Az:) and نَعُورٌ applied to a wound signifies † *making a sound by reason of the vehemence with which the blood comes forth.* (TA.)

نَاعُورٌ, (§, A, Mgh, Mṣb,) or نَاعُورَةٌ, (K,) *A [machine of the kind called] دَوْلَابٌ [q. v.], (A, K,) or مَنَجْنُونٌ [q. v.], (Mgh, Mṣb,) with which water is drawn [for irrigation], (§,) and which is turned by water, (§, Mgh, Mṣb,) and makes a noise, or [creaking] sound by [its revolving]:* (§:) so called because of its نَعِيرٌ [or sound]: (A, Mgh, Mṣb:) [app. also any rotary machine for raising water to irrigate land: see Niebuhr's 'Voyage en Arabie,' tome i., p. 220 et seq.:] it is used on the banks of the Euphrates (A, TA) and the 'Asee: (TA:) pl. نَوَاعِيرٌ. (§, A, Mṣb.) — And the former, *The wing (جَنَاح) of a mill or mill-stone.* (K.) — Also نَاعُورَةٌ *A bucket with which water is raised.* (K.) — See also نَاعِرٌ.

نَاعُورَةٌ: see نَاعُورٌ.

نَعَسَ

1. نَعَسَ, (§, A, Mṣb, K,) aor. َ, (§, M, and so in a copy of the B by the author of the K,) or َ, (A, K,) [the latter being agreeable with analogy,] inf. n. نَعَسٌ, (§, A, K,* TA,) or this is a simple subst., (Mṣb,) [*He drowsed; he was, or became, drowsy, or heavy with sleepiness: or he slumbered, or dozed:*] the inf. n. is syn. with وَسَنٌ: (§, A, K:) or نَعَسٌ signifies *languor in the senses, (K, TA,) arising from the heaviness [which is the prevenient sign] of sleep:* (TA:) or the beginning of sleep: (M, art. وَسَن:) or its proper signification is, accord. to Az, (Mṣb, TA,) or سِنَّةٌ (TA) *without sleep:* (Mṣb, TA,) or سِنَّةٌ is in the head, and نَعَسٌ is in the eye: or سِنَّةٌ is the vapour (رِيح) of sleep which begins in the face, then is transmitted to the heart, and you say, of a man, يَنْعَسُ, and then, يَنَامُ. (Mṣb, art. نوم.) It is said in a proverb,

مَظْلُ كُتَّاسِ الْكَلْبِ [A delaying of the payment, of a debt, or the like, like the drowsing, or slumbering, of the dog:] i. e. continual: (§, TA:) for the dog is characterized by much نَعَس, and, as is said in the B, is accustomed to open his eyes [only] sufficiently for the purpose of guarding, and this he does time after time. (TA.) — نَعَسَ, (TK,) inf. n. نَعَسٌ, (IAqr, K,) + It (a man's judgment, and his body,) was soft, and weak. (IAqr, K, TK.) — + It (a market) was, or became, stagnant, or dull, with respect to traffic. (K, TA.)

4. انعس + He begat heavy, sluggish, lazy, indolent, or torpid, sons. (AA, K.)

6. تنعس He feigned himself [drowsing, or slumbering, or] sleeping. (K, TA.) — + It (lightning) became faint. (A, TA.)

نَعْسَةٌ [A single fit of drowsiness: or of slumber:] a single movement of the head in drowsing or slumbering. (TA.) You say, رَكِبَتْهُ نَعْسَةٌ شَدِيدَةٌ [A vehement fit of drowsiness, or of slumber, came upon him]. (A.) And نَعَسْتُ نَعْسَةً وَاحِدَةً [I drowsed, or slumbered, once]. (§.)

نَاعَسَ: see نَعَسَ.

نُعَاسٌ: see 1.

نُعُوسٌ A she-camel bountiful in yielding milk; (§, A, K;) that drowns, or slumbers, in yielding milk; (A;) or because, in yielding milk, she drowns, or slumbers: (§:) or having much milk, that drowns, or slumbers, when milked: (M:) or that closes her eyelid on being milked. (Az, TA.)

نَعَاَسَةٌ: see نَاعَسَ.

نَاعَسٌ, part. n. of نَعَسَ, [Drowsing, drowsy, or heavy with sleep: or slumbering, or dozing:] (§, Mṣb, K;) as also نَعَسَانٌ; (Lth, Fr, Th, Mṣb, K;) but this latter is rare; (Fr, Th, Mṣb, K;) and by some disallowed: (TA:) fem. of the former with ة: (Mṣb, TA:) and of the latter نَعَسَى, made to accord. with وَسَى, fem. of وَسَانٌ; and this is best in poetry: (Lth, Mṣb, TA:) and نَعَاَسَةٌ is also used as an epithet [in an intensive sense] applied to a female: (TA:) the pl. of نَاعَسٌ is نَعَسٌ; like رَكْعٌ, pl. of رَاكِعٌ; and that of نَاعَسَةٌ is نَوَاعَسٌ. (Mṣb.) — † جَدُّهُ نَاعَسٌ [His good fortune is slumbering]. (A, TA.)

نعش

1. نَعَشَهُ, aor. ٤, (§, K,) inf. n. نَعَشٌ, (§) He (God) raised him; lifted him up; (§, K;) as also † انعشه; (Lth, Ks, K;) which is disallowed by ISk, who says that it is a vulgar word, and by J after him, but is correct; (TA;) and † نَعَشَهُ, (AA, K,) inf. n. تَنْعِيشٌ: (AA, TA:) or He

(God) set him up, or upright; as also † انعشه: (Mṣb:) [see an ex. in a verse cited voce شَمِلَ:] or he [app. a man] raised him, or lifted him up, after a stumble, or trip. (Sh.) You say also نَعَشْتُ الشَّجَرَةَ I set the tree upright, when it was leaning. (TA.) And نَعَشَ طَرْفَهُ He raised his eye, or eyes. (§, K.) — [Hence,] aor. and inf. n. as above, (TA,) † He recovered him from his embarrassment, or difficulty: (A:) † he restored him from a state of poverty to wealth, or competence, or sufficiency; (K, TA;) as also † انعشه: (TA:) and † he recovered him from a state of perdition or destruction. (TA.) And نَعَشَكَ اللَّهُ † May God restore thee from poverty to wealth, or competence, or sufficiency: or make thee to continue in life; preserve thee alive. (A.) And † انعشه + He set him up, and strengthened his heart. (TA.) And الرِّبِيعُ يَنْعِشُ النَّاسَ † (A, TA,) [The spring, or spring-herbage, or the season, or rain, called الربيع,] makes men to live and enjoy plenty of herbage or the like. (TA.) — [Hence also,] نَعَشَ الْمَيِّتَ, (Sh, K,) aor. as above, (Sh,) and so the inf. n. (TA) † He eulogized, or praised, the dead man, (Sh, K,) and exalted his praise, or fame, or honour. (Sh.) — نَعَشُوا الْمَيِّتَ also signifies They carried the dead man upon the نعش, q. v. (A [where this signification is indicated, but not expressed: it is shown, however, by an explanation of pass. part. n. (q. v. infra) in the TA.] — نَعَشَ أ نَعَشَ عَلَى جَنَازَتِهَا [q. v.] was made for her bier. (Mgh, from a trad. of, or relating to, Fátiméh.)

2. نَعَشَهُ: see 1. — Also, (K,) or نَعَشَ لَهُ, (§) inf. n. تَنْعِيشٌ, (K,) He said to him نَعَشَكَ اللَّهُ [which see above, in 1, and also below, in 8]: (§, K:) in [some copies of] the §, نَعَشَكَ اللَّهُ. (TA.)

4: see 1, in four places.

8. انتعش He rose; or became raised, or lifted up: (TA:) he rose after his stumble, or trip: (§, A, Mṣb, K;) and in like manner you say of a bird, (A, TA,) meaning it rose [after falling or alighting], (TA,) and he raised his head. (TA.) Hence the saying, مَآءٌ نَعَسَ فَلَا أَنْتَعَشَ May he fall, having stumbled, or stumble and fall, and not rise [again]: a form of imprecation. (TA.) And hence the saying of 'Omar, أَنْتَعِشْ نَعَشَكَ اللَّهُ Rise thou: may God raise thee: or نَعَشَكَ اللَّهُ has here one of the two meanings assigned to it before, in 1. (TA.) — [And hence,] † He recovered, or became recovered, from his embarrassment, or difficulty. (A, TA.)

نَعَشٌ A state of elevation, or exaltation. (Sh.) See 1. — A state of remaining; lastingness; endurance; permanence; or continuance; syn. بَقَاً. (Sh, K.) — [A kind of litter, or] a thing

resembling a مَحْفَقَةٌ, upon which the king used to be carried, when sick: (IDrd, Mṣb, K:) not the نعش of a corpse. (IDrd, Mṣb.) This is said to be the primary application. (TA.) — And hence, (TA,) A bier, (§, A, Mṣb, K,) when the corpse is upon it, for otherwise it is called سَرِيرٌ: (§, IAth, Mṣb:) it is called by the former name because of its height, or its being raised: (§, TA:) pl. نَعُوشٌ: (Mṣb:) also, a reticulated thing, (Az, Mgh, TA,) resembling a مَحْفَقَةٌ, (Mgh,) which is put as a cover over a [dead] woman when she is placed upon the bier; (Az, Mgh, TA;) but this is properly called حَرَجٌ, though people called it نَعُوشٌ, which is properly only the bier itself. (Az, TA.) — [And hence,] بَنَاتُ نَعَشِ الْكُبْرَى [or بَنَاتُ نَعَشِ الْكُبْرَى, together with نَعُوشٌ or نَعُوشٌ, constitute † The constellation of Ursa Major: or the principal stars thereof:] seven stars; whereof four [which are in the body] are called نَعُوشٌ [or نَعُوشٌ], and three [which are in the tail] are called بَنَاتُ نَعُوشٍ, (§, K,) i. e., بنات نعش: (TA:) and in like manner بنات نعش الصغرى, (K,) or بنات نعش الصغرى [together with نعش الصغرى constitute † the constellation of Ursa Minor: or the principal stars thereof; seven in number; whereof the four in the body are called نعش, and the three in the tail are called بنات نعش]: (§:) [the former four] said to be likened to the bearers of a bier, because they form a square: (IDrd, TA:) [the بنات being so called as being likened to damsels or to men (for بنات is pl. of ابْنٌ applied to an irrational thing as well as pl. of بِنْتُ) following a bier:] Sb and Fr agree that نعش is imperfectly decl. because determinate and of the fem. gender: (§:) or it is perfectly decl. when indeterminate, but not when determinate [by having the epithet الْكُبْرَى or الصَّغْرَى added to it]: (Aboo-Amr Ez-Záhid, K:) بنو نعش also occurs, in poetry; (Sh, §, K;) because a single one [of the stars thereof] is called ابْنُ نَعُوشٍ, (Lth, K,) being made to accord. in gender with كَوْكَبٌ; but when they say ثَلَاثٌ or أَرْبَعٌ, they say بَنَاتٌ: (Lth, TA:) [this is agreeable with a general rule; accord. to which, بَنَاتٌ is the pl. of ابْنٌ applied to anything but a human being:] the pl. of بنات نعش is التَّوَاعِشُ; like as أَبَارِصٌ is pl. of أَبْرَصٌ. (L, TA.) See also نَعِيشٌ. — Also نَعُوشٌ A piece of wood, (K, TA,) of the length of twice the stature of a man, (TA,) upon the head of which is a piece of rag, (K, TA,) called حَرَجٌ, (TA,) with which young ostriches are hunted or captured. (K, TA.)

النَّعِيشِيُّ [or نَعِيشٌ + The small star called] النَّعِيشِيُّ, which is [by the star ζ] in the middle of نَعُوشٌ. So in the saying, هُوَ أَخْفَى مِنْ نَعِيشٍ فِي بَنَاتِ نَعُوشٍ [He, or it, is more obscure than No'eysch among the Benát Naash]. (A, TA.)

النَّوْاعِشُ : see نَعَشُ, near the end.

مَنْعُوشُ A corpse carried upon a نَعَشُ, or bier. (S, A, * Mṣb.)

[نَعِظُ, &c.

See Supplement.]

نغب

1. نَغَبَ, aor. َ and ُ, (inf. n. نَغْبٌ, TA,) He (a man, TA) swallowed saliva. (K.) — نَغَبَ, (inf. n. نَغْبٌ, TA,) It (a bird) sipped water: you do not say of a bird شَرِبَ. (K.) — نَغَبَ He (a man) took in gulps, or gulped, in drinking: (K:) and likewise an ass. (TA.) — نَغَبْتُ مِنَ الْإِنَاءِ نَغْبًا, with kear, I drank in gulps from the vessel. (ISk, S.)

نَغْبَةٌ A hungering. (K.) A tribe's wanting food, or hungering: syn. إِقْفَارُ الْحَيِّ. (K, as in some copies: [app. the right reading:] in other copies, أَقْفَارُ, which is pl. of قَفَّرَ. TA.) — See نَغْبَةٌ.

نَغَبَةٌ and نَغْبَةٌ A gulp; or as much as is swallowed at once; of water &c.: (S, K:) or the latter signifies a single act of gulping: (K:) differing from the former like as [its syn.] جَرَعَةٌ does from جَرَعَةٌ: (TA:) pl. of the former نَغْبٌ: (S:) for which نَغْرٌ occurs in a verse. (TA.) — Ex. وَأَهَا مَا أَبْرَدَهَا مِنْ نَغْبَةٍ مَا أَبْرَدَهَا عَلَى الْفَوَادِ تَعَسًا لِلْيَدَيْنِ وَالْفَمِ [Excellent! How cool a gulp is it! How cool is it to the heart! May the hands and mouth perish!] said on hearing of the death of an enemy, or of any trial or affliction that has befallen him. (A.) — نَغْبَةٌ A foul action. (S, K.) So in the following saying, مَا جَرَبَتْ عَلَيْهِ نَغْبَةٌ قَطُّ [A foul action was never found to be chargeable upon him.] (S.)

نغت

1. نَغَتَ, aor. َ, inf. n. نَغْتٌ, He pulled hair; syn. جَذَبَ. (K.)

نغث

نَغْثٌ Lasting and vehement evil. (IAar, K.) — وَقَعْنَا فِي نَغْثٍ We fell into lasting and vehement evil. (L.)

نغر

1. نَغَرَتِ الْقِدْرُ, (S, K, TA,) aor. َ; and نَغَرَتْ (K, and so in a copy of the A,) aor. َ; and نَغَرَتْ, aor. َ; (K;) inf. n. نَغْرٌ (IKṭṭ, K) [of the first] and نَغْرٌ (IKṭṭ, TA) and نَغْرَانٌ (K, TA) and نَغِيرٌ, (TA,) The cooking-pot boiled; estuated; became in a state of violent commotion; syn.

غَلَّتْ, (Aṣ, S, IKṭṭ, A, L,) and فَارَتْ. (Aṣ, K.) = Hence, (TA,) نَغْرَ الرَّجُلُ, (S,) or نَغْرٌ, (so in a copy of the A,) † The man became angry, or vehemently or most vehemently angry, or affected with latent anger without power to exercise it: (S, A:) or his inside boiled by reason of such anger: (Aṣ, S:) and نَغْرَ عَلَيْهِ, aor. َ; and نَغَرٌ, aor. َ; and نَغَرٌ, aor. َ; (K;) the first of which is the most common; (TA;) inf. n. نَغْرٌ [of the first] and نَغْرَانٌ; and نَغْرٌ; (K;) [after which last, in the CK, the word عَلِيٌّ, commencing the explanation, is omitted;] his inside boiled against him by reason of anger: (K:) or by reason of vehement or most vehement anger, or latent anger without power to exercise it: (TA:) or (so accord. to the TA; but in the K, and) عَلِيٌّ he became changed, or altered, to him, and threatened him with evil: (ISk, S, K, TA:) and نَغْرٌ, aor. َ, inf. n. نَغْرٌ, also signifies he held enmity in his heart, watching for an opportunity to indulge it; or he hid enmity and violent hatred in his heart; or he bore rancour, malevolence, malice, or spite. (TA.)

5: see 1, in two places.

6. تَنَاعَرَ i. q. تَنَازَرَ [app. meaning, † The behaving with mutual enmity or hostility]. (K.)

نَغْرٌ † [Angry or vehemently or most vehemently angry, or affected with latent anger without power to exercise it: as is implied in the S: or] having his inside boiling by reason of anger: (S,* K:) and [it is said that] إِمْرَأَةٌ نَغْرَةٌ signifies a woman very jealous; syn. غَيْرِي: (K:) [but] it is related in a trad. of 'Alee, that a woman came to him and told him that her husband had illicit intercourse with her female slave; whereupon he said, "If thou be speaker of truth, we stone him; and if thou be a speaker of falsehood, we whip thee:" and she said, رُدُونِي إِلَى أَهْلِي غَيْرِي نَغْرَةٌ, (S, TA,) meaning, [Restore ye me to my family, very jealous,] with my inside boiling by reason of anger, or vehement or most vehement anger, or latent anger without power to exercise it: this is the explanation given by Aṣ: and ISd says, that he holds نَغْرَةٌ to signify here angry, not very jealous; since it is related that an Arab said to a woman, أَغَيْرِي أَنْتِ أُمُّ نَغْرَةٍ [Art thou very jealous or angry?] (TA.)

نَغْرٌ Certain birds like sparrows, (S,) or a species of sparrows, (Mṣb,) with red beaks: (S, Mṣb:) n. un. with َ: (S:) or the young ones of sparrows: (K:) n. un. as above: (TA:) or the young ones of the sparrows; (Sh, Mṣb;) which you always see in a lean state: (Sh:) or [a species] of young sparrows: (TA:) or the bird called بُلْبُلٌ: (Mṣb, K:) it is said that the people of El-Medeeneh call the بُلْبُلٌ by the

names of نَغْرٌ and حُمْرَةٌ; and it is said to resemble the sparrow; and the fem. is with َ: (Mṣb:) or (TA; in the K, and) a species of the حُمْرُ, (K, TA; in the CK, erroneously, حُمْرُ;) red in the beaks and in the lower parts of the أُحْنَاكُ [or portions beneath the beaks]: (TA:) or the males thereof: (K:) pl. نَغْرَانٌ, (S, Mṣb, K,) like as صِرْدَانٌ is pl. of صِرْدٌ. (S, Mṣb.) Its dim. is نَغِيرٌ (S, Mṣb, K) occurring in a trad.; يَا أَبَا نَغِيرٍ مَا فَعَلَ النُّغَيْرُ [O Aboo-'Omeyr, what did the little nughar?]; (S, K;) said by Moḥammad to a little child of Aboo-Talḥah El-Anṣáree, who had a bird, or birds, of this name, which died. (TA.)

نغروق

See art. غرق.

نغص

1. نَغَصَ, aor. َ, (S, K,) inf. n. نَغْصٌ, (S,) He (a man, S,) failed of having his desire fully accomplished: (S, K:) but Lth says, that it is more commonly with teshdeed, i. e. نَغَصَّ, [unless this be a mistake for نَغَصَّ,] inf. n. نَغْصٌ. (TA.) — And in like manner, (S,) He (a camel) failed of having his full, or complete, draught, or drink. (S, K.) — And It (beverage) was imperfect, or defective. (K.) — See also 5. — نَغَصَّ (L, K) and نَغَصَّ (L, TA) [both inf. ns., the verb of the former being app. نَغَصَّ, used intransitively, and that of the latter نَغَصَّ, used transitively, followed by إِبِلُهُ,] also signify The bringing one's camels to the drinking-trough, and, when they have drunk, turning them back, and bringing others; (K;) taking forth, from every two camels, a strong camel, and putting in its place a weak camel; and thus as it were, making their drinking troublesome. (TA.) — You say also, نَغَصَّ الرَّجُلُ الرَّجُلَ The man prevented the man from obtaining his share of water by interposing to hinder his camels from drinking: and in like manner, نَغَصَّهُ رَعِيَّهُ [He prevented him from obtaining his share of pasturage for his camels]: the verb in the latter instance being with l. (TA.) — See also 2.

2. نَغَصَّ عَلَيْنَا He cut short a thing of which we loved to have much, or abundance. (IAar, TA.) — نَغَصَّ عَلَيْهِ; and نَغَصَّ عَلَيْهِ, inf. n. نَغْصٌ; but the former is the more common; He rendered [an affair, or circumstances, or a state,] troublesome, or perturbed, to him; syn. كَدَّرَ. (IKṭṭ, TA.) You say, نَغَصَّ اللَّهُ عَلَيْهِ الْعَيْشَ, (S, K,) inf. n. نَغْصٌ; (S;) and نَغَصَّهُ (S, K) and نَغَصَّ عَلَيْهِ الْعَيْشَ; (K;) God rendered life troublesome, or perturbed, to him; syn. كَدَّرَهُ: (S, K:) the first of these is the most common:

(TA:) the second occurs in poetry; the pronoun in this relating to a man. (Akh, §, TA.)
 = See also نَغِصَ.

4: see 1, last sentence: — and see also 2.

5. تَنَغَّصَتْ عَيْشَتَهُ (S,) or مَعِيشَتَهُ (K,) *His state of life, (S,) or his means of subsistence, (K,) became troublesome, or perturbed, or attended with trouble; syn. تَكَدَّرَتْ. (S, K.)* You say also, نَغِصَ أَمْرَهُ, inf. n. نَغِصَ, [*His affair, or case, became troublesome, &c.*] (A;) [for] نَغِصَ is syn. with تَنَغَّصَ as signifying تَكَدَّرَ. (Har, p. ٢٧٣).

6. تَنَاصَتِ الْإِبِلُ عَلَى الْحَوْضِ *The camels crowded, or pressed, together to the drinking-trough. (Ks, K.)**

نَغِصَ is said to signify *Things that prevent one from attaining an object of desire.* (Har, p. ٢٧٣.)

مَنْغِصٌ *Any one who cuts short a thing of which one loves to have more.* (IAar, TA.)

نغص

1. نَغِصَ, aor. َ, (Ks, §, A, Mṣb, K,) and ُ, (S, A, K,) inf. n. نَغِصَ (S, Mṣb, K) and نَغِصَ (S, K,) and نَغِصَانٌ and نَغِصٌ (K,) *It was or became, in a state of motion, commotion, agitation, or convulsion; it shook; shook about; wabbling; tottered; wagged; nodded; syn. تَحَرَّكَ, (S, A, Mṣb, K,) and اضْطَرَبَ, (A, K,) فِي أَرْتَجَافٍ; (TA;) as also نَغِصَ (Mṣb, K) and نَغِصَ (K:) it is said of a man's head; (S, TA;) and also, (S, A,) with نَغِصَ and نَغِصَانٌ for its inf. ns., (S,) of a camel's saddle, (S, A,) and of the central incisor (S, TA) of a child, (S,) or of any tooth, as also نَغِصَ the last of the verbs above mentioned; (A;) and of other things; (Mṣb, TA;) نَغِصَ signifying any moving in a shaking or tremulous or convulsive manner (فِي أَرْتَجَافٍ); (S, TA;) and نَغِصَتْ and نَغِصَتْ, said of a tooth, being syn. with رَجَفَتْ (A.) — Also, inf. n. نَغِصَانٌ, *He, or it, was, or became, disquieted, agitated, or violently agitated.* (TA.) — نَغِصُوا إِلَى الْعَدُوِّ † *They rose and hastened and went forth to, or towards, the enemy.* (A, TA.) — نَغِصَ also signifies † *It (a thing, TA) was, or became, dense: (so in some copies of the K) or much in quantity: (so in other copies of the K:) or much in quantity, and dense.* (TA.) And † *It (a cloud) was, or became, dense, and then became ready to rain, and was seen to move about, one part into another, without its going along: (S:) or was seen to become ready to rain, without motion, not travelling along: (A:) or it travelled along.* (IF.)*

[See نَغِصَ, below.] — نَغِصَ أَمْرَهُ † *His affair, or case, was, or became, in a weak, or unsound, state; syn. وَهَى. (TA.)* = See also 4, in two places.

4. نغص: see 1. = انغصه *He put it in a state of motion, commotion, agitation, or convulsion; shook it; shook it about; made it to wabble, or totter; wagged it; nodded it; as also نَغِصَهُ; (S, Mṣb, K, TA;) and نَغِصَ بِهِ (A:) namely a thing: (Mṣb:) or his head; (S, A, TA;) in wonder; (A;) or as one in wonder at a thing; (S, TA;) or in disapproval of a thing told him; (AHeyth, TA;) or in derision; or as though asking the meaning of what was said, inclining to the speaker. (TA.)* Hence, in the Kur, [xvii. 53,] فَسَيَنْغِضُونَ إِلَيْكَ رُؤُوسَهُمْ (S, TA) *And they will shake, or wag, their heads at thee, in derision.* (TA.)

5: see 1, in three places.

نَغِصَ *One who shakes his head, and trembles in his gait: (K:) an inf. n. used as an epithet. (TA.)* — *A male ostrich that shakes his head: (S:) or نَغِصَ, as also نَغِصَ, is a name of the male ostrich; determinate; (K:) being a name of the species; like أُسَامَةُ (TA:) so called because, when he hastens his gait, he moves up and down: (Lth:) or a name of the male ostrich that has a habit of going round about: (AHeyth, K:) and نَغِصَةُ [is the n. un., signifying] an ostrich. (TA.)* — See also نَغِصَ.

نَغِصَ: see نَغِصَ, in three places.

نَغِصَ: see نَغِصَ.

نَغِصَةُ *A tree. (IKt.)* — See also نَغِصَ.

نَغِصَ *A she-camel having a large hump: because, when it is large, it shakes, or quakes. (IF, K.)*

نَغِصَ [In a state of much motion, commotion, agitation, or convulsion; shaking, shaking about, wabbling, tottering, wagging, or nodding, much]. You say, إِبِلٌ نَغِصَةٌ بِرِحَالِهَا [Camels jogging much with their saddles; or jogging much their saddles]. (A, TA.) — See also نَغِصَ. — نَغِصَ الْبَطْنِ *Wrinkled in the belly: an expression applied to Mohammad, (K,) by 'Alee, who thus explained it: because of the elevation of the wrinkled parts above the even surface of the belly: or it may be derived from غَضُونٌ, meaning "wrinkles" in the belly, by transposition of letters. (TA.)*

نَغِصَ [In a state of motion, commotion, or agitation, or convulsion; shaking; shaking about; wabbling; tottering; wagging; nodding: pl. نَغِصَ]. You say, مَحَالٌ نَغِصٌ [Great pulley-sheaves in a state of motion, &c.]. (S, TA.)

And غَيْمٌ نَغِصٌ (K) and نَغِصٌ (S, K) † *A cloud, or clouds, becoming dense, and then ready to rain, and seen to move about, one part into another, without going along: (S:) or in a state of motion, or commotion, one part after another, (K, TA,) not travelling along: (TA:) or seen to move about, one part into another, without going along. (L.)* — Also, (S, K,) or نَغِصَةٌ, (so in a copy of the A,) and نَغِصَ and نَغِصَ, (A, K,) but this is rare, (TA,) *A cartilage: (S:) or the cartilage of the shoulder-blade: (A, K:) or the part thereof where it moves to and fro: (K:) or the upper part of the end of the cartilage of the shoulder-blade: (TA:) or the نَغِصَ of the shoulder-blade is the thin bone at the extremity thereof: (Sh:) or the نَغِصَانُ are the parts of the root of the shoulder-blade that move about in walking: (L:) and the نَغِصَ of a man is the base of the neck, where he moves about his head, (Sh.)*

نَغِصَ: see نَغِصَ.

[نغف, &c.]

See Supplement.]

نفا

نَفَا *One of several parts, or portions, of scattered herbage: or one of several adjacent meadows (رياض), separated from, and rising above, the greater part of the pasture: pl. نَفَا. (K.)*

نفت

1. نَفَيْتَ (S, K,) aor. َ, inf. n. نَفَيْتَ (S) and نَفَتَ and نَفَتَانٌ (L,) *The cooking-pot boiled: (K:) or threw forth what resembled arrons, by reason of [its vehement] boiling: (S, L:) [see also نَفَتَتْ, and نَفَطَتْ: or [boiled so that] the broth, or gravy, stuck to its sides: (K:) or the broth boiled in the cooking pot, and what dried thereof stuck to the sides of the pot: (L:) you say [also] نَفَتَتْ تَنَافَتْ, and تَنَافَطَ, [for تَنَافَتْ and تَنَافَطَ]. (S, L [but in the latter, these two verbs are written without the syll. points].) — نَفَيْتَ غَضَبًا, as also يَنْفِطُ, † *He boils with anger. (S:) — يَنْفِطُ عَلَيْهِ غَضَبًا, as also يَنْفِطُ, † *He boils against him with anger. (TA.)* — صَدْرُهُ † [His breast boils with enmity]. (A.) [See also نَفَتَ.] — نَفَتَ, aor. َ, inf. n. نَفَتَ and نَفَتَانٌ (L, K) and نَفَيْتَ and نَفَاتٌ (L,) † *He (a man, L) was angry: (K, L:) or نَفَتَانٌ resembles coughing: [so that the verb seems to signify he made a noise like coughing, by reason of anger:] (L:) or he blew in anger: (L:) or he blew, (نَفَخَ, as in the copies of the K in my hands,) or swelled, or became inflated, (انتفخ,***

as in the TA,) by reason of anger. (K.) — **نَفَتَ** (aor. -, L,) inf. n. **نَفْتٌ**, *It (flour or the like) had water poured upon it, and swelled, or became inflated, (تَنَفَّخَ) in consequence.* (L, K.)

6: see 1.

مِرْجَلٌ نَفُوتٌ *A cooking-pot throwing forth what resembles arrows, by reason of [its vehement] boiling: &c.* (S, L.)

نَفِيْتَةٌ *A certain kind of food, thicker than what is called سَخِيْنَةٌ; (K;) i.q. حَرِيْقَةٌ; made by sprinkling flour upon water or milk, (fresh milk, L,) until it becomes swollen or inflated, (يَنْفِتُ), (S, L,) when it is supped, or sipped (يَتَحَسَّى); (L;) it is thicker than سَخِيْنَةٌ; the master of a family uses it plentifully for his household in times of scarcity: (S, L:) they only eat نَفِيْتَةٌ and سَخِيْنَةٌ in a time of straitness, and dearth, and leanness of the cattle: Az says, in art. حَذْرُقُ, سَخِيْنَةٌ is flour thrown upon water or milk, and cooked, and then eaten with dates or [here a word in the L is illegible; after which we read] and it is [what is called] حَسَاءٌ; and it is also called سَخُونَةٌ: and نَفِيْتَةٌ and حَرِيْقَةٌ and نَفِيْتَةٌ are a kind of حسا, between thick and thin. (L.) [See also حَزِيْرٌ, and حَرِيْقَةٌ.]*

نفت

1. **نَفَتَ**, aor. -, and -, inf. n. **نَفْتٌ** (S, K) and **نَفْتَانٌ**, (TA,) [*He puffed; or blew, without spitting: or he sputtered, or blew forth a little spittle in minute scattered particles: or] he spat: or he [did as though he] spat without ejecting spittle: and نَفَتَ فِي الْعُقْدَةِ signifies he spat, ejecting a little spittle, upon the knot, in enchantment: (Msb:) or النَّفْتُ is like النَّفْحُ, or blowing, and less than النَّفْلُ, or spitting, or ejecting spittle from the mouth: (S, K:) or like blowing, with [the emission of] spittle: (Keshsháf;) or like blowing, as done in enchantment, without spittle: the action, if accompanied by spittle, being termed النَّفْلُ: this is the most correct explanation: (Ináyeh:) or gentle blowing without spittle: (الإلحار:) or more than blowing; or like blowing; but less than spitting: sometimes without spittle, thus differing from النَّفْلُ; and sometimes with a little spittle, thus differing from النَّفْحُ: or the emitting wind from the mouth, together with a little spittle. (MF.) — لَا بَدَّ لِلْمَصْدُورِ أَنْ يَنْفِتَ [*He who has a disease in his chest must spit*]. A proverb. (S.) — **نَفَتَهُ مِنْ فِيهِ**, aor. -, inf. n. **نَفْتٌ**, *He ejected it from his mouth.* (Msb.) — [*Hence,*] **نَفَتَ اللَّهُ الشَّيْءَ فِي الْقَلْبِ** † *God cast, or put, the thing into the heart.* (Msb) — **نَفَتَ فِي رُوعِي كَذَا** † *Such a thing was inspired, or put, into my mind.* (A.)*

— **نَفَتَ فِي رُوعِي** † *He (the Holy Spirit [Gabriel]) inspired, or cast, or put, into my mind, or heart.* (Nh, from a trad.) — [*You say,*] **لَوْ نَفَتَ عَلَيْكَ فَلَانَ قَطْرَكَ** [*If such a one blew, or spat, upon thee, he would throw thee down upon thy side.*] Said to one who tries his strength with one superior to him. (A.) — **نَفَتَ عَلَيَّ** — **نَفَتَ عَلَيَّ** as though meaning *He blew at me by reason of the violence of his anger.* (L.) [See also **نَفَتَ**.] — **الْحَيَّةُ تَنْفِتُ السَّرَّ إِذَا نَكَزَتْ** [*The serpent ejects venom from its mouth when it inflicts a wound with its nose.*] (S.) — **نَفَتَ** *It (a wound) emitted blood.* (TA.) — [*From the blowing or spitting upon the knots:]* **نَفَتُهُ**, inf. n. **نَفْتٌ**, *He enchanted him.* (Msb.) — **نَفَتَتِ الْقِدْرُ**, aor. -, inf. n. **نَفِيْتٌ** and **نَفْتٌ**, *The cooking-pot boiled: or, boiled, and threw forth what resembled arrows, by reason of the vehemence of its boiling.* (Msb.) [See also **نَفَتَتِ**.] *It is when it begins to boil.* (TA.)

نَفَتِ الشَّيْطَانُ *Poetry: (K, from a trad.) called نَفْتٌ because it is like a thing which a man spits, or blows, (يَنْفِتُ), from his mouth, like incantation. (A'Obeyd.) — ذَا مِنْ نَفَاتٍ *This is of the poetry of such a one.* (TA.)*

دَمْرٌ نَفِيْتٌ *Blood emitted by a wound (S, K) or vein.* (TA.)

مِثْنَاتٌ كَأَنَّهَا نَفَاتٌ [*A plain land that produces many plants, or herbs, or much herbage,] as though blowing forth, or spitting forth, the plants, or herbs.* (L, from a trad.) [The correctness of **نَفَاتٌ** is questioned by El-Khattábee. May it not be a mistake for **نَفَاتٌ**?]]

نَفَاتَةٌ *What one blows, or spits, (يَنْفِتُ), from his mouth.* (S.) — *What a person having a disease in his chest blows forth or spits out, (يَنْفِتُ).* (K.) — *What remains in one's mouth, of a سَوَاكٍ, or tooth-stick, and is spit out: (S:) a particle broken off (سَطِيْبَةٌ: so in the L &c.: in the K, سَطِيْبَةٌ: from a سَوَاكٍ, or tooth-stick, remaining in the mouth, and spit out. (L, K.) One says, لَوْ سَأَلْتَنِي نَفَاتَةَ سَوَاكٍ مَا أَعْطَيْتَهُ* *If he asked me for a particle of a tooth-stick, remaining in my mouth, I would not give him (it).* (S.)

نَفِيْتَةٌ *A certain kind of food.* (See **نَفِيْتَةٌ** and **وَطِيْبَةٌ**.)

نَفَاتٌ *An enchanter; one who is in the habit of enchanting: fem. with ة.* (Msb.) — **النَّفَاتَاتُ** [*Kur, cxiii. 4,*] *The women who blow, without spitting, saying something at the same time, upon the knots which they tie in a thread, or string: (Jel:) meaning the enchantresses.* (S, K, Jel.) [See a verse cited voce **عَاصَةٌ**.]

نَافِتٌ *Enchanting.* (Msb.)

مَنْفُوتٌ *A man enchanted.* (A.)

نفج

1. **نَفَجَ**, (S, K,) aor. -, inf. n. **نَفُوجٌ**; (Msb;) and **انْتَفَجَ**; (TA;) *It (a hare, S, K, or other animal, Msb) sprang up (S, K) from its hole; or leaped. (TA.) — نَفَجَ; (TA;) and **انْفَجَ**, (S,) inf. n. **إِنْفَاجٌ**; (Msb;) and **انْتَفَجَ**; (TA;) *He made a hare to spring up (S, &c.) from its hole; or to leap. (TA.) — نَفَجَ, aor. - and -, inf. n. **نَفْجٌ**; and **انْتَفَجَ**; *It (a jerboa) ran: (M:) or slackened his run. (A.) — نَفَجَ, and **انْتَفَجَ**, and **تَنَفَجَ**, *It (anything) rose; or became elevated, or exalted. (TA.) — نَفَجَ, aor. -, inf. n. **نَفْجٌ**, *He made anything to rise; or to become elevated, or exalted. (TA.) — نَفَجَتِ الْفَرْوَجَةُ* *The chicken came forth from its egg.* (S, K.) — **نَفَجَ**, (aor. -, inf. n. **نَفْجٌ**, S,) *It (a woman's breast) heaved up her shift.* (S, K.) — **نَفَجَتِ الرِّيحُ** † *The wind came with force: (S, K:) or, suddenly. (TA.) — نَفَجَ, inf. n. **نَفْجٌ**, *He magnified, or made great, him, or it. (Msb, TA.) [And so,] انْتَفَجَ* *It became great. (TA.) — نَفَجَ, aor. -, inf. n. **نَفْجٌ**; (Msb;) and **انْتَفَجَ**, (TA,) and **تَنَفَجَ**; (K;) *He boasted of that which he did not possess, (Msb,) and which was not in him: (TA:) or, of more than he possessed. (K.)*******

4: see 1, and 10.

5: see 1, in two places.

8. **إِنْتَفَجًا حَنْبًا الْبَعِيرِ** *The sides of the camel became elevated, (S, K,) [or bulging,] and great, naturally. (TA.) — Hence the expression إِنْتَفَاجُ الْأَهْلَةِ † [The swelling out of the new moons], in a trad. respecting the signs [of the last day]. (TA.) — See 1 throughout.*

10. **اسْتَنْفَجَ** (IAgr, M) and **انْفَجَ**, (M,) *He (a sportsman) drew forth a jerboa [&c. from its hole]. (M.) — Hence, (TA,) † He drew forth, and caused to appear, the anger of a person. (K.)*

نَفْجٌ and **نَفَاجَةٌ** † [*A boasting of that which one does not possess, or the like: see 1, and نَفَاجٌ.*] (A.) [See also **نَفْجٌ**.]

نَفْجُ الْحَقِيْبَةِ *A woman, (K,) and a man, (TA,) large in the buttocks: (K, TA:) or prominent therein. (TA in art. حَقْب.)*

نَفْجَةٌ *A single leap of a hare from the place where it has been lying. In a trad., a sedition, or disturbance, is likened to this in regard of the shortness of its duration. (TA.)*

نَفَّاجٌ: see نَفَّجٌ and نَفَّاجٌ.

نَفِيجَةٌ A bow (S, K) made of a piece of wood of the hind of tree called نَبَعٌ; not known by Abo-Sa'eed with ح [in the place of ج]. (§ [so in the copies of that work which I am using, three in number: but in one copy, "except with ح"].)

نَفَّاجٌ † A proud man; as also مُنْتَفِعٌ (K:) a boastful and proud man: (ISk, S:) a man who praises himself for that which is not in him: one who says that which he does not, and who boasts of that which does not belong to him and which is not in him; as also ذُو نَفَّجٍ (and ذُو نَفَّاجَةٍ, A): or one who boasts of that which he does not possess: and said to be not of high repute. (TA.) [See also نَفَّاشٌ.]

نَافِجَةٌ: see نَافِجَةٌ.

نَافِجَةٌ The commencement of anything, (so in two copies of the S, and so in the Mṣb,) or of any wind, (so in one copy of the S,) that begins with vehemence, or violence: (S, Mṣb:) or a wind that begins with vehemence: (K:) or, that comes with vehemence: (A:) Aṣ thinks it to be attended by cold: AḤn says, that sometimes the north wind rises upon people when they have been sleeping, and almost destroys them with cold at the close of the night, when the former part of the night has been warm: (TA:) or a wind that rises upon one suddenly and vehemently, when he is not aware: (Sh:) pl. نَوَافِجٌ. (A.) — نَافِجَةٌ † A cloud abounding with rain: (S, K:) so called from the same word as signifying "a wind that comes with vehemence:" (TA:) thus called by the name of the thing which is its cause. (S.) — نَافِجَةٌ The hinder part of a rib: (S:) or, of the ribs: (K:) as also نَافِجٌ (TA:) pl. نَوَافِجٌ. (S.) — نَافِجَةٌ † Camels which a man inherits, and whereby his camels are increased in number. (TA.) — نَافِجَةٌ † A daughter: so called because she increases the property of her father by her dowry: (K:) or, that increases the property of her father; for he takes her dowry (consisting of camels, TA) and adds it to his property, (or camels, TA,) so that the amount becomes raised. (S.) The Arabs used to say, in the time of paganism, when a daughter was born to one of them, هِنِيَّا لَكَ النَّافِجَةُ May she who is to increase thy property by her dowry be productive of enjoyment to thee! (S.) — نَافِجَةٌ A bag, follicle, or vesicle, of musk: (K:) pl. نَوَافِجٌ: (S:) an arabicized word, (S, K,) from [the Persian] نَافِهٌ; and therefore some say that it is properly written نَافِجَةٌ: or, accord. to the Mṣb, it is Arabic, and a bag of musk is so called because of its high value, from نَفَّجَهُ "he magnified him, or it:" but this requires consideration. (TA.) See قَارَةٌ الْمِسْكِ, voce قَارٌ.

أَنْفَجَانِيٌّ One who exaggerates, or exceeds the due bounds, in speech; (K:) and who boasts of that which he does not possess. (TA.)

مَنَافِجٌ Pieces of stuff with which women make their buttocks to appear large; syn. عِظَامَاتٌ. (K.)

مُنْتَفِعٌ A man having elevated, [or bulging,] sides. (A.) — مُنْتَفِعٌ A camel having prominent flanks. (TA.) See نَفَّاجٌ.

نفع

1. نَفَّجَ, aor. -, (S, L, K,) inf. n. نَفَّجٌ (L, K) and نَفَّوَجٌ (L) and نَفَّحَانٌ and نَفَّحَانٌ (K,) It (perfume) diffused its odour. (S, L, K.) — نَفَّحَتْ نَفَّحَتْ (S, Mṣb, K,) aor. -, inf. n. نَفَّحٌ (Mṣb,) † The wind blew: (S, Mṣb, K:) or blew gently; began to be in a state of commotion: (A:) نَفَّحَتْ and نَفَّحَتْ are syn., except that the effect of النَفَّحُ is greater than that of اللَّفَّحُ: (Zj:) or, accord. to Aṣ, (S,) or IAṣr, (TA,) نَفَّحٌ relates to a cold, or cool, wind; and لَفَّحٌ, to a hot wind: (S, TA:) [but see نَفَّحَةٌ]. — نَفَّحَتْهُ الْجَنُوبُ بِبُرْدِهَا † The south wind blew upon it with its cold, or coolness. (IB.) — نَفَّحَ الْعِرْقُ, (aor. -, inf. n. نَفَّحٌ, S,) † The vein ejected, or spirted forth, blood. (S, K.) And in like manner, نَفَّحَتْ الطَّعْنََةَ بِالْذِمْرِ † The stab ejected, or spirted forth, blood. (TA.) — نَفَّحَ اللَّبْنَ نَفَّحَةً † He churned the milk once. (A.) — نَفَّحَهُ بِالسَّيْفِ † He struck him, or it, lightly, or slightly, with the sword: (A:) he reached, or hit, him, or it, (تَنَوَّلَهُ) with the sword (S, L, K) from a distance, (S, L,) by a side-blow, شَرَّزًا. (L.) — نَفَّحَ, inf. n. نَفَّحٌ, He struck, smote, or beat. (L.) See 3. — نَفَّحَ, inf. n. نَفَّحٌ, He threw, or cast. (L.) — نَفَّحَ شَيْئًا † He thrust, or pushed, or repelled, a thing from him. (L.) — نَفَّحَتْ دَابَّةٌ, aor. -, inf. n. نَفَّحٌ, The horse, or the like, kicked, or struck, with its hind leg: (L:) or, with its hoof: (Mṣb:) or, with the extremity of its hoof: the نَفَّحُ is said to be with one hind leg; and نَفَّحَتْ الرَّمْحَ, with both hind legs together. (L.) نَفَّحَتْ النَّاقَةَ The she-camel struck, or kicked, with her hind leg. (S.) أَبْطَلَ نَفَّحَ الدَّابَّةِ He made the kicking of the horse, or the like, with its hind leg, to be of no account; not to require anything to be paid by its owner. (L.) [See 3 in art. عَقَبٌ.] — نَفَّحَهُ (inf. n. نَفَّحٌ, Mṣb,) † He gave him a thing. (S, K.) — نَفَّحَهُ نَفَّحَةً † He gave him a gift; or conferred upon him a favour. (S.) [See an ex. voce عَرَبَةٌ.]

3. نَفَّحُواهُمْ (inf. n. مَنَافِحَةٌ, TA) † They contended with them with swords face to face; or

encountered them in war face to face, having before their faces neither shields nor anything else; syn. كَافَحُوهُمْ: (S, K:) originally signifying they approached them in fight so near that the breath of each party reached the other. (TA.) — نَافَحَهُ † He contended with him. (K.) — نَفَّحَ عَنْهُ (S, A;) and نَفَّحَ عَنْهُ (A,) inf. n. نَفَّحٌ; (IAṣr;) † He contended for him, or in defence of him; (S;) repelled from him, and defended him: (IAṣr, A:) as also نَاضَحٌ. (TA.)

نَفْحَةٌ An odour, whether good or bad: or a plenteous odour; differing from نَفْحَةٌ, which is a slight odour: (AḤn, in L, art. نَفَّحُ:) pl. نَفْحَاتٌ. (L.) You say لَهُ نَفْحَةٌ طَيِّبَةٌ (S, L,) and خَبِيثَةٌ (L,) It has a good, or sweet, and a bad, or foul, odour. (L.) — نَفْحَةٌ † A blast, or breath, of wind. (K.) — نَفْحَةٌ مِنَ الصَّبَا † A pleasant and fragrant blast of the east wind. And نَفْحَةٌ مِنْ سَوْمٍ † A grievous blast of hot wind. (AḤeyth.) — نَفْحَةٌ مِنَ الْعَذَابِ † A part, or portion, of punishment: (S, K:) or a grievous blast of punishment: (AḤeyth:) or a most violent infliction of punishment. (L.) — نَفْحَةُ الدَّمِ † The first gush of blood from a wound. (Khālid Ibn-Jembel, L.) — نَفْحَةٌ † A single churning (مَخْضَةٌ: so in the A and TA: in the CḲ and a MS. copy of the K, with ح unpointed:) of milk. (A, K.) — [See 1.] — نَفْحَةٌ † A gift: (Mṣb:) [pl. نَفْحَاتٌ]. — نَفْحَاتٌ مِنَ الْمَعْرُوفِ (S, L) There cease not to be attributable to such a one acts of kindness, or favours. (L.) — تَعَرَّضُوا لِلنَّفْحَاتِ رَحْمَةً مِنَ اللَّهِ † (TA:) see art. عَرَضٌ, voce تَعَرَّضٌ.

نَفَّوَجٌ † A wind that blows violently, and raises the dust. (L.) — نَفَّوَجٌ † A south wind (S, IB) that blows coldly, or coolly. (IB.) — دَابَّةٌ نَفَّوَجٌ † A horse, or the like, that kicks with its hind leg: or, with the extremity of its hoof. (L.) [See 1.] — نَفَّوَجٌ † A she-camel whose milk comes forth without its being drawn from the teat: (S, K:) and an udder that does not retain its milk. (AZ.) See نَفَّاجٌ. — نَفَّوَجٌ † A bow that sends the arrow far; or that impels the arrow with force: (S, A, K:) as also نَفِيجَةٌ (K) and مَنَفِّحَةٌ: (TA:) each of which two words is a name for a bow: (S, with respect to the former, and TA, with respect to the latter:) pl. of the former نَفَّاجٌ (S:) and نَفِيجَةٌ signifies a branch of the tree called نَبَعٌ, of which a bow is made. (ISk, S, K.) [See also نَفِيجَةٌ, with ج.]

نَفَّوَجٌ: see نَفَّوَجٌ.

مِسْكٌ نَفَّاجٌ [Musk that diffuses much odour or fragrance]. (A, art. خَطَرٌ.) — طَعْنَةٌ نَفَّاجَةٌ † A

stab that ejects, or spirts forth, blood, much, or vehemently. (TA.) طَعْنَةٌ نَفُوحٌ † A stab that ejects its blood quickly. (T.) = نَفَّاحٌ † One who gives many gifts. (TA.) — النَّفَّاحُ, (K,) or النَّفَّاحُ بِالْخَبِيرِ, (TA,) The Bestower of [many] benefits upon mankind, or the creation: (K:) an epithet applied to God; but disapproved by some, because not so applied in the Kur-án or the traditions.

نَافِحَةٌ Diffusing odour; fragrant. Ex. نَافِحَةٌ نَافِحَةٌ A bag, or vesicle, of musk diffusing odour, or fragrant: pl. نَوَافِحُ. (A.)

إِنْفَحَةٌ (S, K, &c.) said to be the most common form of the word, (TA,) for which one should not say أَنْفَحَةٌ, (ISK,) but this is mentioned by Ibn-Et-Teiyúnee and the author of the 'Eyn, (MF,) and sometimes it is written and pronounced إِنْفَحَةٌ, (K,) or this is the most common form, (Msb,) and most approved, (ISK,) and sometimes إِنْفَحَةٌ, (K,) and † مَنْفَحَةٌ, (IAar, S, K,) and بِنْفَحَةٌ, (IAar, K,) with ب in the place of the م, (TA,) [The rennet, or rennet-bag, of a kid or lamb; i.e.] A substance that comes forth from the belly of a kid, containing coagulated milk which is termed لَبًا, used as a means of converting fresh milk into cheese: (IDrst:) or a thing that is taken forth from the belly of a sucking-pig, (or lamb, Msb,) of a yellow colour, and squeezed in some cotton, (which is soaked, into milk, L, Msb,) whereupon it (i.e. the milk, MF) becomes thick, like cheese: (L, Msb, K:) or the stomach (كَرْشُ) of a lamb or kid before it eats: (AZ, S, Msb:) when it eats, it is called كَرِشٌ. (AZ, S.) F imputes inadvertence to J in his explaining انْفَحَةٌ by the term كَرِشٌ; but he does not explain it by this term absolutely; and F adds to his own explanation what makes it exactly the same as that of J, [except that he makes it relate to a kid only,] saying “when the kid eats, it,” that is the انْفَحَةٌ, “is called كَرِشٌ.” (MF.) None but a ruminating animal has an انْفَحَةٌ. (Lth.) The pl. is أَنْفَحٌ. (S, K.) Any انْفَحَةٌ, especially [that of] the hare, if hung upon the thumb of a person suffering from a fever, cures him. (K.) — إِنْفَحَةٌ also signifies A kind of tree (شَجَرٌ) resembling the بَادِئَانُ. (K.)

إِنْفَحَةٌ and نَفُوحٌ see مَنْفَحَةٌ.

نفخ

1. نَفَخَ بِهِ, (K,) aor. 2, [accord. to Golius and Freytag, incorrectly, 2; see Kur, iii. 43, &c.] inf. n. نَفُخٌ; (Msb;) and † نَفَخَ, (K,) inf. n. تَنْفِخٌ; (TA;) He blew with his mouth; sent forth wind from his mouth; (K;) this is done in taking rest, and in labour or exertion, and the like. (L.) نَفَخَ is mostly used as a neut. v.;

but sometimes it is trans., as many have asserted: you say نَفَخَ الصُّورَ, as well as نَفَخَ فِيهِ, He blew the trumpet, or blew into the trumpet: (MF, TA:) نَفَخَهُ is a dial. form of نَفَخَ فِيهِ: (S:) also, نَفَخَ فِي النَّارِ [he blew the fire; or blew into the fire]: [see 8 (last sentence) in art. قوت:] and نَفَخَ فِي الرِّقِّ [he blew into, or inflated, the skin]: and sometimes one says نَفَخَهُ. (Msb.) نَفَخُوا occurs in a verse of El-Katamee for نَفِخُوا. (S.) — نَفَخَ الشَّيْطَانُ فِي أَنْفِهِ † [The devil blew into his nose]: said of him who aspires to that which is not for him. (TA.) — نَفَخَ شِدْقِيهِ † [He inflated, or puffed out, the sides of his mouth; meaning] he was proud, or affected pride. (A.) — نَفَخَهُ, aor. 2, inf. n. نَفُخٌ, It (food) inflated him, or filled him. (L.) — نَفِخَ, aor. 2, inf. n. (L) نَفِخٌ, (S, L,) He (a man, S, and a horse, L) had inflated testicles. (S, L.) — Also, He (a beast of carriage) had his pasterns inflated with wind. When a beast thus affected walks, the humour subsides. (L.) — نَفَخَ نَبَاً Pepedit; crepitum ventris emisit. (S, K.) — نَفَخَتِ الرِّيحُ نَفَخَتْ بِهِمُ The wind came suddenly. (L.) — نَفَخَتْ الطَّرِيقُ † The road cast [or brought] them suddenly [to a place]: from نَفَخَتِ الرِّيحُ. (L.) = نَفَخَتْ, inf. n. نَفُخٌ, † The morning became advanced, and the sun high. (L, K.) You say also نَفَخَ النَّهَارُ † انتفخ † The day became advanced, the sun being high, (S, L,) an hour before noon. (L.)

2: see 1.

5: see 8.

8. انتفخ It (a thing, S, as a skin, Msb,) became inflated, or puffy; (S, A, Msb;) as also † تنفخ: (A:) also, it became swollen; i. q. وَرَمٌ. (K, art. ورم) — انتفخ He became inflated, or filled, by food. (L.) See 1. — انتفخ الأهلَةُ † The bigness [or swelling] of the new moons. Occurring in a trad. respecting the signs of the last day. (L.) [See انتفخ.] — انتفخ على † [He became inflated against me; i.e.] he was angry with me. (TA.) And انتفخ له † [He behaved angrily to him]. (TA in art. زحر.)

نَفُخٌ [Flatulence. — And hence,] † Boastfulness; arrogance; pride; (S, K;) [inflation with pride]: pride was termed by Moḥammad الشَّيْطَانُ نَفُخٌ الشَّيْطَانِ. (TA, art. همز) — رَجُلٌ ذُو نَفُخٍ, as also ذُو نَفُخٍ, † A boastful, arrogant, proud man; (S;) [a man inflated with pride].

نَفُخٌ † A young man (TA) full of youthfulness [or youthful plumpness or vigour]; (K;) and so, without ة, a damsel. (TA.)

نَفْحَةٌ and نَفْحَةٌ and نَفْحَةٌ Inflation of the

belly (S, K) by food &c. (TA.) You say بِهِ نَفْحَةٌ He has an inflation of the body: (K:) and أَجِدُ نَفْحَةً I experience an inflation of the body. (S.) — [And A flatulent humour of any kind: a meaning well known.] — النَّفْحَةُ The blast [of the horn] of the day of resurrection. (L.) — نَفْحَةٌ A slight odour: differing from نَفْحَةٌ, which is a plenteous odour. (L.) — نَفْحَةُ الشَّبَابِ † The chief part of youth. (L.) نَفْحَةُ الرَّبِيعِ † The time of the season called الربيع when the earth produces herbs, or herbage: (A:) or نَفْحَةُ الرَّبِيعِ, and نَفْحَتُهُ, the time of that season when vegetation has ended. (AZ.) — نَفْحَةٌ A disease that attacks a horse, and makes his testicles to swell. (L.) — See نَفَّاحٌ.

نَفْحَاءٌ (applied to land, or ground, S) i. q. نَبْحَاءٌ: (S, L, K:) or elevated and good or fertile ground, in which is no sand nor stones, producing a few trees; and so نَهْدَاءٌ, except that this latter is more flat and extensive: or soft land, in which is elevation: (L:) or tumid earth, that breaks in pieces when trodden upon: (TA, voce رَحَاءٌ:) pl. نَفْحَائِي: it has a form of pl. proper to subst. because it is an epithet in which the quality of a subst. predominates. (L.) — نَفْحَاءٌ The upper part of the bone of the ساق [or shank, or tibia]. (K.)

نَفِيسٌ One who is employed to blow a fire. (K.)

نَفَّاحٌ An inflation of a humour occasioned by disease, (T, K,) arising in any part: (T:) a humour; as also † نَفْحَةٌ. (L.) — See نَفَّاحَةٌ.

نَفَّاحَةٌ A bubble upon water. (L, K) [but in some copies of the K, for الْحَبَابَةُ is erroneously put الْحَجَارَةُ.] — [The air-bladder of a fish;] an inflated thing in the belly of a fish, which is (as they assert, L,) its نَصَابٌ [app. meaning its most essential part, or element,] by means of which it rises in the water, and moves to and fro. (L, K.) — A bladder of a plant (S, O, L, voce قَتَادٌ, &c.) N. un. of نَفَّاحٌ (AFn, in TA, voce عَشْرٌ.) [And in anatomy, A cell.]

مَا بِالْدَارِ نَافِخٌ ضَرَمَةٌ [There is not in the house a blower of a fire; i. e.,] there is not in the house any one. (S.) — نَافِخٌ حِضْنِيهِ [A man inflating, or puffing out, his sides;] inflated, and ready to do mischief, or evil. (L, from a trad.)

أَنْفَخَ A man, (S, L, K,) and a horse, (L,) having inflated testicles: (S, L, K:) syn. of أَدْرٌ. (Mgh, in art. ادر) — Also, A beast of carriage having his pasterns inflated with wind: see نَفِخٌ. (L.)

أَنْفَخَانِي، and أَنْفَخَانِي، and رَجُلٌ أَنْفَخَانٌ، and أَنْفَخَانِي، fem. with ة، † *A man full of fat*; (K;) inflated with flaccid fat, and so رَجُلٌ مَنفُوحٌ; pl. مَنفُوحُونَ. (TA.)

مَنفُوحٌ: see what follows.

مِنْفَاحٌ (S, L, Mṣb, K) and مَنفِخٌ (Mṣb) The instrument with which a fire is blown: (Mṣb, K:) a blacksmith's bellows: the thing with which a fire or other thing is blown: (L:) the thing into which one blows. (S.) See also كَبِيرٌ. —

مِنْفَاحُ الرَّاعِي The instrument [i. e. reed-pipe] of the pastor, with which he calls together the camels. (A, TA, voce شِيَاعٌ.)

مَنَافِخُ الشَّيْطَانِ † The suggestions of the devil. (TA.)

مَنفُوحٌ † Big-bellied; (K, TA;) [inflated in the belly]. — Also, (K,) مَنفُوحٌ, (TA,) † Fat; as an epithet; (A, K;) [inflated, or swollen, with fat]. See أَنْفَخَانٌ. — مَنفُوحٌ † A coward: so called because he swells out his lungs. (L.)

مُنْتَفِخٌ † A man inflated, or puffed, or filled, with pride, and with anger. (L.) See مَنفُوحٌ.

نغذ

1. نَغَذَ، aor. نَغَذَ، inf. n. نَغَاذٌ (S, A, L, Mṣb, K) and نَغَذَ، (L, K,) It (a thing, S, &c.) passed away and came to an end; became spent, exhausted, or consumed; failed entirely; ceased; syn. فَنِيَ (S, A, L, Mṣb, K) and ذَهَبَ (S, L, K) and انْقَطَعَ. (L, Mṣb.)

4. اسْتَنْفَدَهُ (S, A, L, Mṣb, K) and اسْتَنْفَدَهُ (A, L, K) and اسْتَنْفَدَهُ (K) He caused it to pass away or come to an end; spent, exhausted, or consumed, it; caused it to fail entirely; caused it to cease; made an end of it. (S, A, L, Mṣb, K.) — اسْتَنْفَدُوا مَا عِنْدَهُمْ، and اسْتَنْفَدُوا، They spent, exhausted, or consumed, what they had. (A, L.) — اسْتَنْفَدَ وَسَعَهُ He spent, exhausted, or exerted, to the utmost his ability or power. (S, L, Mṣb.) — اسْتَنْفَدَ الْقَوْمُ The people came to that state that their travelling-provisions were exhausted, or had come to an end: (S, A, L, K:) or, (in the K, and,) their property had passed away and come to an end. (S, L, K.) — اسْتَنْفَدَتِ الرَّكِيَّةُ The well lost its water. (L, K.)

3. نَافَذَهُ، (inf. n. مَنَافَذَةٌ، L,) [He exerted his whole power, or ability, in contention, dispute, or litigation, with him: see مَنَافِدٌ:] he contended with him in arguments, pleas, or allegations, so as to put an end to his argument, and overcome him: (L:) or he contended with him before a

judge; (IAth, L, K;) contended, disputed, or litigated with him. (K.) It is said in a trad., إِنْ نَافَذْتَهُمْ نَافَذُواكَ (S, L) If thou contend with them before a judge, they will so contend with thee: or if thou allege to them, they will allege to thee: (IAth, L;) but accord. to one relation, the verb is with ق: (S, L:) and accord. to another, the latter verb is with ذ، نَافَذُواكَ. (L.)

6. تَنَافَدُوا They contended, disputed, or litigated, together. (A.) See 3, and see also تَنَافَدُوا، with ذ.]

8. اسْتَنْفَدَهُ: see 4. — He exacted, took, or received, it fully, or wholly. (K.) — اسْتَنْفَدَ مِنْ عَدُوِّهِ He exacted the full, or utmost, rate of his running. Said with reference to a horse. (M, L.) — اسْتَنْفَدَ اللَّبَنَ He drew forth the milk. (K.)

10: see 4.

مَنَافِدٌ A man who exerts his whole power, or ability, in contention, dispute, or litigation, (S, L,) and who does so well, so as to put an end to the arguments, pleas, or allegations, of his adversary, and overcome him: (L:) who contends with his adversary in arguments, pleas, or allegations, so as to put an end to his argument. (A, L.) One says, لَيْشَ لَهُ رَافِدٌ وَلَا مَنَافِدٌ He has not an aider, or assistant, nor one who contends &c. (A, TA.)

فِيهِ مَنْتَفِدٌ عَنْ غَيْرِهِ In him is that which renders thee in no need of any other. (Aboo-Sa'eed, T, L, K.*) — إِنَّ فِي مَالِهِ لَمَنْتَفِدٌ Verily in his wealth is ample provision. (AZ, T, L, K.*) — مَنْتَفِدًا (in the TK) تَجِدُ فِي الْبِلَادِ مَنْتَفِدًا Thou wilt find in the countries, or towns, a place to which to flee and in which to seek gain; syn. مَرَاغِبًا وَمُضْطَرِبًا. (K.) See also مَنْتَفِدًا.

قَعَدَ مَنْتَفِدًا He set aside, or apart. (IAṣṣ, L, K.)

نغذ

1. نَغَذَ، aor. نَغَذَ، (M, L,) inf. n. نَغَاذٌ and نَغُوذٌ، (M, L, K,) It went, or passed, through: (L:) or it went, or passed, through a thing, and became clear of it. (M, L, K.) — نَغَذْتُ I went, or passed, through. (L.) — نَغَذَ السَّهْمُ، aor. نَغَذَ، inf. n. نَغَاذٌ and نَغُوذٌ، The arrow perforated, transpierced, or pierced through, the animal at which it was shot, and went forth from it: (Mṣb) or نَغَذَ نَغَذَ مِنْهَا، (S, L,) and نَغَذَ السَّهْمَ الرَّومِيَّةَ، (M, L,) and نَغَذَ مِنْهَا، (S, L,) and نَغَاذٌ، (M, A, L,) aor. نَغَذَ، (M, L,) inf. n. نَغَاذٌ، (M, A, L, K) and نَغُوذٌ، (A) and نَغَذَ، (M, L, K,) the arrow penetrated into the inside of the animal at which it was shot, and its extremity went

forth from the other side, or protruded from it, the rest remaining therein; the extremity of the arrow passed through the animal at which it was shot, the rest remaining therein; (M, L, K:) a part of the arrow passed through, or went forth or protruded from, the animal at which it was shot. (A, art. صَرَدٌ.) See نَغَاذٌ. — نَغَذَتِ الطَّعْنَةُ The wound made by a spear or the like passed through, or beyond, the other side. (T L.) — اُنْغَذْ عَنْكَ Go thou from thy place; pass thou from it. (L.) [See also عَنَ.] — نَغَذَ لَوَجْهِهِ He went his way. (TA.) — نَغَذَ الطَّرِيقَ: The road was [a thoroughfare (see نَافِذٌ)] pervious, or passable, to every one in common. (Mṣb.) — هَذَا الطَّرِيقُ يَنْغَذُ إِلَى مَكَانٍ كَذَا [This road is a thoroughfare, along which every one may pass, to such a place]. (T, M, L.) — نَغَذَ الْمَنْزِلَ إِلَى الطَّرِيقِ [was a thoroughfare, and] communicated with the road. (Mṣb.) — نَغَذَ الْقَوْمَ He passed through the people, and left them behind him; (T, M, L, K;) as also اُنْغَذَهُمْ; (L, K;) or only the former is used in this sense. (L.) See also the latter. — نَغَذَهُمُ الْبَصَرُ † The sight reached them, and extended beyond them: (Ks, L:) or, extended over them all: (A'Obeyd, L:) you say also, اُنْغَذَهُمُ الْبَصَرُ in the former sense: (L:) [or The sight penetrated into the midst of them: see اُنْغَذَ الْقَوْمَ.] — نَغَذَ رَأْيَهُ † His judgment was penetrating; syn. ثَقَبَ. (K in art. ثَقَبٌ.) — نَغَذَ فِي الْأَمْرِ † He acted, or went on, with penetrative energy, or with sharpness, vigorousness, and effectiveness, in the affair; syn. صَضَى. (S, K, art. مَضَى.) — نَغَذَ الْكِتَابَ إِلَى فُلَانٍ، inf. n. نَغَاذٌ and نَغُوذٌ; † [The letter passed to, came to, or reached, such a one]: (S, L:) [and in like manner, الرَّسُولُ the messenger: see 4.] — نَغَذَ الْقَوْلَ، and الْقَوْلُ، † The command, or order, and the saying, was effectual; had effect; was, or became, executed, or performed; syn. مَضَى. (Mṣb.) — نَغَذَ الْعَتَقُ † [The act of emancipation had, or took effect; was, or became, executed, or performed: and in like manner, a covenant, contract, sale, &c.: see 4]. App. a met. expression, from نَغُوذُ السَّهْمِ; because there is no retracting it. (Mṣb.) — يَنْغَذُ بَيْنَنَا † He shall judge between us, and make his command or order to have effect, or execute or perform it. (L.) — لَهُ نَغَاذٌ فِي الْأُمُورِ † [He has ability in affairs, to execute, or perform]. (A.)

2: see 4.

3. نَافَذَهُ † He cited him before a judge. It is said in a trad., إِنْ نَافَذْتَهُمْ نَافَذُواكَ If thou cite them before a judge, they will do the same to thee; meaning, If thou say to them, they will

say to thee. Accord. to one relation, the verb is with ق and د. (L.) [Accord. to another, it is with ف and ذ.]

4. انفذ السهم (A, Mḡb,) and نفذه (Mḡb,) He made the arrow to pierce, and go forth from, or to pass through, the animal at which it was shot: (Mḡb:) [or, to penetrate within the animal at which it was shot, and to protrude its extremity from the other side, the rest remaining within; accord. to the explanation of نفذ السهم in the M, L, K: or to penetrate the animal at which it was shot, and to protrude a part of it from the other side; accord. to the explanation of سهم نافذ in the A, art. صرد.] You say also, أنفذت فيه السهم [I made the arrow to pierce, or penetrate, him, &c.] (A.) — رميته فأنفذته I shot, or cast, at him, and pierced, or made a hole, through him. (Mḡh.) — See 1. — انفذ الأمر [He brought to pass the command, or order; made it effectual; made it to have effect; executed or performed it: and in like manner, the saying: see 1]. — † He executed, performed, or accomplished, the affair. (M, L, K.) — انفذ القوم He became [or entered] among the people: (M, L:) in the copies of the K, explained by صار منهم; but the correct reading is بينهم [as in the M and L]: (TA:) or he penetrated into them, and went, or walked, in the midst of them. (T, L, K.) See also نفذ القوم. — انفذ كتاباً إلى فلان (S, L;) and نفذه (A,) inf. n. تنفيذ; (S, L;) † [He sent, or transmitted, a letter to such a one; caused it to pass to or to reach him]: and in like manner, رسولاً a messenger. (A.) — انفذ عهده, inf. n. إنفاذ. † He made his covenant, or contract, or the like, to take effect; executed or performed it: [and in like manner, an act of emancipation: see 1.] (L, TA.)

6. تنافذوا إليه + They came to him, (namely, a judge,) and referred to him their cause, or suit, for judgment. When each party adduces his plea, or allegation, one says تنافدوا, with د, unpointed. (Abou-Sa'eed, T, L, K.)*

طعنة نافذة (S;) A wound having a passage through the other side; by أنفذ being meant منفذ, or نفوذ: (T, L:) pl. أنفاذ. (A.) Keys Ibn-El-Khaṭem says (see Ham. p. 85),

* طعنت ابن عبد القيس طعنة تائير *
 * لها نفذ نولا الشجاع أضاها *

(T, S, L) I pierced the son of 'Abd-El-Keys with the wound of one making an angry assault, that had a passage through, which, but for the spiriting blood, would have made it show the light through him. (T, L [See also شعاع])

See also منفذ — نفذ † A place, or way, or means, of exit, escape, or safety; syn. مخرج أتي بنفذ [the natural consequences of] what he had said; i.e., بالمخرج منه. (T, S, A, L, K.) It occurs in a trad., where it is said, that unless a man who has published against a Muslim a charge of which he is clear do this, he is to be punished (T, L.) — نفذ a subst., (M, L,) used in the sense of إنفاذ: (T, M, L, K:*) signifying † [The making a command, or order, effectual; making it to have effect; to be executed or performed;] i.e. إنفاذه: (T, L:) you say, أمر بنفذه † He commanded that it should have effect, or be executed or performed;] i.e., بإنفاذه: (M, L:) and قام المسلمون بنفذ [The Muslims accomplished the execution, or performance, of what was in the Scripture:] i.e. بإنفاذ ما فيه. (T, A, L.)

نافذ: see نفوذ.
 أمر نفيذ † An affair arranged, or made easy. (L.) See also نافذ.

نافذ: see نفاذ.
 سهم نافذ [An arrow that perforates, trans-

pierces, or pierces through, and goes forth from, or passes through, the animal at which it is shot; accord. to the explanation of the verb in the Mḡb: or, that penetrates into the inside of the animal at which it is shot, and of which the extremity goes forth from the other side, or protrudes from it, the rest remaining therein; accord. to the explanation of the verb in the M, L, K: or,] of which a part has passed through the animal at which it is shot: when the extremity only has passed through, it is termed صارذ; and when the whole of it has passed through, مارق. (A, art. صرد.) — طعنة نافذة A wound made by a spear or the like passing through both sides: (M, L:) pl. طعنات. نوافذ (A.) See also نفذ. — نوافذ طريق نافذ † A road which is a thoroughfare; (T, M, L, K;) [pervious;] not stopped up; (T, L;) along which every one may pass. (T, A, L, Mḡb.) See also منفذ. — نافذ sing. of نوافذ (Mḡb,) which signifies All the holes, or perforations, by which joy or grief is conveyed to the mind (of a man, Mḡb); as the two ear-holes, (IAar, on the authority of Abu-l-Mekārim, T, L, Mḡb, K,) and the two nostrils, and the mouth, and the anus: (IAar, T, L, K:*) called by the doctors of practical law منافذ, which is contr. to analogy: see منفذ. (Mḡb.) — نافذ and نافذ نفوذ [but the second and third are

intensive epithets]: A man (M, L) penetrating, or acting with a penetrative energy, or sharp, energetic, vigorous, and effective, (مأض) in all his affairs. (M, L, K.) — رجل نافذ في أمره † A man penetrating, or acting with a penetrative energy, or sharp, vigorous, and effective, in his affair; (S, L;) and في الأمور in affairs. (A.) — أمره نافذ † His command, or order, is effectual; has effect; is executed, or performed; syn. مأض (K;) and obeyed; (S, L, Mḡb, K:*) as also نفيذ. (K.) — دائرة نافذة A feather, or curl of hair in a horse's coat, of the kind which, when it is only on one side, is called هقعة, but which is on both sides. (AO, T, L.)

هذه منافذهم, and نفذهم; and دأ منافذ القوم, and أنفاذهم, [This is the place of passage of the people, and these are their places of passage]. (A.) — هذا الطريق منفذ لِمَحَلِّ كذا † This road is a way along which every one may pass to such a place. (A.) — فيه منافذ للقوم † In it (the road) is a [free, or an open,] passage to, or for, the people. (T, L.) See also نافذ.

منفذ, in measure like مسجذ, [or منفذ, agreeably with analogy, as it is written in copies of the T, A, L,] A place by which a thing passes through; [a thoroughfare; an outlet; a place of egress:] pl. منافذ. (Mḡb.) See also نافذ.

منتفذ + Ample room, space, or scope, or liberty to act &c.: (syn. سعة, (M, L, K, TA,) and مندوحة: (TA:) [ample means of escape: see also نفذ:] you say, إن في ذلك لمنتفذاً, Verily in that there is ample room, scope, or means [for action, or for escape]. (TA.) See also منتفذ.

نفر

1. نفر (T, M, L, Mḡb, K,) aor. -, (T, M, K,) and 2, (M, K,) inf. n. نفران (M, K) or نفور (Mḡb,) said of a wild animal, (T, Mḡb,) a gazelle, (M, K,) or other beast, (M,) He took fright, and fled, or ran away at random; or became refractory, and went away at random; or ran away, or broke loose, and went hither and thither by reason of his sprightliness; syn. شرد; (M, K;) as also استنفر; (T, Mḡb, K;) and so the former verb in speaking of a camel, or a beast: (L, art. شرد:) you say, نفرت الدابة, (T, S, M, A, K,) aor. - and 2, (T, S, M, K,) inf. n. نفور and نفار (T, S, M, A, K) and نفر: (A:) or this signifies the beast was, or became, impatient (A, K, TA) of or at a thing, (TA,) [or shied at it,] and retired to a distance; (A, K, TA;) and استنفار signifies the same as نفور: (S:) or نفر, inf. n.

نَفَرًا [and نَفُورًا], signifies *he fled, and went away or aside or apart or to a distance.* (M.) — [Hence, نَفَر, aor. - and - , inf. n. نَفُورٌ and نَفَارٌ and نَفَرٌ and نَفِيرٌ, as used in the following phrases.] نَفَرْتُ مِنْ هَذَا الْأَمْرِ † I shrank from this thing or affair; was averse from it; did not like or approve it. And نَفَرُ فُلَانٍ مِنْ صُحْبَةِ فُلَانٍ † [Such a one shrank, or was averse, from the companionship of, or the associating with, such a one]. And نَفَرَتِ الْمَرْأَةُ مِنْ زَوْجِهَا † [The woman was averse from her husband; or shunned or avoided him]. (All from the A.) And you say of a man's disposition, تَنَفَّرَ عَنِ الْحَقِّ † [It shunned, or was averse from, the truth]. (Bd, lxvii. 21.) — إِلَّا نَفُورًا, in the K̄ur, [xvii. 43, and xxxv. 40.] means † Save in aversion: and نَفِيرٌ is like نَفُورٌ: and the subst. is نَفَرٌ, with two fet-hahs. (M̄sb) — نَفَرَ الشَّيْءُ مِنَ الشَّيْءِ, inf. n. نَفَارٌ [and نَفُورٌ], The thing receded, withdrew, removed, or became remote or aloof, from the thing. (A'Obeyd, T, §.) [See also 3.] — Hence it is, I think, that نَفَرٌ is used as signifying † It became swollen, in the following words of a trad. of 'Omar: تَحَلَّلَ رَجُلٌ فِي زَمَانِهِ بِالْقَصَبِ فَتَفَرَّ فُوهُ † A man, in his time, picked his teeth with reeds, and in consequence his mouth became swollen: as though the flesh, disliking the disease, receded from it, and so became swollen. (A'Obeyd, T, §.*) You say also, نَفَرَتِ الْعَيْنُ, aor. - and - , inf. n. نَفُورٌ, † His eye became inflamed and swollen: and so you say of other parts of the person. (M, K̄.)* And نَفَرَ الْجُرْحُ, inf. n. as above, † The wound became swollen: (T, M̄sb:) or it became so after healing. (W, i. 42.) And نَفَرَ الْجِلْدُ † The skin became swollen, (S, A,) and the flesh receded from it. (A.) [All these significations seem to be derived from the first in this art.: and so several others which follow.] — نَفَرْتُ إِلَى اللَّهِ, inf. n. نَفَارٌ, I betook myself to God by reason of fear, seeking protection. (IK̄tt.) — نَفَرُوا, (M̄sb,) inf. n. نَفَرٌ, (M, M̄sb, K̄,) They became separated, or dispersed: (M,* M̄sb, K̄:*) and so نَفَرْتُ, said of camels. (TA.) Hence, (M,) the saying, نَفَرَتْ قَبْلَ كُلِّ صَبِيحٍ وَتَفَرَّ, (S, M, A,) a proverb, in which the last word is used tropically; (A;) explained in art. صَبِيح, q.v. (S.) [And نَفَرٌ مِنْ غَيْرِ صَبِيحٍ وَلَا نَفِيرٌ; explained in the same art.] — نَفَرَ الْحَاجُّ مِنْ مَتَى, (M, M̄sb, K̄,) aor. -, (S, M, K̄,) inf. n. نَفَرٌ (M, M̄sb, K̄) and نَفَرٌ (M) and نَفُورٌ (K̄) [and نَفِيرٌ], The pilgrims removed from Minè. (M̄sb.) Hence, نَفُورٌ, and نَفِيرٌ, and نَفُورٌ, and نَفِيرٌ, (S, M, K̄,) and نَفِيرَةٌ, (S, TA,) and نَفِيرٌ,

(TA,) [The day of, and the night immediately preceding, the removing from Minè]; after the day called يَوْمُ الْقَرِّ; (S;) [therefore, the twelfth of Dhu-l-Hijjah:] or there are two days thus called: (M̄sb:) يَوْمُ النَّفْرِ الْأَوَّلُ is [the day above mentioned,] the second of the days called أَيَّامُ النَّفْرِ; (IATH, M̄sb;) and يَوْمُ النَّفْرِ الْآخِرُ, (IATH,) or الثَّانِي, (M̄sb,) is the third thereof: (IATH, M̄sb:) the order is this; يَوْمُ النَّفْرِ, then يَوْمُ الْقَرِّ, then يَوْمُ النَّفْرِ الْأَوَّلُ, then يَوْمُ النَّفْرِ الْآخِرُ. (T, L.) — نَفَرُوا فِي الْأَمْرِ, (S, M,) or لِلْأَمْرِ, (K̄,) aor. -, (M, K̄,) inf. n. نَفُورٌ (S, M, K̄) and نَفَارٌ (M, K̄) and نَفِيرٌ; (Zj, M, K̄;) and † تَنَفَّرُوا; (M, K̄;) They went, or went away, to execute the affair: (M, K̄:) and in like manner, نَفَرُوا فِي الْقِتَالِ to fight. (M.) And نَفَرُوا, alone, They went forth to war against unbelievers or the like. So in the K̄ur, ix. 82, وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا [And they said, Go not ye forth to war against the unbelievers in the heat: say, The fire of hell is hotter]: and so in the same chap., v. 39: (Jel:) and in the same book, iv. 73. (Bd.) You say also, نَفَرُوا لِهَرٍ They went forth to fight them. (TA, from a trad.) And نَفَرُوا إِلَى الْحَرْبِ They hastened to the war, or to war. (M̄sb.) — [Hence,] نَفَرُوا مَعَهُ; and † أَنْفَرُوهُ, (M, K̄,) inf. n. أَنْفَارٌ; (TA;) They aided and succoured them: (M, K̄:) or the former verb, alone, they, being asked to do so, complied, and went forth to aid. (TA.) — نَفَرْنَا: see 2.

2. نَفَرٌ, (T, M, A, M̄sb,) inf. n. تَنَفِيرٌ; (M̄sb;) and أَنْفَرٌ; (T, K̄;) and † اشْتَفَرَّ; (T, M, A, M̄sb;) He made (wild animals, T, M̄sb, or an antelope, K̄, or a beast of carriage, M,) to take fright, and flee, or run away at random: (K̄, TA:) or he made a beast of carriage to become impatient, and to retire to a distance: (A:) or he scared away; or made to flee, and go away, or aside, or apart, or to a distance: (so accord. to an explanation of the intrans. v. from which it is derived, in the M:) you say نَفَرْتَهُ and † اسْتَفَرَّتَهُ and † أَنْفَرْتَهُ: and in like manner, نَفَرْتُ عَنْهُ, and † أَنْفَرْتُ عَنْهُ, [meaning, he scared away, or made to take fright and flee, &c., from him or it:] (TA:) and التَّنْفِيرُ عَنْهُ, and الإِنْفَارُ عَنِ الشَّيْءِ, and الإِسْتِنْفَارُ, all signify the same, [i. e., the scaring away, &c., from a thing.] (S.) It is said in a trad. of Zeyneb, the daughter of Mohammad, وَأَنْفَرْنَا بِهَا الْمُشْرِكُونَ بِعَيْرِهَا حَتَّى سَقَطَتْ And the polytheists made her camel to take fright and run away at random with her, so that she fell. And in like manner you say, أَنْفَرْنَا بِهَا, and نَفَرْنَا بِهَا, [or نَفَرْنَا بِهَا? Our camels were scared away with

us; or made to take fright and run away at random with us: or] we were made to be persons having camels taking fright and running away at random. And تَنْفِيرٌ signifies The chiding camels or sheep or goats, and driving them from the pasturage. (TA.) — [Hence] بَشَرُوا وَلَا تَنْفِرُوا † [Rejoice people by what ye say, and] do not encounter them with [roughness and violence and] that which will incite them to نَفُورٌ [i. e. flight or aversion]. (TA.) See the act. part. n., below. — [Hence also,] نَفَرٌ عَنْهُ, (S, K̄,) inf. n. تَنْفِيرٌ, (TA,) † Give thou to him a لَقَبٌ [meaning a nickname or name of reproach], (S,) or a لَقَبٌ that is disliked: (K̄:) as though they held such to be تَنْفِيرٌ لِلْجِنَّ وَالْعَيْنِ عَنْهُ [a means of scaring away the jinn, or genii, and the evil eye, from him]. (S, K̄.) An Arab of the desert said, When I was born, it was said to my father, قُنْفُذٌ نَفَرٌ: so he named me قُنْفُذٌ [hedge-hog], and surnamed me أَبُو الْعَدَاءِ [father of the quick runner]. (S.)

3. نَفَرًا, inf. n. مُتَأَفِّرَةٌ, † They shunned or avoided each other; regarded each other with aversion. But perhaps this signification is only post-classical. — And hence, † They (two things) were incongruous, or discordant, each with the other. But perhaps this signification, also, is only post-classical. See also 6.]

4: see 2, in several places. — أَنْفَرُوا Their camels took fright and ran away at random, (نَفَرْتُ, K̄, TA,) and became separated or dispersed. (TA.) — See also 1, last signification.

5. تَنَفَّرَ عَنِ الْحَقِّ: see 1.

6. [تَنَفَّرُوا † They shunned or avoided one another; regarded one another with aversion. But perhaps this signification is only post-classical. — And hence, تَنَفَّرَتِ الْأَشْيَاءُ; The things were incongruous, or discordant, one with another. But perhaps this signification, also, is only post-classical. See also 3.] — تَنَفَّرُوا فِي الْأَمْرِ, or تَنَفَّرُوا فِي الْأَمْرِ: see 1, towards the end. See also نَفَرًا in the K̄: and compare 6 in arts. نَفَرٌ and نَفِيرٌ.

10. اسْتَنْفَرَهُمْ He (the Imám) incited, and summoned or invited them to go forth, لِحِبَادِ الْعَدُوِّ to war against the enemy: (T, Mgh:) or imposed upon them the task of going forth to war, light and heavy: [see K̄ur, ix. 41:] (A:) or he demanded, sought, or desired, of them aid. (M,* K̄, TA.) — See also 2, in three places. — And see 1, in two places, near the beginning.

نَفَرٌ: see نَفِيرٌ, of which it is a quasi-pl.: — نَفَرٌ: — and نَفِيرٌ.

نفر an imitative sequent to عفر (T, M, K,) and so is نفر (Sgh, K, but omitted in some copies of the K,) and نفرية to عفرية (T, M, K,) and نفرية to عفرية (T, S, M, K,) and نغارية to عغارية (T, M, K,) and نغرية to عغرية (K;) denoting corroboration. (S.)

نفر A number of men, from three to ten; (S, Mṣb;) as also نفر and نفرة and نفير: (S:) or to seven: (so in a copy of the Mṣb, [but probably سبعة is a mistake for تسعة nine: this appears likely from what here follows:] or a number of men less than ten; (AZ, T, M, K;) as also نفير; (K;) and so رَهط; (AZ, T;) and some add, excluding women: (TA:) accord. to Fr, (S,) a man's people or tribe consisting of his nearer relations; as also نفرة; syn. رَهط, (S, IAth,) and عَشيرة: (IAth:) [see also نفرة:] accord. to Kr, (M,) all the men or people: (M, K;) accord. to Lth, you say, هَوْلًا عَشْرَةَ نَفَرٍ, i. e. these are ten men: but one does not say, عَشْرُونَ نَفَرًا, nor more than عَشْرَةَ: and Abu-l-'Abbās says, that نَفَرٌ, like قَوْمٌ and رَهطٌ, has a pl. signification, without any proper sing.; and is applied to men, exclusively of women: (T:) it is a quasi-pl. n.: (TA:) and its pl. is أَنْفَارٌ; (M, K;) occurring in a trad., in the phrase أَحَدٌ مِنْ أَنْفَارِنَا, which IAth explains as meaning any one of our people; syn. قَوْمًا: (TA:) and نفير, occurring, in the accus. case, in the Kur, xvii. 6, is, accord. to Zj, a pl. [or rather quasi-pl. n.] of نَفَرٌ, like عبيدٌ and كليبٌ. (M.) [See also نفير, below.] Imra-el-Kays says, describing a man as an excellent archer,

- فَهُوَ لَا تَنْسِمِي رَمِيَّتَهُ
- مَا لَهُ لَا عَدَدٌ مِنْ نَفَرِهِ

(S.) And he is such that the animal shot by him does not go away after it has been shot and then die. What aileth him? May he be killed, so as not to be numbered among his people. The latter hemistich is a proverb. (Meyd.) The poet here utters an imprecation against the man, but in so doing praises him; as when you say, of a man whose action pleases you, مَا لَهُ قَاتِلُهُ اللَّهُ, and أَخْرَاهُ اللَّهُ [q. v.]. (S.) The rel. n. is نَفَرِيٌّ. (Sb, M.) = [Accord. to the Mṣb, it is also a simple subst. from نَفَرٌ: and app. as signifying especially Aversion.]

نفر: see نفير.

نفرة: see نفير. — A man's near kinsmen; syn. أسرة (T, K) and فصيلة (K;) who are angry

on account of his anger; (K;) as also نفرة, mentioned by Sgh and others, (TA,) and نفرة (T, K) and نافية (A, K) and نعر: (T:) and نفرة signifies a man's near kinsmen (أسرة) who go forth with him to war when an event befalls him or oppresses him severely or suddenly. (TA.) You say, جَاءَنَا فِي نَفَرِهِ and نَفَرِهِ (T, TA,) &c., (TA.) He came to us among his near kinsmen, (T, TA,) &c. (TA.) And, غَلَبَتْ نَفُورَتَنَا, Our near kinsmen overcame their near kinsmen. (T, TA.) See also نَفَرٌ, in two places: and see نفير.

نفرة (Sgh, K) and نفرة (K) A thing that is hung upon a child for fear of, (K,) or to repel, (Sgh,) the evil eye. (Sgh, K.) = See also نفرة.

نفرى: see نَفَرٌ, last sentence but one.

نفرية and نفيرية and نغرية: see نَفَرٌ.

نفاً a subst. from نَفَرَتِ الدابة. Ex. فِي الدابة. [In the beast of carriage is a disposition to take fright and run away at random]. (S.) And in like manner, from نَفَرٌ said of a wild animal. (Mṣb.)

نافر: see نافر.

نفير A people hastening to war, or to some other undertaking: an inf. n. used as a subst.: (Mṣb:) or a people going to execute an affair: (S:) or a people going with one to fight; as also نفرة [q. v.] and نفر: (M, K:) each is a noun having a pl. signification: (M:) or the first and last signify a company of men: and the pl. of each is أَنْفَارٌ: (M:) or the first, (S,) or all, (K,) a people, (S,) or company, (K,) preceding in an affair: (S, K:) or the first, those of a man's people who go forth with him to war: or it is a pl. [or quasi-pl.] of نَفَرٌ, signifying men assembled to go to the enemy: (Bd, xvii. 6:) or aiders, or assistants. (M.) [See نَفَرٌ, in two places.] You say, جَاءَتْ نَفْرَةُ بَنِي فُلَانٍ, and نَفِيرُهُم, The company of the sons of such a one, that came forth to execute an affair, arrived. (S, TA.) نَفِيرُ قُرَيْشِي means Those of Kureysh who went forth to Bedr to defend the caravan of Aboo-Sufyán, (M,) which was coming from Syria. (T.) Hence the proverb, فُلَانٌ لَا فِي النَّفِيرِ [Such a one is neither in the caravan nor in the company going forth to fight]: applied to him who is not regarded as fit for a difficult undertaking: because none held back from the caravan and the fight except him who was crippled by disease and him in whom

was no good: (TA:) or the original words of the proverb are لَا فِي الْعَيْرِ وَلَا فِي النَّفِيرِ: and these words were first said by Aboo-Sufyán, with reference to the Benoo-Zubrah, when he found them turning back towards Mekkeh; and, accord. to Aṣ, are applied to a man who is held in low and little repute. (Mgh.) [See also Freytag's Arab. Prov., ii. 500.]

نفرة: see نفرة, in three places.

نغارية: see نَفَرٌ.

نافر [and نفور] and مُسْتَنْفِرٌ signify the same; [i. e., Taking fright, and fleeing, or running away at random: or being, or becoming, impatient, of or at a thing, and retiring to a distance: or fleeing, and going away or aside or apart or to a distance: or the second, being of an intensive form, signifies, as also يَنْفُورٌ, that does so much or often; or wont or apt to do so:] (TA:) and نَفَرٌ is a pl. of نافر (K,) or [rather] a quasi-pl., like as صَحْبٌ is of صاحب, and زَوْرٌ of زائر. (M.) You say, دَابَّةٌ نَافِرٌ, and نَفُورٌ, [A beast that takes fright and runs away at random: &c.:] (M, K:) accord. to IAṣ, one should not say نَافِرَةٌ (M) [unless using it as an epithet applied to a broken pl. of a subst., as will be seen below]. It is said in a proverb, كُلُّ أَزْبٍ نَفُورٌ [Every one, of camels, that is hairy on the face is wont to take fright and run away at random: see art. زب]. (M.) You say also ظَبْيٌ يَنْفُورٌ (M, K,*) in some copies of the K, نيفور, (TA,) A gazelle that takes fright and flees much or often; or that is wont to do so. (M, K,*) And it is said in the Kur, [lxxiv. 51,] قَرَّتْ مِنْ كَاتِبِهِمْ حُمُرٌ مُسْتَنْفِرَةٌ نَافِرَةٌ, i. e., نَافِرَةٌ, [As though they were asses taking fright and running away at random, that have fled from a lion:] and (accord. to one reading, T) مُسْتَنْفِرَةٌ (T, S,) meaning, made to take fright and run away at random; (T;) or frightened, or scared. (S.) — أَنَا نَافِرٌ مِنْ هَذَا I shrink from this thing or affair; am averse from it; do not like or approve it. And هِيَ نَافِرَةٌ مِنْ زَوْجِهَا [She is averse from her husband; she shuns or avoids him]. (A.)

نوفر: see art. نيلوفر.

نفرة: see نفرة.

مُستَنْفِرٌ act. part. n. of 2, q. v. — † One who encounters people with roughness and violence [and that which incites them to flight or aversion: see 2]. (TA, from a trad.)

مُستَنْفِرٌ: see نافر; the first and third in two places.
مُستَنْفِرٌ:
يَنْفُورٌ:

نفر

1. نَفَرَ, (S, A, Mṣb, K,) aor. َ, (S, Mṣb, K,) inf. n. نَفْرَانُ (S, K) and نَفْرٌ (Mṣb, TA) and نَفُورٌ (TA,) *He* (an antelope) *leaped, jumped, sprang, or bounded*; (S, A, K;) as also نَفَرَ: (A:) or *did so in his running*: (Aṣ, TA:) or *did so and alighted with his legs spread*: when he alights with his legs together, the action is termed قَفَرَ: (TA:) or *did so after putting his legs together*: (AZ, TA:) or *leaped upwards with all his legs at once and put them down without separating them*: (Mṣb:) or *raised his legs together and put them down together*: or *ran at the utmost vehement rate of the running termed إِحْضَارٌ*. (TA.)

2: see 1. = نَفَرَهُ, (K,) or نَفَرْتَهُ, (S, A,) *He, or she, danced, or dandled, him,* (S, A, K,) namely, a child; (S, A;) as also نَفَرْتَهُ. (TA, art. نَفَرَ.)

6. نَفَرُوا They (children) *contended together in leaping, jumping, springing, or bounding, in play.* (A, K.)

نَفْرَةٌ An antelope's *running by reason of fright.* (AA, TA.)

نَفُورٌ (S) and نَفُورٌ (K) An antelope *that leaps, jumps, springs, or bounds,* (S, K,) [in one or other of the manners described above,] *much, or vehemently.* (TA.)

نَافِرَةٌ, sing. of نَوَافِرٌ, (TA,) which signifies *The legs of a beast of carriage*: (K, TA:) but the word commonly known is نَوَافِرٌ, with ق. (TA.)

نَفُوزٌ: see نَفُوزٌ.

نفس

1. نَفْسٌ, aor. ُ, inf. n. نَفَاسَةٌ (S, M, A, Mṣb, K) and نَفَاسٌ and نَفَسٌ (K) and نَفُوسٌ (TA); and نَفَسٌ (M, A, Mṣb,) inf. n. نَفَاسٌ; (A, Mṣb;) *It was, or became, high in estimation, of high account, or excellent*; (M, Mṣb, TA;) [highly prized; precious, or valuable;] and therefore, (TA,) *was desired with emulation, or in much request*: (S, K, TA:) and the latter verb, said of property, *it was, or became, loved, and highly esteemed.* (TA.) = نَفَسَ بِهِ, (S, M, Mṣb, K,) aor. َ, (K,) inf. n. نَفَسٌ (M) [and app. نَفَسٌ as will be shown below] and نَفَاسَةٌ and نَفَاسِيَةٌ, which last is extr., (M, TA,) *He was, or became, avaricious, tenacious, or niggardly, of it,* (S, M, Mṣb, K,) *because of its being in high estimation, or excellent.* (Mṣb.) Hence the saying in the Kṣur, [xlvi. 40.] فَإِنَّمَا يَبْخُلُ عَنْ نَفْسِهِ [app. meaning *He is only avaricious from his avarice.*] (TA.) You say, نَفَسَ عَلَيْهِ بِالشَّيْءِ, (M,) or عَنْهُ [in the place of عَلَيْهِ,] (TA,) *He was, or became, avaricious, &c., of the thing, towards him, or*

withholding it from him. (M, TA.) And نَفَسَ عَلَيْهِ الشَّيْءُ, (S, M, K, TA,) and بِالشَّيْءِ, (M,) inf. n. نَفَاسَةٌ, (S, K, TA,) *He was, or became, avaricious, &c., of the thing, towards him, and thought him not worthy of it, and was not pleased at its coming to him*: (TA:) or [simply] *he thought him not worthy of it*; (S, M, K;) as also نَفَسَهُ فِيهِ; of which last verb we have an ex. in the phrase تَنَافَسَ دُنْيَا, used by a poet in speaking of the tribe of Kureysh, meaning either *they think others not worthy of worldly good*, or *they think the possessors of worldly good unworthy thereof*. (M.) [See also 3, below.] You say also, نَفَسْتُ نَفْسِي, (A, K,) or بِخَيْرٍ قَدِيلٍ, (S,) and نَفَسْتُ نَفْسِي, (A,) inf. n. نَفَسٌ and نَفَاسَةٌ, (A,) *Thou enviedst me* (S, A, K) *good,* (A, K,) or *a little good,* (S,) and *much good,* (A,) and *didst not consider me worthy of it.* (A.) And فَلَانَ مَا يَتَنَفَسُ عَلَيْنَا الْغَنِيمَةَ وَالظَّفَرَ [app. meaning *Such a one does not envy us the spoil and the victory.*] (A, in continuation of what here immediately precedes.) And مَا هَذَا النَّفْسُ *What is this envying?* (A, TA.) = نَفَسْتُ; (S, M, A, Mṣb, K;) and نَفَسْتُ, (S, M, Mṣb, K,) as some of the Arabs say, (Mṣb,) aor. َ; (Mṣb, K;) inf. n. نَفَسٌ and نَفَاسَةٌ, (S, M) and نَفَسٌ, (M, TA,) or the first of these ns. is a simple subst.; (Mṣb;) † *She* (a woman) *brought forth*; (S, M, K;) and نَفَسْتُ وَلَدًا [she brought forth a child]: (Th, M:) and نَفَسْتُ بَوَلَدِهَا [she brought forth her child]. (A.) You say also, وَرَثَ فَلَانٌ هَذَا قَبْلَ أَنْ يَنْفَسَ, (S,) meaning, *Such a one inherited this before such a one was born.* (S.) — Also, both these verbs, (Mṣb, K,) or the latter, نَفَسْتُ, only, (Az, Mgh, TA,) or the latter is the more common, (K,) the former, which is related on the authority of Aṣ, not being well known, (Mṣb,) † *She* (a woman) *menstruated.* (Az, Mgh, Mṣb, K.) [In the CK, a confusion is made by the omission of a و before the verb which explains this last signification.] This signification and that next preceding it are from نَفَسٌ meaning “blood.” (Mgh.) = نَفَسْتُ بِنَفْسِي † *I smote him with an [evil or envious] eye.* (S, K, TA.)

2. نَفَسَ كُرْبَةً, or بِهِ: see 4. = نَفَسَ عَنْهُ كُرْبَةً, (A, Mgh, Mṣb, K,*) and نَفَسَ عَنْهُ كُرْبَةً, (S,) inf. n. نَفَسٌ, (S, Mṣb, K) and [quasi-inf. n.] نَفَسٌ, (K,) † *He* (God) *removed, or cleared away, his grief, or sorrow, or anxiety*: (S, A, Mgh, Mṣb, K,*) and نَفَسَ عَنْهُ signifies the same; (M, Mgh;) and *He made his circumstances ample and easy*; (M, TA:) and *he* (a man) *eased him, or relieved him,* syn. رَقَهُ: (S, TA:) and also, this last phrase, *he granted him a delay*: the objective compliment

being omitted: and نَفَسِي is used as meaning *grant thou to me a delay*: or, elliptically, نَفَسٌ *grubbi* or *غَمِي* [remove thou my grief, &c.]. (Mgh.) — [Hence] حَرْفٌ تَنَفِيسٍ, applied to the prefix س [and its variants سَوْفَ &c.], meaning *A particle of amplification*; because changing the aor. from the strait time, which is the present, to the ample time, which is the future. (Mughnee, in art. س.) = نَفَسَ الْقَوْسَ † *He cracked the bow*: (Kr, M:) [see 5:] accord. to ISH, *he put* (حَطَّ) *its string [upon the bow].* (TA.)

3. نَفَسَ فِي الشَّيْءِ, (S, K,*) inf. n. مَنَافَسَةٌ and نَفَاسٌ, (S,) *He desired the thing, [or aspired to it,] with generous emulation*; (S, K;) as also نَفَسَ: (K:) and نَفَسَ صَاحِبَهُ فِيهِ [he vied with his companion in desire for it]: (A:) or نَفَسُوا فِيهِ signifies *they desired it [or aspired to it]*: (S:) or *they vied, one with another, in desiring it*; or *they desired it with emulation*; syn. تَرَاغَبُوا: (A, TA:) [and يَتَنَفَسُ فِيهِ it is emulously desired; or in request; or in great request:] or مَنَافَسَةٌ and نَفَسٌ signify *the desiring to have a thing, and to have it for himself exclusively of any other person*; from نَفِيسٌ, signifying a thing “good, or goodly, or excellent, in its kind:” (TA:) and نَفَسْنَا فِيهِ and تَنَافَسْنَا ذَلِكَ الْأَمْرَ *we envied one another for that thing, and strove for priority in attaining it.* (M.) See also نَفَسَ عَلَيْهِ الشَّيْءُ, with which نَفَسَهُ فِيهِ is syn. (M.)

4. انْفَسَ: see نَفَسَ, in two places. = انْفَسَهُ *It* (a thing, TA) *pleased him,* (K, TA,) and *made him desirous of it*: (TA:) or *became highly esteemed by him.* (IKṭt.) — انْفَسَنِي فِيهِ *He made me desirous of it*; (S, M, A, K;) as also نَفَسَنِي فِيهِ, (IAṣr, M, TA,) or بِهِ. (So in my copy of the A.) = مَا انْفَسَهُ *How powerful is his evil, or envious, eye!* (Lh, M.)

5. تَنَفَسَ [He breathed] is said of a man and of every animal having lungs: (S:) [or it signifies] *he drew* (اسْتَمَدَّ) *breath*: (M:) or [he respired, i.e.] *he drew breath with the air-passages in his nose; to his inside, and emitted it.* (Mṣb.) You say also, تَنَفَسَ الصُّعْدَاءُ [He sighed: see also art. صعد]. (S.) — † *He* (a man) *emitted wind from beneath him.* (TA.) — Also, (TA,) or تَنَفَسَ فِي الْإِنَاءِ, (K,) † *He drank* (K, TA) *from the vessel* (TA) *with three restings between draughts, and separated the vessel from his mouth at every such resting*: (K, TA:) and, contr., the latter phrase, † *he drank [from the vessel] without separating it from his mouth*: (K, TA:) which latter mode of drinking is disapproved. (TA.) — Also تَنَفَسَ † *He lengthened in speech; he spoke long*; for when a speaker takes breath, it is easy

to him to lengthen his speech; and **نَفْسٌ فِي** **الْكَلَامِ** signifies the same. (TA.) — † *It* (said of the day, M, A, and of the dawn, A, and of other things, M) *became extended*; (M;) *it became long*; (M, A;) or, said of the day, accord. to Lh, *it advanced so that it became noon*: (M:) or *it increased*: (S:) and *it extended far*: and hence it is said of life, meaning either *it became protracted, and extended far, or it became ample*: (M:) and, said of the dawn, *it shone forth*, (Akh, S, K, TA,) and *extended so that it became clear day*: (Fr, TA:) or *it broke, so that things became plain in consequence of it*: (TA:) or *it rose*: (Mujāhid:) or *its dusty hue shone at the approach of a gentle mind*. (Bd, lxxi. 18.) You say also, **تَنَفَّسَ بِهَ الْعَمْرُ** † [*Life became long, or protracted, &c., with him*]. (A.) And **تَنَفَّسَتْ رِجْلُهُ** † *The water of the Tigris increased*. (TA.) — **تَنَفَّسَ الْمَوْجُ** † *The waves sprinkled the water*. (S, K.) — **تَنَفَّسَتِ الْقَوْسُ** † *The bow cracked*. (S, M, K.) It is only the stick that is not split in twain that does so; and this is the best of bows. And **تَنَفَّسَ** in the same sense is said of an arrow. (M.) = **نَفَسَ** app. signifies the same as **نَفَسَ** عليه الشيء, q. v.]

6: see 3, throughout.

نَفْسٌ The soul; the spirit; the vital principle; syn. **رُوحٌ**: (S, M, A, Mṣb, K:) but between these two words is a difference [which must be fully explained hereafter, though IṢd says, that it is not of the purpose of his book, the M, to explain it]: (M:) in this sense it is fem.: (Mṣb:) pl. [of pauc.] **أَنْفُسٌ** and [of mult.] **نُفُوسٌ**. (M, Mṣb.) You say, **خَرَجَتْ نَفْسُهُ** [*His soul, or spirit, went forth*]; (Aboo-Is-hāk, S, M, Mṣb, K;) and so **جَارَتْ نَفْسُهُ**. (Mṣb.) And a poet says, not Aboo-Khirāsh as in the S, but Ḥudheyfeh Ibn-Anas, (IB,)

* نَجَا سَالِمٌ وَالنَّفْسُ مِنْهُ بِشِدْقِهِ *

* وَلَمْ يَنْجُ إِلَّا جَفْنَ سَيْفٍ وَمِزْرًا *

i. e., [*Sulim escaped when the soul was in the side of his mouth; but he escaped not save with the scabbard of a sword and with a waist-wraper*]. (S.) In the same sense the word is used in the saying, **فِي نَفْسِ فُلَانٍ أَنْ يَفْعَلَ كَذَا وَكَذَا** [but this seems rather to mean, *It is in the mind of such a one to do so and so*]. (Aboo-Is-hāk, M.) Some of the lexicologists assert the **نَفْسُ** and the **رُوحُ** to be one and the same, except that the former is fem., and the latter [generally or often] masc.: others say, that the latter is that whereby is life; and the former, *that whereby is intellect, or reason*; so that when one sleeps, God takes away his **نَفْسُ**, but not his **رُوحُ**, which is not taken save at death: and the **نَفْسُ** is thus called because of its connexion

with the **نَفْسُ** [or breath]. (IAmb.) Or every man has **نَفْسَانِ** [*two souls*]: (I'Ab, Zj:) **نَفْسُ الْعَقْلِ** [*the soul of intellect, or reason, also called النَّفْسُ النَّاطِقَةُ* (see **رُوحٌ**)], whereby one discriminates, [i. e., *the mind*], (I'Ab,) or **نَفْسُ التَّمْيِيزِ** [*the soul of discrimination*], which quits him when he sleeps, so that he does not understand thereby, God taking it away: (Zj:) and **نَفْسُ الرُّوحِ** [*the soul of the breath*], whereby one lives, (I'Ab,) or **نَفْسُ الْحَيَاةِ** [*the soul of life*], and when this quits him, the breath quits with it; whereas the sleeper breathes: and this is the difference between the taking away of the **نَفْسُ** of the sleeper in sleep and the taking away of the **نَفْسُ** of the living [at death.]. (Zj.) Much has been said respecting the **نَفْسُ** and the **رُوحُ**; whether they be one, or different: but the truth is, that there is a difference between them, since they are not always interchangeable: for it is said in the Kṛ, [xv. 29 and xxxviii. 72,] **وَنَفَخْتُ فِيهِ مِنْ رُوحِي** [And I have blown into him of my spirit.]; not **مِنْ نَفْسِي**: and [v. 116,] **تَعَلَّمْ مَا فِي نَفْسِي** [to be explained hereafter]; not **فِي رُوحِي**, nor would this expression be well except from Jesus: and [lviii. 9,] **وَيَقُولُونَ فِي أَنْفُسِهِمْ** [And they say in their souls, or within themselves]: for which it would not be well to say **فِي أَرْوَاحِهِمْ**: and [xxxix. 57,] **أَنْ تَقُولَ نَفْسٌ** [That a soul shall say]; for which no Arab would say **أَنْ تَقُولَ رُوحٌ**: hence, the difference between them depends upon the considerations of relation: and this is indicated by a trad., in which it is said that God created Adam, and put into him a **نَفْسُ** and a **رُوحُ**; and that from the latter was his quality of abstaining from unlawful and indecorous things, and his understanding, and his clemency, or forbearance, and his liberality, and his fidelity; and from the former, [which is also called **النَّفْسُ الْأَمَّارَةُ**, q. v., in art. **أَمْرٌ**], his appetence, and his unsteadiness, and his hastiness of disposition, and his anger: therefore one should not say that **نَفْسُ** is the same as **رُوحٌ** absolutely, without restriction, nor **نَفْسُ** the same as **نَفْسُ**. (R.) The Arabs also make the discriminative **نَفْسُ** to be two; because it sometimes commands the man to do a thing or forbids him to do it; and this is on the occasion of setting about an affair that is disliked: therefore they make that which commands him to be a **نَفْسُ**, and that which forbids him to be as though it were another **نَفْسُ**: and hence the saying, mentioned by Z, **فُلَانٌ يُوَامِرُ نَفْسِيهِ** † [*Such a one consults his two souls, or minds*]; said of a man when two opinions occur to him. (TA.) [**نَفْسِي فُلَانٌ** is an elliptical phrase sometimes used, for **بِنَفْسِي فُلَانٌ مَفْدُونٌ**, which see in art. **فَدَى**]. — † A thing's self; (S, M, A, K, TA;)

used as a corroborative; (S, TA;) its whole, (Aboo-Is-hāk, M, TA,) and essential constituent: (Aboo-Is-hāk, M, A, K, TA:) pl. as above, **رَأَيْتُ فُلَانًا نَفْسَهُ** and **نُفُوسَهُ**. (M.) You say, **جَاءَنِي بِنَفْسِهِ** † [*I saw such a one himself*, (S,) and **جَاءَنِي هُوَ بِنَفْسِهِ** (see, under the head of **بِ**, a remark on that preposition when used in a case of this kind, redundantly,)] *He came to me himself*. (S, K.) And **وَلِيَ الْأَمْرَ بِنَفْسِهِ** [*He superintended, managed, or conducted, the affair in his own person*]. (K, in art. **بَشَرٌ**, &c.) And **حَدَّثَ نَفْسَهُ** [*He talked to himself; soliloquized*]. (Mṣb, in art. **بَلُو**; &c.) And **قَتَلَ فُلَانٌ نَفْسَهُ** † [*Such a one killed himself*]: and **أَهْلَكَ نَفْسَهُ** † [*made his whole self to full into destruction*]. (Aboo-Is-hāk, M.) And hence, (TA,) from **نَفَسَ الشَّيْءُ** signifying **ذَانَهُ**, (M,) the sayings mentioned by Sh, **نَزَلْتُ بِنَفْسِ الْجَبَلِ** † [*I alighted in the mountain itself*]: and **نَفَسَ الْجَبَلِ مُقَابِلِي** † [*The mountain itself is facing me*]. (M, TA.) [Hence also the phrase] **فِي نَفْسِ الْأَمْرِ** [meaning † *in reality; in the thing itself*]: as in the saying, **يَكُنْ قَلِيلًا فِي نَفْسِ الْأَمْرِ** † [*He held it to be little in his mind though it was not little in reality*]. (Mṣb, art. **قَل**.) The words of the Kṛ, [v. 116,] **تَعَلَّمْ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ** † [*Thou knowest what is in myself, or in my essence, and I know not what is in thyself, or in thine essence*]: (Bd, K:) or *Thou knowest what I conceal (M, Bd, Jel) in my mind*, (Bd, Jel,) and *I know not what is in thyself, or in thine essence, nor that whereof Thou hast the knowledge*, (M,) or *what Thou concealest of the things which Thou knowest*; (Bd, Jel;) so that the interpretation is, *Thou knowest what I know, and I know not what Thou knowest*: (M:) or **نَفْسُ** is here syn. with **عِنْدُ**; and the meaning is, **تَعَلَّمْ مَا عِنْدِي وَلَا أَعْلَمُ مَا عِنْدَكَ**; (K, TA;) [i. e., *Thou knowest what is in my particular place of being, and I know not what is in thy particular place of being*; for] the adverbiality in this instance is that of **مَكَانَةٌ**, not of **مَكَانٌ**: (TA:) but the best explanation is that of IAmb, who says that **نَفْسُ** is here syn. with **غَيْبٌ**; so that the meaning is, *Thou knowest my hidden things, or what is hidden from me, and I know not thy hidden things, or what Thou hidest*]; and the correctness of this is testified by the concluding words of the verse, **إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ** [for Thou art he who well knoweth the hidden things]: (TA:) [and here it must be remarked that] **الغَيْبُ**, which occurs afterwards in the K as one of the significations of **النَّفْسُ**, is a mistake for **الغَيْبُ**, the word used by IAmb in explaining the above verse. (TA.) — † A person; a being; an individual; syn.

شَخْصٌ; (Mgh;) a man, (Sb, S, M, TA.) altogether, his soul and his body; (TA;) a living being, altogether. (Mgh, Mghb.) In this sense of شَخْصٌ it is masc.: (Mghb:) or, accord to Lh, the Arabs said, رَأَيْتُ نَفْسًا وَاحِدَةً + [I saw one person], making it fem.; and in like manner, رَأَيْتُ نَفْسَيْنِ نِثْنَيْنِ + [I saw two persons]; but they said, رَأَيْتُ ثَلَاثَةَ أَنْفُسٍ + [I saw three persons], and so all the succeeding numbers, making it masc.: but, he says, it is allowable to make it masc. in the sing. and dual., and fem. in the pl.: and all this, he says, is related on the authority of Ks: (M:) Sb says, (M,) they said ثَلَاثَةَ أَنْفُسٍ, (S, M,) making it masc., (S,) because they mean by نفس "a man," (S, M,) as is shown also by their saying نَفْسٌ وَاحِدٌ: (M:) but Yoo asserts of Ru-beh, that he said ثَلَاثُ أَنْفُسٍ, making نفس fem., like as you say ثَلَاثُ أَعْيُنٍ, meaning, of men; and ثَلَاثَةُ أَشْخَاصٍ, meaning, of women: and it is said in the Kur, [iv. 1, &c.,] أَلَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ + [who created you from one man], meaning, Adam. (M.) You also say, مَا رَأَيْتُ ثَمَّ نَفْسًا + I saw not there any one. (TA.) — † A brother: (IKh, IB:) a copartner in religion and relationship: (Bd, xxiv. 61:) a copartner in faith and religion. (Ibn-'Arafah.) † It is said in the Kur, [xxiv. 61,] فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ And when ye enter houses, salute ye your brethren: (IB:) or your copartners in religion and relationship. (Bd.) And in verse 12 of the same chapter, بِأَنْفُسِهِمْ means † Of their copartners in faith and religion. (Ibn-'Arafah.) — † Blood: (S, M, A, Mgh, Mghb, K:) [or the life-blood: in this sense, fem.:] pl. [of pauc. أَنْفُسٌ and of mult. نَفُوسٌ: (IB:) so called [because the animal soul was believed by the Arabs, as it was by many others in ancient times, (see Gen. ix. 4, and Aristotle, De Anim. i. 2, and Virgil's Æn. ix. 349,) to diffuse itself throughout the body by means of the arteries: or] because the نَفْسٌ [in its proper sense, i. e. the soul,] goes forth with it: (TA:) or because it sustains the whole animal. (Mgh, Mghb.) You say, سَالَتْ نَفْسُهُ + [His blood flowed]. (S.) And نَفْسٌ سَائِلَةٌ + [Flowing blood]. (S, A, Mgh.) And دَقَّقَ نَفْسَهُ + He shed his blood. (A, TA.) — † The body. (S, A, K.) — † [Sometimes it seems to signify The stomach. So in the present day. You say, لَعَبَتْ نَفْسُهُ, meaning He was sick in the stomach. See عَثَّتْ نَفْسُهُ, in art. غَثِي; and مَذِرَتْ مَعِدَتَهُ and نَفْسُهُ, in art. مَذِر.] — † [The pudendum: so in the present day: in the K, art. حَشُو, applied to a woman's vulva.] — [From the primary signification are derived several others, of attributes of the

rational and animal souls; and such are most of the significations here following.] — † Knowledge. (A.) [See, above, an explanation of the words cited from ch. v. verse 116 of the Kur-an.] — † Pride: (A, K, TA:) and self-magnification; syn. عَزَّة. (A, K.) — † Disdain, or scorn. (A, K.) — † Purpose, or intention: or strong determination: syn. هِمَّة. (A, K.) — † Will, wish, or desire. (A, K.) — [Copulation: see 3, art. رُود.] — † Stomach, or appetite. — † An [evil or envious] eye, (S, M, A, K, TA,) that smites the person or thing at which it is cast: pl. أَنْفُسٌ. (TA.) [See 1, last signification.] So in a trad., in which it is said, that the نَمْلَةُ and the حَمَّة and the نَفْس are the only things for which a charm is allowable. (TA.) You say, أَصَابَتْ فَلَانًا نَفْسٌ + [An evil or envious eye smote such a one]. (S.) And Mohammad said, of a piece of green fat that he threw away, كَانَ فِيهَا سَبْعَةُ أَنْفُسٍ, meaning, † There were upon it seven [evil or envious] eyes. (TA.) — † Strength of make, and hardness, of a man: and † closeness of texture, and strength, of a garment or piece of cloth. (M.) — Punishment. (A, K.) Ex. وَيَحَذِّرُكُمْ اللَّهُ نَفْسَهُ, (K.) in the Kur, [iii. 27 and 28, meaning, And God maketh you to fear his punishment]; accord. to F; but others say that the meaning is, Himself. (TA.) — A quantity (S, M, K,) of قَرَطٌ, and of other things, with which hides are tanned, (S, K,) sufficient for one tanning: (S, M, K:) or enough for two tannings: (TA:) or a handful thereof: (M:) pl. أَنْفُسٌ. (M.) You say, هَبْ لِي نَفْسًا مِنْ دِباغٍ + [Give thou to me a quantity of material for tanning sufficient for one tanning, or for two tannings, &c.]. (S.)

نَفْسٌ [Breath;] what is drawn in by the air-passages in the nose, [or by the mouth,] to the inside, and emitted; (Mghb;) what comes forth from a living being in the act of تَنَفُّسٍ. (Mgh:) or the exit of wind from the nose and the mouth: (M:) pl. أَنْفَاسٌ. (S, M, A, Mgh, Mghb, K.) — A gentle air: pl. as above. (M, Mghb.) You say also, نَفْسُ الرِّيحِ [The breath of the wind]: and نَفْسُ الرَّوْعَةِ the sweet [breath or] odour [of the meadow, or of the garden, &c.]. (TA.) — [Hence, app., its application in the phrase] نَفْسُ السَّاعَةِ [The blast of the last hour; meaning,] the end of time. (Kr, M.) — [Hence also, † Speech: and kind speech: (see an ex. voce أَمْلَحَ:) so in the present day.] — [And † Voice, or a sweet voice, in singing: so in the present day.] — A gulp, or as much as is swallowed at once in drinking: (S, L, K:) but this requires consideration; for in one نَفْسٌ a man

takes a number of gulps, more or less according to the length or shortness of his breath, so that we [sometimes] see a man drink [the contents of] a large vessel in one نَفْسٌ, at a number of gulps: (L:) [therefore it signifies sometimes, if not always, a draught, or as much as is swallowed without taking breath:] pl. as above. (S.) You say, إِخْرَجُ فِي الْإِنَاءِ نَفْسًا أَوْ نَفْسَيْنِ + [Put thou thy mouth into the vessel and drink] a gulp, or two gulps: [or a draught, or two draughts:] and exceed not that. (S.) And شَرِبْتُ نَفْسًا شَرِبْتُ نَفْسًا + [I drank a gulp, and gulps: or a draught, and draughts]. (A.) And فَلَانَ شَرِبَ فَلَانَ شَرِبَ + [Such a one drank the whole contents of the vessel at one gulp: or at one draught]. (L.) — † Every resting between two draughts: (M, TA:) [pl. as above.] You say, شَرِبَ بِنَفْسٍ وَاحِدٍ + [He drank with one resting between draughts]. (A.) And شَرِبَ بِنِثْنَيْنِ + [He drank with three restings between draughts]. (A, K.) [And hence,] شَرَابٌ ذُو نَفْسٍ + Beverage in which is amplexness, [so that one pauses while drinking it, to take breath,] and which satisfies thirst. (IAar, K.) And شَرَابٌ غَيْرُ ذِي نَفْسٍ + Beverage of disagreeable taste, (A, K,*) changed in taste and odour, (K,) in drinking which one does not take breath (A, K) when he has tasted it; (K:) taking a first draught, as much as will keep in the remains of life, and not returning to it. (TA.) — [And hence it is said that] نَفْسٌ signifies † Satisfaction, or the state of being satisfied, with drink; syn. رِيٌّ. (IAar, K.) — [Hence also,] † Plenty, and redundance. So in the saying إِنَّ فِي الْمَاءِ رِيًّا + [Verily in the water is plenty, and redundance, for me and for thee]. (Lh, M.) — † A wide space: (TA:) † a distance. (A.) You say, بَيْنَ الْفَرِيقَيْنِ نَفْسٌ + Between the two parties is a wide space. (TA.) And بَيْنِي وَبَيْنَهُ نَفْسٌ + Between me and him is a distance. (A.) — † Ample scope for action &c.: and a state in which is ample scope for action &c.: syn. سَعَةٌ, (S, M, A, Mgh, K,) and فُسْحَةٌ, (A, K,) in an affair. (S, M, A, K.) You say, نَفْسٌ فِي هَذَا نَفْسٌ + [There is ample scope for action &c. for thee in this. (Mgh.) And أَنْتَ فِي نَفْسٍ مِنْ أَمْرِكَ + [Thou art in a state in which is ample scope for action &c. with respect to thine affair. (S, M.) And اْعْمَلْ وَأَنْتَ فِي نَفْسٍ مِنْ أَمْرِكَ + Work thou while thou art in a state in which is ample scope for action &c. (في فُسْحَةٍ وَسَعَةٍ) with respect to thine affair, before extreme old age, and diseases, and calamities. (TA.) See also نَفْسَةٌ. — † Length. (M.) So in the saying زِدْنِي نَفْسًا + [Add thou to me length in my term

of life]: (M:) or *lengthen thou my term of life.* (TA.) You say also, *في عمره منقَسٌ* † [In his life is length: see 5]. (A, TA.) — The pl., in the accus. case, also signifies † *Time after time.* So in the saying of the poet,

عَيْنِي جُودًا عِبْرَةً أَنْفَاسًا

[O my two eyes, pour forth a flow of tears time after time]. (S.) = *نَفْسٌ* is also a subst. put in the place of the proper inf. n. of *نَفَسٌ*; and is so used in the two following sayings, (K, TA,) of Moḥammad. (TA.) *لَا تَسْبُوا الرِّيحَ فَإِنَّهَا مِنْ نَفْسِ الرَّحْمَنِ*, i. e. † [Revile not ye the wind, for] it is a means whereby the Compassionate removes grief, or sorrow, or anxiety, (K, TA,) and raises the clouds, (TA,) and scatters the rain, and dispels dearth, or drought. (K, TA.) And *أَجِدُ نَفْسَ رَبِّكَ مِنْ قِبَلِ الْيَمَنِ* † I perceive your Lord's removal of grief, &c., from the direction of El-Yemen: meaning, through the aid and hospitality of the people of El-Medeeneh, who were of El-Yemen; (K, TA;) i. e., of the Anṣār, who were of [the tribe of] El-Azd, from El-Yemen. (TA.) It is [said by some to be] a metaphor, from *نَفَسُ الْهَوَاءِ*, which the act of breathing draws back into the inside, so that its heat becomes cooled and moderated: or from *نَفَسُ الرِّيحِ*, which one scents, so that thereby he refreshes himself: or from *نَفَسُ الرُّوْضَةِ*. (TA.) You also say, *مَا لِي نَفَسٌ*, meaning, † *There is not for me any removal, or clearing away, of grief.* (A.) = It is also used as an epithet, signifying † *Long*; (AZ, K;) applied to speech, (K,) and to writing, or book, or letter. (AZ, K.)

نَفْسَةٌ, (S, Mgh, K,) with damm, (K,) [in a copy of the S, *نَفْسَةٌ*,] + *Delay*; syn. *مَهْلَةٌ*; (S, Mgh, K;) and *ample space*, syn. *مَتَسَعٌ*. (TA.) Ex. *لَكَ فِي هَذَا الْأَمْرِ نَفْسَةٌ* [Thou shalt have, in this affair, a delay, and ample space]. (S, Mgh,* TA.) See also *نَفَسٌ*.

نَفْسِي Relating to the *نَفْسِ*, or soul, &c.: vital: and sensual; as also *نَفْسَانِي*.

نَفْسَاءٌ (Th, S, M, Mgh, Mṣb, K, &c.) and *نَفْسَاءٌ* and *نَفْسَاءٌ* (M, K) † *A woman in the state following childbirth*: (S, M,* Mgh,* Mṣb,* K:) or *bringing forth*: and *pregnant*: and *menstruating*: (Th, M:) and *نَافِسٌ* signifies the same; (Mṣb;) and so *نَفْسَاوَانٌ*: (A:) [see *نَفَسَتْ*]: dual *نَفْسَاوَانٍ*; the fem. being changed into *و* as in *عَشْرَاوَانٍ*: (S:) pl. *نَفَاسٌ*, (S, M, Mgh, Mṣb, K,) like as *عَشَارٌ* is pl. of *عَشْرَاءٌ*, (S, Mṣb, K,) the only other instance of the kind, (S, K,) and *نَفَاسٌ*,

(M, K,) which is also the only instance of the kind except *عَشَارٌ*, (K,) and *نَفَاسٌ*, and *نَفَسٌ* and *نَفَسٌ* (M) and *نَفَسٌ* (M, K) and *نَفَسٌ* (K) and *نَفَسَاوَاتٌ* (S, M, K) and [accord. to analogy, of *نَافِسٌ*], *نَوَافِسٌ*. (K.)

نَفُوسٌ, or *نَفْسَانِي*: see *نَفُوسٌ*.

نَفُوسٌ: see *نَفْسِي*: — and *نَفُوسٌ*.

† *Childbirth* (S, K) from *نَفَسٌ* signifying “blood.” (Mṣb, TA.) See *نَفَسَتْ*. — [And ‘The state of impurity consequent upon childbirth. See 5, in art. *عل*.] — Also, † *The blood that comes forth immediately after the child*: an inf. n. used as a subst. (Mgh.) — A poet says, (namely, Ows Ibn-Hajar, O, in art. *طرق*.)

لَنَا صَرْخَةٌ ثُمَّ إِسْكَاتَةٌ

كَمَا طَرَقَتْ بِنَفَاسٍ يَكُرُّ

[We utter a cry; then keep a short silence; like as when one that has never yet brought forth experiences resistance and difficulty in giving birth to a child, or young one]; meaning, *يُولِدُ*. (S.)

An *envious man*: (M, TA:) † *one who looks with an evil eye, with injurious intent, at the property of others*: (M, A,* TA:) as also † *نَفَسَانٌ*, (TA,) or † *نَفْسَانِي*. (A.)

A thing *high in estimation*; of *high account*; *excellent*; (Lh, M, Mṣb, TA;) [*highly prized*; *precious*; *valuable*; and therefore (TA) *desired with emulation, or in much request*; (S, K, TA;) *good, goodly, or excellent, in its kind*; (TA;) and † *نَافِسٌ* signifies the same, (M,) and so does † *نَفْسَانِي*, (Lh, M, A, Mṣb, K,) and † *نَفُوسٌ*: (K:) it signifies thus when applied to property, as well as other things; as also † *نَفْسَانِي*: (Lh, M:) and, when so applied, of *which one is avaricious, or tenacious*: (M:) or † *نَفْسَانِي*, so applied, *abundant*; *much*; (K;) as also † *نَفْسَانِي*: (Fr, K:) and † *نَافِسٌ*, a thing of *high account or estimation, and an object of desire*: (TA:) this last is also applied, in like manner, to a man; as also *نَفِيسٌ*: and the pl. [of either] is *نَفَاسٌ* (M, TA) You also say, † *أَمْرٌ مَنُفُوسٌ فِيهِ*, meaning, *A thing that is desired.* (M.) And *شَيْءٌ مَنُفُوسٌ فِيهِ* † *A thing emulously desired, or in much request.* (A.) — Also, [as an epithet in which the quality of a subst. predominates,] *Much property*; (S, A, K;) and so † *نَفِيسٌ*. (S.) You say, *نَفِيسٌ لِفُلَانٍ مَنُفُوسٌ*. (S.) You say, *نَفِيسٌ* and *نَفِيسٌ* Such a one has *much property.* (S.) And *مَا يَسُرُّنِي بِهَذَا الْأَمْرِ مَنُفُوسٌ* [Much property does not rejoice me with this affair]. (S.)

نَافِسٌ: see *نَفِيسٌ*, in three places. — See also *نَفَسًا*. — † *Smiting with an evil, or envious, eye.* (S, M, K.) = The *fifth of the arrows used in the game called الميسر*; (S, M, K;) which has five notches; and for which one wins five portions if it be successful, and loses five portions if it be unsuccessful: (Lh, M:) or, as some say, the *fourth.* (S.)

هَذَا أَنْفُسُ مَالِي This is the most loved and highly esteemed of my property. (S, TA.) = *بَلَّغَكَ اللَّهُ* † *May God cause thee to attain to the most protracted, or most ample, of lives*: see 5]. (A, TA.) And *دَارَكَ أَنْفُسُ مِنْ دَارِي* † *Thy house is more ample, or spacious, than my house*: (M:) and the like is said of two places: (M:) and of two lands. (A.) And *هَذَا التَّوْبُ أَنْفُسٌ* † *This garment, or piece of cloth, is wider and longer and more excellent than this.* (M.) And *تَوْبٌ أَنْفُسُ التَّوْبَيْنِ* † *A garment, or piece of cloth, the longer and wider of the two garments, or pieces of cloth.* (A.)

مَنُفُوسٌ: } see *نَفِيسٌ*; for the latter, throughout.
مَنُفُوسٌ: }

مَنُفُوسٌ: see *نَفِيسٌ*, in two places. = † *Brought forth*; *born*. (S, M, A, Mṣb, K.) It is said in a trad., *مَا مِنْ نَفْسٍ مَنُفُوسَةٍ إِلَّا وَقَدْ كُتِبَ مَكَانَهَا* † [There is not any soul born but its place in Paradise or Hell has been written]. (S.) — *مَنُفُوسَةٌ* applied to a woman: see *نَفَسَاءٌ*. = † *Smitten with an evil, or envious, eye.* (M.)

[*مَتَّنَفَسٌ* A place of passage of the breath.] — *نَفَسٌ*. — See also *سَحَرٌ*.

مَتَّنَفَسٌ [Breathing;] *having breath*: (TA:) or *having a soul*: (so in a copy of the M:) an epithet applied to everything *having lungs*. (S, TA.) — *عَاطِطٌ مَتَّنَفَسٌ* † *A depressed expanse of land extending far.* (A, TA.) — *أَنْفٌ مَتَّنَفَسٌ* † *A nose of which the bone is wide and depressed; or depressed and expanded; or a nose spreading upon the face*: syn. *أَفْطَسٌ*. (A, TA.)

نَفِيسٌ: see *شَيْءٌ مَتَّنَفَسٌ فِيهِ*.

نَفَشٌ

1. *نَفَشٌ*, (S, A,) aor. *نَفَشَ*, (S,) inf. n. *نَفَشٌ*, (S, A, K,) *He separated, or plucked asunder, or loosened, a thing, with his fingers, so that it became spread, or sparse, or dispersed*; (A, K;) as also *نَفَشٌ*, inf. n. *نَفِيشٌ*: (S, K:) or the latter has an intensive signification: and accord. to some, the former signifies *he separated a thing not difficult to separate, such as cotton and wool*: or *he pulled*

wool until its parts became separated, or plucked asunder, or loosened: (TA:) or he spread, or dispersed, a thing. (MF.) You say, نَفَضْتُ الْقَطْنَ and الصُّوفَ [I separated, or plucked asunder, or loosened, with my fingers, &c., the cotton and the wool]. (S, A.) نَفَضَ is likewise syn. with نَدَفَ [the separating and loosening cotton by means of a bow and a wooden mallet]. (TA.) You also say, نَفَضَ الرُّطْبَةَ, inf. n. as above, meaning, He separated what was collected together, or compacted, in the [kind of trefoil called] رَطْبَةٌ. (TA.) And, of a cock, (T, S, in art. بَرَل,) or of a حَبَّارِي, (K, in that art.) when about to fight, (T, K, ibid.), نَفَضَ بَرَاتِلَهُ [He ruffled the feathers around his neck]. (T, S, K, ibid.) = It is also intrans., syn. with انْتَفَشَ, q. v. (TA.) — [And hence,] نَفَضَتِ الْغَنَمَ, (S, A, K,) and الْإِبِلَ, (S, Mṣb, K,) accord. to IDrd the former only, but accord. to others the latter also, and in like manner one says of all beasts, though mostly of غَنَمٍ, (TA.) aor. ʾ (S, Mṣb, K) and ʾ, (S, K,) inf. n. نَفَضَ, (Mṣb, K,) or نَفُوسٌ, (S,) or both; (TA;) and نَفِضَتْ, aor. ʾ; (IAgr, Sgh, K;) The sheep or goats, and the camels, pastured by night without a pastor: (S, Mṣb, K:) or without the knowledge of a pastor: (TA:) or dispersed themselves by night: (A:) or dispersed themselves and pastured by night without knowledge [of the pastor]: or the sheep or goats entered among seed-produce: (TA:) occurring in the Kur, xxi. 78: (S, TA:) the subst. is نَفَضٌ, signifying their dispersion of themselves and pasturing by night without a pastor. (Mṣb.)

2: see 1, first signification.

4. انْفَضَ الْغَنَمَ, (S, A, K,) and الْإِبِلَ, (S, K,) He (the pastor) sent the sheep or goats, and the camels, (K,* TA,) or left them, (S, TA,) to pasture by night without a pastor; (S, K, TA;) neglecting them: (TA:) or to disperse themselves by night. (A.)

5. انْتَفَشَتِ الْبَهْرَةَ, (S, A, K,) and انْتَفَشَتْ, (S, A,) The cat bristled up her hair. (S, A, K.) And in like manner you say of a hyena. (A, TA.)* And انْتَفَشَ الْبَدِيكُ, (A,) or الطَّائِرُ, (K,) and انْتَفَشَ, (A, TA,) The cock, (A,) or bird, (K,) ruffled, (A,) or shook, (K,) his feathers, as though he feared, (A, K,) or threatened, (A,) or trembled. (K.)

8. انْتَفَشَ i. q. نَفَضَ used intransitively, [signifying It (a thing, or cotton, and wool, and the like,) became separated, or plucked asunder, or loosened, with the fingers, so that it became spread, or sparse, or dispersed; &c., being] quasi-pass. of نَفَضَ used transitively. (TA.) See also مُنْتَفِشٌ. And see 5, in two places.

نَفَضَ Wool. (IAgr, K.) — [Hence, app., the saying,] إِنْ لَمْ يُكُنْ شَحْرًا فَفَضَّ, [lit., If there be

not fat, then let there be wool;] meaning, † If there be not action, then [let there be] a show of action: (IAgr, Az, L:) or the last word signifies a little milk: (Meyd, cited by Freytag: see his Arab. Prov., i. 70:) it also signifies, [and perhaps in the above saying,] † abundance of speech or talk, and of pretensions. (MF.) = See also 1, at the end. = And see نَافِضٌ.

نَفِضٌ † Proud and boastful; or one who praises himself for that which is not in him; or who says that which he does not. (TA.) = A kind of لَيْمُونٍ [or citron; the limon sponginus rugosus Ferrari; (Delile, Floræ Aegypt. Illustr., no. 749)] of the largest size. (TA.)

نَافِضٌ, applied to a camel [and to a sheep or goat]; fem. نَافِضَةٌ; (Mṣb;) part. n. of 1. (Mṣb, TA.) You say, إِبِلٌ نَافِضَةٌ (Mṣb) and نَفِضٌ [quasi-pl. n. of نَافِضٌ] (S, K) and نَافِضٌ (Mṣb) and نَافِضٌ (S, K) and نَفِضٌ [pls. of نَافِضٌ] (TA) and نَوَافِضٌ [pl. of نَافِضَةٌ] (S, K,) [and in like manner نَافِضٌ,] Camels [and goats] pasturing by night without a pastor: (S, Mṣb, K:) or dispersing themselves and pasturing by night without knowledge [of the pastor]. (TA.) نَفِضٌ are only by night; but هَمَلٌ, by night and by day. (S.)

عَيْنٌ مَنَفُوسٌ (S) Wool of various colours separated and loosened by means of the bow and wooden mallet: (Bd, Jel, ci. 4:) and in like manner, قُطْنٌ مَنَفُوسٌ [cotton that is separated, or plucked asunder, or loosened, with the fingers, so that it becomes spread, or dispersed; &c.: see 1 and 8]. (TA, voce هَيَبَانٌ.) See also مُنْتَفِشٌ, below.

أَمَةٌ مَنْتَفِشَةٌ الشَّعْرِ — مَنَفُوسٌ: see مُنْتَفِشٌ. A female slave having shaggy or dishevelled hair; (A;) i. q. شَعْنَاءٌ. (K.) — مُنْتَفِشٌ is likewise applied to anything Swollen, or humid, and loose or flaccid or soft within; as also مُنْتَفِشٌ. (Az, K.) — You say also, أَنْفٌ مُنْتَفِشٌ † A nose short in the مَارِنَ [or soft part], and spreading upon the face, like the nose of the زَنْجِيّ: (A:) and أُرْبَةٌ مُنْتَفِشَةٌ has the like signification; as also مُنْتَفِشَةٌ; (TA;) or it means an end of a nose spreading upon the face: (K:) and مُنْتَفِشٌ, in like manner, wide in the two nostrils. (TA.) See also مُنْتَفِشٌ.

مُنْتَفِشٌ: see مُنْتَفِشٌ, in three places.

نفض

1. نَفَضَ, (S, A, Mgh, Mṣb, K,) aor. ʾ, (S, Mṣb,) inf. n. نَفِضٌ, (S, Mgh, Mṣb,) He shook (S, A, Mgh, Mṣb, K) a thing, (Mgh, Mṣb,) or a garment, or piece of cloth, (S, A, K,) in order

that what was upon it, of dust &c., might fall off (S,* A,* Mgh, K,*) or to remove from it dust and the like; (Mṣb;) he took a thing with his hand, and shook it, or shook it violently, to remove the dust from it: (TA:) and in like manner, a tree, in order that what was upon it [of fruit or of leaves] might fall off; (S, A;) [as, for instance,] a tree of the kind called عَضَاهُ, to shake off its leaves. (TA.) You say also, نَفَضَ عَنْهُ نَفِضٌ and التَّرَابَ [He shook off from it the dust]. (A.) And نَفَضَتِ الْوَرَقَ مِنَ الشَّجَرَةِ, inf. n. as above, [He shook off the leaves from the tree;] he made the leaves to fall from the tree. (Mṣb.) And نَفِضٌ also signifies The sprinkling or scattering in drops, (syn. رَشٌّ,) water, and blood, (A, K, in art. رَشٌّ,) and tears, (K, ibid.) &c. (A, ibid.) — [Hence,] نَفَضَتُهُ الْحُمَى (S, A, K) † The fever made him to shiver, or tremble. (Aq, TA.) — And نَفَضَتِ الْمَرْأَةُ, (K,) or نَفَضَتْ كَرِشَهَا, (S,) or نَفَضَتْ وَوَدَّهَا مِنْ بَطْنِهَا, (A,) † The woman bore many children; was prolific. (S, K, TA.) And نَفَضَتِ الْإِبِلَ † The she-camels brought forth, (S, L, K,) all of them; (L;) and انْفَضَتْ signifies the same. (IDrd, S, K.) And نَفَضَتِ الدَّحَاجَةُ نَفِضَهَا † [The hen laid her eggs; or all her eggs]. (A, TA.) — [Hence also,] قَامَ يَنْفِضُ الْكَرَى † [He arose, shaking off drowsiness]. (A, TA.) And نَفَضَ الْأَسْقَامَ عَنْهُ وَأَسْتَصَحَّ † [He shook off maladies from him, and recovered from his sickness]; i. e. his health became in a sound state. (A, TA.) And نَفَضَ مِنْ مَرَضِهِ, (A,) inf. n. نَفُوضٌ, (A, K,) † He recovered, or became free, from his disease. (A, K,* TA.) — And نَفَضْتُ لَهُ مَا فِي جُرَابِي † I showed him what was in my heart. (Er-Rāghib, TA, in art. شَكُو and شَكَى.) — And نَفَضَ الطَّرِيقَ † He cleared the road of robbers, and interceptors of travellers: † he guarded the road. (A, TA.) [The latter signification is shown by an explanation of the act. part. n.] It is said in the trad. of Aboo-Bekr and the cave [in which Moḥammad was hiding himself], اِنْفِضْ مَا حَوْلَكَ † I will guard what is around thee, and go round about to try if I can see a pursuer. (TA.) You say also, نَفَضَ الْمَكَانَ, (S, K,) aor. as above, (TA,) inf. n. نَفِضٌ; (S, TA;) and اسْتَنْفِضَهُ † and نَفِضَهُ; (S, K;) † He looked trying to see all that was in the place; (S;) or he looked at all that was in the place so as to know it. (K.) And hence نَفِضٌ signifies † He searched to the utmost. (L.) And تَكَلَّمْتَ نَهَارًا فَانْفِضْ وَإِذَا تَكَلَّمْتَ لَيْلًا † When thou speakest by day, look aside, or about, to try if thou see any one whom thou dislikest; (S, K, TA;) and when thou speakest by night, lower thy voice. (TA.) And اسْتَنْفِضْ الْقَوْمَ † He looked at the people, or company of men, endeavouring to obtain a clear

knowledge of them; or considered, or examined, them repeatedly, in order to know them. (TA.) The saying of El-'Ojeyr Es-Saloolee,

إِلَى مَلِكٍ يَسْتَنْفِضُ الْقَوْمَ طَرَفَهُ

means † [To a king whose eye] looks at the people, or company of men, and knows who among them has the right on his side: or looks to see in whom among them is mental perception, sagacity, intelligence, forecast, or skill in affairs, and which of them is of the contrary description: (TA:) [or] طَرَفَهُ الْقَوْمَ يَسْتَنْفِضُ † means † [The eye of] such a one makes the people, or company of men, to tremble, by reason of his anfulness. (A, TA.) — You also say, الإِبِلُ تَنْفُضُ الْأَرْضَ † The camels traverse the land. (IAqr.) — And نَفَضَ نَفَضًا (IAqr.) or السُّورَ (K), aor. 2, inf. n. نَفَضٌ (IAqr.) † He read, or recited, (IAqr, K,) the Kur-án, (IAqr.) or the chapters thereof. (K.) — And نَفَضْنَا حَلَاثِنَا, inf. n. نَفَضٌ; and † اسْتَنْفَضْنَا; † We milked our milch beasts to the uttermost, not leaving any milk in their udders: (TA:) and انتفض الصرع † the young camel sucked out all that was in the udder. (A, TA.) = [It is also used intransitively in the following exs., as well as in some instances given above. Thus نَفَضَ الشَّجَرُ app. signifies The trees shook off, or dropped, their leaves or fruit. (See an ex. voce عَتِيقٌ, last sentence but one.) — And hence] one says, نَفَضَ مَا فِي الْجِلَّةِ [app. meaning What was in the palm-leaf basket became exhausted; like نَفَدَ; or it may be syn. with انتفض]; (A, K;) or جَمِيعُ مَا فِيهَا [all that was in it; which shows that مَا in the former instance is virtually in the nom. case]. (TA.) See also 4, in two places. — And نَفَضَ الصَّبْغَ (ISh, Mgh, K,) inf. n. نَفَضٌ (ISh, TA,) or نَفُوضٌ (TA,) † The dye (ISh, K, TA,) of a red or yellow garment, or piece of cloth, (ISh, TA,) lost somewhat of its colour. (ISh, K, TA.) And hence, (Mgh,) نَفُوضٌ (A, Mgh,) aor. 2, (A,) inf. n. نَفُوضٌ (A, Mgh,) † The garment, or piece of cloth, lost its dye: (A:) or lost somewhat of its colour, of redness, or yellowness: (Mgh:) or the colour of its dye faded away so that there remained nothing but the trace. (TA.) نَفَضٌ, accord. to the lawyers, signifies † The being scattered, strewn, strewed, or dispersed: and accord. to [the Hanafee Imám] Moḥammad, the non-transition of the trace of the dye to another thing: or its exhaling a sweet odour. (Mgh [but it seems that the particle لا, which I have rendered “non,” is inserted by mistake in my copy of the Mgh.]) — نَفَضَ الزَّرْعَ (K,) or نَفَضَ الزَّرْعَ سَبَلًا (TA,) † The seed-produce put forth the last of its ears. (K, TA.) And نَفَضَ الْكَرْمَ † The grape-vine opened its bunches, or racemes. (K.) [See also 8.]

2. نَفَضَ (S, TA,) inf. n. تَنْفِيزٌ (TA,) He shook a garment, or piece of cloth, and a tree, much, or vehemently, in order that what was upon it might fall off. (S, TA.)* — Said of a horse, i. q. رَفَضَ, q. v. (TA in art. رَفَضَ.)

4. نَفَضَ مَا فِي الْجِلَّةِ i. q. انْفَضَتِ الْجِلَّةُ (A, K,) or جَمِيعُ مَا فِيهَا: (TA:) see 1. — انفضوا originally signifies They shook their provision-bags, in order that the dust or the like might fall from them. (A.) And hence, (A,) † Their travelling-provisions became consumed, (S, M, A, K, TA,) and their wheat, or food; (M, TA;) like أَرْمَلُوا; (S, M, K,* TA;) as though they shook their provision-bags in order that the dust or the like might fall from them, because of their being empty; (TA;) as also † نَفَضُوا: (K:) or انفضوا (K,) or, as IDrd says, انفضوا زَادَهُمْ, making the verb trans. (TA,) They consumed their travelling-provisions. (IDrd, K.) And † Their camels, or the like, (أَمْوَالُهُمْ,) died, or perished. (S, K.) انْفَاضٌ [the inf. n.] also signifies † The suffering hunger, or famine: and want. (TA.) — انفضت الإبلُ: see انفضت.

5. تَنْفِضُ الْمَكَانَ: see 1.

8. انتفض It (a thing, Mgh, Mṣb, or a garment, or piece of cloth, S, A, K, and a tree, S, A) shook, or became shaken, (S, A, Mgh, Mṣb, K,) so that what was upon it, of dust &c., fell off, (Mgh,) or so that the dust and the like became removed from it. (Mṣb.) Hence the saying in a trad., يَنْتَفِضُ بِتَنْفِيزِهِ الصِّرَاطُ, i. e. [The bridge extending over hell will shake with him so that he will fall from it: or] will shake him, or shake him violently, or [app. a mistake for and] make him to fall. (Mgh.) — † He trembled, quaked, or shivered: said of a man, and of a horse. (A, TA.) — † It (a grapevine) became beautiful and bright in its leaves: (K:) [as though its dust became shaken off.] = It is also used transitively: see 1, latter half: and see 10, in three places.

10. استنفض القوم † The people, or company of men, sent forth a نَيْضَةٌ (S, K,* TA,) or party of scouts: (TA:) or sent forth نَفَضَةً, or persons to clear the roads of robbers and of interceptors of travellers, or to guard the roads. (A, L, TA.) — استنفض البكان: and القوم: see 1, in four places. — استنفضه also signifies † He extracted, educed, or elicited, it. (A, Mgh,* K.) You say, † استنفضت ما عنده † I extracted, educed, or elicited, what he had. (A, TA.)* — And hence, (Mgh,) † استنفض † He performed the act of cleansing termed استنجاء (Mgh, K,) with three stones, (Mgh,) or with the stone: (K:) or this is from نَفَضَ التُّوبَ; because the person who performs this act shakes off from himself what is annoying, with the stone; i. e., removes it. (TA.) You

say also, استنفض الذكر † He took extraordinary pains in cleansing, or he cleansed entirely, (استنبراً,) the penis from the remains of the urine; as also انتفضه; (K;) and انتفض [alone]: (TA:) and † this last, he sprinkled some water upon his pudendum after the ablution termed وُضوء. (TA in art. نصح.) — [Hence also,] استفضنا حلاثينا: see 1.

نَفَضَ What has fallen, of the produce of a tree; (TA;) what has fallen, of leaves, and of fruit: (S, Mṣb, K:) or a thing that one shakes [or has shaken] off: (T in art. ذرى:) of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ (S, Mṣb, TA,) like قَبَضٌ in the sense of مَقْبُوضٌ (S, TA,) and هَدَمٌ in the sense of مَهْدُومٌ: (TA:) and (K, TA) what has fallen, (TA,) of grapes, [in the CK we find حَبَّ الْعِنَبِ for حَبَّ الْعِنَبِ, the reading in other copies of the K,] when they are found (يُوجَدُ [in the CK يُؤْخَذُ, thus, with خ, and with the unpointed د,]) one with another, (K, TA,) or cleaving one to another: (L, TA:) or what has fallen, of dates, at the feet of the palm-trees: (M, TA:) or what has fallen, of fruit, at the feet of trees; as also † أَنَايِضٌ: (A:) or † this last signifies leaves that are shaken off upon the نَفَاضَ, q. v.; as also † نَفَاضٌ [which is app. pl. of نَفَضٌ, like as جِبَالٌ is pl. of جَبَلٌ]: (Sgh, K:) the sing. of انفايض is قَوْمٌ = نَفَاضَةٌ. (TA.) [See also نَفَاضَةٌ = نَفَضٌ [app. quasi-pl. of نَفَاضٌ, like as خَدَمٌ is of رَخَادِمُ.] † A people, or company of men, whose travelling-provisions have become consumed. (ISh.)

نَفَضَةٌ † The shivering, or trembling, attending a fever termed النَّافِضَ; (S, K;) as also † نَفَضَةٌ (Sgh, K) and † نَفَضَاءٌ. (S, K.) [See also نَفِيزٌ.] The subst. [from these words, which seems to indicate that they are inf. ns. or from نَفَضَتَهُ الحَمِي, which precedes them in the K,] is † نَفَاضٌ [app. signifying † A shivering, or tremour, attending that fever]. (K.) = † A rain which falls upon a piece of land and misses another piece. (S.) [In the O and K in art. عهد, written نَفَضَةٌ.]

نَفَضَةٌ: see نَفِيزَةٌ, in two places.

نَفَضَةٌ: see نَفَضَةٌ.

نَفِيزٌ: see نَفِيزٌ.

نَفَضَاءٌ: see نَفَضَاءٌ.

نَفَاضٌ: see نَفَضَةٌ = and see نَفَاضٌ.

نَفَاضٌ: see نَفَاضَةٌ = Also, and † نَفَاضٌ, † The

failure of travelling-provisions; i. e. their being consumed: or dearth, or drought: (S, K:) the latter of the words, and of the explanations, on the authority of Th. (S.) Hence, **النَّفَاضُ يُعْطِرُ الْحَبَّ** (S, K,) a proverb, meaning, † *The failure of provisions, (TA,) or dearth, or drought, (S, K, TA,) causes the camels, driven or brought from one place to another, to be disposed in files for sale, (S, K, TA,) in order that their owners may buy provisions with their price. (TA.)*

نَفَاضٌ: see **نَفَاضَةٌ**: and **نَفَضٌ**. = *A piece of cloth upon which the leaves of the سَمْرُ and the like fall, it being spread, (K, TA,) and the tree being beaten with a staff, or stick: (TA:) pl. نَفَضٌ: (K:) and [in like manner] † **مِنْفَضٌ** and † **مِنْفَاضٌ** signify a garment of the kind called **كِنَاءٌ**, upon which the **نَفَضُ** [or leaves or fruit of a tree] fall: (A, TA:) or † **مِنْفَضٌ** signifies i. q. **مِنْسَفٌ**, (S, K,) i. e. a vessel (وعاء) in which dates [and grain] are shaken to remove the dust &c. (TA.) — A garment of the kind called **إِزَارٌ** worn by boys: (S, K:) pl. as above. (TA.) You say also, **مَا عَلَيْهِ نَفَاضٌ**, (S, K,) meaning *He has not upon him any clothing. (Ibn-'Abbād, K.)**

نَفُوضٌ: † *A woman having many children; prolific. (S, A, K.)* — **رَجُلٌ نَفُوضٌ لِلْكَلَامِ**: † *A man who considers, examines, or studies, speech, or language, or does so repeatedly, in order to obtain a clear knowledge of it. (TA.)*

نَفَاضَةٌ *What has fallen in consequence of shaking to cause something upon it to fall; (S;) what has fallen from a thing so shaken; (IDrd, K;) whatever it be; as, for instance, of leaves; and mostly, of leaves of the سَمْرُ in particular, when collected and beaten off [or rather beaten off and collected] in a garment, or piece of cloth; (IDrd, L, TA;) [like نَفَضٌ, q. v.]; and † **نَفَاضٌ** signifies the same; (S, K;) and † **نَفَاضٌ** also. (K.)* And *What remains in one's mouth, of a سَوَاكُ [or tooth-stick], and is spit out; or a particle broken off therefrom, remaining in the mouth, and spit out; i. q. نَفَاضَةٌ سَوَاكُ, (IAqr, K,) and صَوَاظَتُهُ. (IAqr.)*

نَفِيسَةٌ: † *A company sent forth into the land to see whether there be in it an enemy, (S, K,) or not, (K,) or any [cause of] fear; (S;) like **نَفِيسَةٌ**; (S, TA;) as also † **نَفِيسَةٌ**; [pl. of † **نَفِيسٌ**, like as **طَلَبَةٌ** is of **طَالِبٌ**:] (S, K:) or the former signifies men going before an army as scouts, or explorers: (As, in TA, voce **حَضِيرَةٌ**;) or men who explore a place thoroughly: and also, a single person: (A'Obeyd, in TA, ibid. :) or*

a scout, or scouts, stationed on a mountain or other elevated place: (TA:) or one who guards the road: (A, TA:) or a company [of men]: (TA:) and † the latter, persons who clear the roads of robbers and of interceptors of travellers; or who guard the roads: (A, TA:) the pl. of the former is **نَفَائِضٌ**; (S;) which also signifies persons who throw pebbles in order to know if there be behind them anything that they dislike, or an enemy. (K.) — Also, the pl., † *Lean, or emaciated, camels; (S, K;) accord. to AA, as occurring in a verse of Aboo-Dhu-eyb, in which he says,*

• **تَلَقَى النَّفَائِضُ فِيهِ السَّرِيحَا** •

(S, TA,) *In which the lean, or emaciated, camels cast the shoes; meaning that these have become dissundered; or, as Akh says, the thongs so called [by which their shoes are fastened], these being dissundered; فيه referring to the road; but some read, فِيهَا, referring to the roads, mentioned before: (TA:) As reads **نَفَائِضُ**, as well as AA: (S, TA:) but others read the word with ق, as pl. of **نَفَضٌ**, and signifying “jaded” camels: (so in a copy of the S:) or **نَفَائِضُ** signifies camels which traverse the land. (IAqr, K.) — The sing. is also said to signify *Waters where there is not any one. (IAqr, Sh; both in the TA, voce **حَضِيرَةٌ**, q. v., and the former also in this art.)**

نَفِيسٌ *Motion: and tremour, or shivering; as also † **نَفِيسٌ** and † **نَفِيسٌ**. (O, K.) [See also **نَفِيسَةٌ**.]*

نَافِضٌ: † *A fever attended with shivering, or trembling: (S, A, * K:) of the masc. gender: (ISd, K:) but applied as an epithet to **حُمَى** [which is fem.]. (TA.) Contr. of **صَالِبٌ**. (S, in art. **صَلَبٌ**.) You say, **أُخَذَتْهُ حُمَى نَافِضٍ**, (S, K,) and **حُمَى بِنَافِضٍ**, (K,) which is the more approved form, (TA,) and **حُمَى نَافِضٍ**, (K,) the latter word being sometimes thus used as an epithet; the second meaning † *Fever took him, or affected him, with [a shivering, or trembling, or] violent shivering or trembling; (TA;) [and the first and third, fever attended with shivering, or trembling, took him, or affected him.] = See also **نَافِضٌ** = **نَفَضٌ** = **نَفِيسَةٌ**: † **تَوْبٌ نَافِضٌ**: † *A garment, or piece of cloth, which has lost its dye: (A:) or which has lost somewhat of its colour, of redness, or yellowness. (Mgh.)***

أَنْفُوضَةٌ: pl. **أَنْفَائِضٌ**: see **نَفَضٌ**, in three places.

دَجَاجَةٌ مَنْفِضٌ, (A,) or **مَنْفِضَةٌ** [i. e. **مَنْفِضَةٌ**], (TA,) † *A hen that has laid her eggs, or all her*

eggs, (نَفَضَتْ بَيْضَهَا, A, TA,) and desisted, (A,) or become weary. (TA.)

مِنْفَضٌ: } see **نَفَاضٌ**; for the former, in two places.

مِنْفُوضٌ: † *Made to shiver, or tremble, by fever. (S, K.)*

نَفَط

1. **نَفَطَتْ يَدَهُ**, (S, Mṣb,) or **كَفَّهَ**, (K,) aor. -, (Mṣb, K,) inf. n. **نَفَطٌ** and **نَفِيطٌ** (S, Mṣb, K,) and **نَفَطٌ**; (K;) or, accord. to AZ, **نَفَطْتُ**, aor. -, inf. n. **نَفَطٌ** and **نَفِيطٌ**; (TA;) *His hand became blistered, or vesicated; it had water, or fluid, between the skin and the flesh; (AZ, Mṣb;) i. q. مَجَلَّتْ; (S, K;) as also † **تَنَفَطَتْ**: (S;) or it became ulcerated by work. (K.) = **نَفَطْتُ**, aor. -, inf. n. **نَفِيطٌ** (ADk, S, K) and **نَفَطٌ**, (TA,) *She (a goat) did what was like sneezing (app. meaning scattered forth moisture or the like) with her nose: (ADk, S, K:) or sneezed. (K.)* It is said in a proverb, **لَا تَنْفِطُ فِيهِ عَنَاقٌ**, meaning † *Blood-revenge will not be taken for him; i. e. for this slain person. (TA.)* — Also, (S, K,) aor. -, inf. n. **نَفِيطٌ**, (S,) *It (a cooking-pot, قَدْرٌ) boiled, (S, K,) and poured forth [some of its contents], (S,) or so that it threw forth what resembled arrows; (TA;) a dial. var. of **نَفَطْتُ**. (S.)* — **نَفَطٌ**, aor. -, † *He was angry: or he burned with anger: as also † **تَنَفَطٌ**. (K, TA.)* You say, **إِنَّ فُلَانًا لَيَنْفِطُ غَضَبًا**, (S, TA,) † *Verily such a one burns with anger: (TA:) or it is like **يَنْفِطُ** [meaning boils with anger: or makes a noise like coughing, in anger: or blows, in anger]: (S:) [for the inf. n.] **نَفَطَانٌ** signifies the doing what resembles coughing: and blowing, on an occasion of anger: and so **نَفَطَانٌ**. (TA.) — Also, (K,) aor. -, inf. n. **نَفِيطٌ**, said of an antelope, **النَّفِيطُ** in the K, being a mistake for **النَّفِيطِيُّ**, as in the TṢ and L, (TA,) † *He uttered a sound, or cry. (TṢ, L, K.)* — † *He (a man) spoke, or talked, unintelligibly; (K, TA;) as though by reason of his anger. (TA.)* — **نَفَطَتْ أَسْتَهُ** † *His anus emitted wind with a sound. (Ibn-'Abbād, K.)***

3: see 6.

4. **انْفَطَ** *It (work) caused the hand to become blistered, or vesicated: or caused it to become ulcerated. (K.) [See 1, first sentence.]*

5: see 1, in two places.

6. **تَنَافَطُ** [for **تَتَنَافَطُ**, in the CK † **تَنَافَطُ**], *The cooking-pot throws forth foam; (K;) a dial. var. of **تَنَافَتُ** [q. v.] (TA.)*

نَبَطٌ, accord. to the T, *Pustules which come forth upon the hand, in consequence of work, full of water, or fluid*; (Mgh); *blisters, or vesicles, upon the hand*; a contraction of نَبَطٌ; which is pl. [or rather coll. gen. n.] of نَبَطَةٌ, sometimes contracted into نَبَطَةٌ; and sometimes نَبَطَاتٌ is used as pl. of نَبَطَةٌ: (Mṣb:) or نَبَطَةٌ signifies [simply] a *pustule*; as also نَبَطَةٌ and نَبَطَةٌ; (K;) and the lawyers call it نَبَطَةٌ, from this word as signifying "a place whence نَبَطٌ issues," or it may be [originally] an intensive act. part. n. (Mṣb.) — Also, and نَبَطٌ, (Mṣb,) or نَبَطَةٌ and نَبَطَةٌ and نَبَطَةٌ, (Mgh, Ṣgh, K.) The *small-pox*: (Mgh, Ṣgh, Mṣb, K:) accord. to Z, نَبَطٌ [so in the TA, without any syll. signs,] signifies, in the dial. of Hudheyl, the *small-pox in children and in sheep or goats*. (TA.) — See also what next follows.

نَبَطٌ and نَبَطٌ, (Ṣ, Mṣb, K,) the former of which is the more chaste, (ISK, Ṣ, Mṣb, K,*) or, as some say, the latter, (Mṣb,) or the latter is a mistake, (Aṣ, K,) [*Naphtha*: and *petroleum*: both so called in the present day:] a certain oil, (Ṣ,) well known, (K,) with which camels are smeared for the mange, or scab, and galls on the back, and tikes; it does not include what is termed كُحَيْلٌ: (ISd, TA:) or, accord. to AHn, i.g. كُحَيْلٌ: accord. to A'Obeyd, i.g. قَطِرَانٌ; but AHn denies this; and says that it is an exuding fluid (حَلَابَةٌ) of a mountain, [found] in the bottom of a well, with which fire is kindled: (TA:) the best is the white: it is a dissolvent; and opens obstructions; removes the colic; and kills worms that are in the vulva, when used in the manner of a suppository. (K.)

نَبَطٌ :
نَبَطَةٌ :
نَبَطَةٌ :
نَبَطَةٌ :

see نَبَطٌ, throughout: — and for the last, see also نَبِيطَةٌ.

نَبَاطَةٌ [accord. to the CK, but erroneously, نَبَاطٌ]: see نَبَاطَةٌ, in two places.

كَفٌّ نَبِيطَةٌ A hand ulcerated by work: or blistered, or vesicated; having water or fluid, between the skin and the flesh: and نَابِطَةٌ signifies the same; and so مَنفُوطَةٌ; (K;) of which last, however, ISd says, it is thus related by the lexicologists; but there is no way of accounting for it in my opinion; for it is from أُنْعَطُ. (TA.) [Golius also mentions نَبِيطَةٌ as signifying A hand affected with pustules; on the authority of Meyd; and it is agreeable with analogy.]

نَبَاطٌ A thrower of نَبَطٌ [or naphtha]: pl.

نَبَاطَةٌ, [or rather this is a coll. gen. n.,] (Mṣb,) and نَبَاطُونَ. (Mgh.)

نَبَاطَةٌ A place whence نَبَطٌ [or naphtha] is extracted; (El-Farábee, Mṣb, K;) as also نَبَاطَةٌ; (K;) but the former is the more known; (TA;) a place where it is generated; a mine, or source, thereof; a word similar to مَلَّاحَةٌ (Mgh, Mṣb) and قَيَّارَةٌ: (Mgh:) pl. نَبَاطَاتٌ. (Mṣb.) — A kind of lamp made to give light by means thereof; as also نَبَاطَةٌ; (K;) but the former is the more known. (TA.) — An instrument with which نَبَطٌ is thrown; (Mgh); an instrument of copper, or brass, in which نَبَطٌ is thrown, (K, TA,) and fire; (TA:) a قَارُورَةٌ of نَبَطٌ, which is thrown: (Mṣb:) pl. as above. (Mgh.) You say, خَرَجَ النَّبَاطُونَ بِأَيْدِيهِمُ النَّبَاطَاتُ [The throwers of naphtha went forth, having in their hands the instruments with which to throw it]. (Mgh.) — See also نَبَاطٌ. — And see نَبَطٌ.

رَعْوَةٌ نَابِطَةٌ — نَبِيطَةٌ: see كَفٌّ نَابِطَةٌ or foam, having bubbles: (Az, Mṣb:) pl. نَوَافِطٌ (TA.)

كَفٌّ مَنفُوطَةٌ: see نَبِيطَةٌ.

[نفع, &c.]

See Supplement.]

نقب

1. نَقَبَ, aor. ʔ, inf. n. نَقَبٌ, He perforated, pierced, bored, or made a hole through, or in, or into, anything: like نَقَبَ. (TA.) He made a hole through a wall. (Ṣ.) — نَقَبَ سُرَّةَ الدَّابَّةِ aor. ʔ, He (a farrier) perforated the navel of the beast in order that a yellow fluid might issue forth. (Ṣ.) See مَنقَبٌ. — نَقَبَ الْعَيْنَ, aor. ʔ, inf. n. نَقَبٌ, He performed, upon the eye, what is called القَدْحُ in the language of the physicians; i.e., a remedial operation for the black fluid that arises in the eye: from the phrase next following: (IATH:) [but this is not a good explanation: the meaning is he performed upon the eye the operation of couching, for the cataract: so in many Arabic works, ancient and modern: (IbrD:) the couching-needle is called مِقْدَحٌ and نَقَبٌ, and إِبْرَةُ القَدْحِ, in the present day]. — نَقَبَ حَافِرَ الدَّابَّةِ He (a farrier) pierced a hole in the hoof of the beast, in order to extract what had entered into it. (IATH.) — نَقَبْتُهُ نَقْبَةً, (aor. ʔ, inf. n. نَقَبٌ, TA.) A misfortune, an evil accident, or a calamity befell him, (K,) and overcame him, or afflicted him; like نَقَبْتُهُ. (TA.) [In the CK, for أَصَابَتْهُ, is put اثَابَتْهُ.] — نَقَبَ فِي الْأَرْضِ, aor. ʔ, and نَقَبَ and نَقَبَ, He went, or went

away, through the land, or country: (K:) [in the CK and some MS. copies of the K, we afterwards find نَقَبَ فِي الْبِلَادِ with kesr to the ق, explained as signifying he proceeded, or journeyed, through the lands:] نَقَبَ he proceeded, or journeyed, through the country: (IAar:) نَقَبُوا فِي الْبِلَادِ [Kur, l. 35,] they proceeded, or journeyed, through the lands, seeking for a place of refuge: (Ṣ:) or they traversed the lands, and journeyed through them, much, &c.: (Fr.): or they went about and about, and searched, &c. (Zj.) فِي الْآفَاقِ نَقَبْتُ, in a verse of Imra-el-Kays, I journeyed through the tracts of the earth, and came and went. (TA.) — نَقَبَ الْبَعِيرَ, aor. ʔ, or نَقَبَ حُفَّ الْبَعِيرِ, (L, TA,) and نَقَبَ, (L,) The camel walked barefooted, syn. حَفِيَ, (L, K,) until his feet became worn in holes: (TA:) or نَقَبَ الْبَعِيرَ, (Ṣ, K,) and نَقَبَ, (K,) the camel's feet became thin, [or were worn thin; which is also a signification of حَفِيَ].

(Ṣ, K.) — نَقَبْتُ أَقْدَامَنَا Our feet became thin in the skin, and blistered, by reason of walking.

(L.) — نَقَبَ الْحُفَّ, aor. ʔ, He patched the boot; repaired it by patching. (K.) Also, He made the boot thin: he made [or wore] holes in it.

(Mṣb.) — نَقَبَ الْحُفَّ, aor. ʔ, (inf. n. نَقَبٌ, TA,) The boot became lacerated, or worn through, in holes. (Ṣ, K, TA.) [And in like manner The sole of the foot of a camel or of a man: see below: and see an ex. voce أَظْلٌ.] —

نَقَبَ, aor. ʔ, inf. n. نَقَبٌ, He (a horse) put his feet together in his running (فِي حَضْرِهِ) [for which Golius and Freytag appear to have read نَقَبَ, (K,) not spreading his fore feet, his running being [a kind of] leaping. (TA.)] — نَقَبَ عَنِ الْأَخْبَارِ, aor. ʔ, He scrutinized, investigated, searched into, examined into, or inquired into, the news; (K;) and, in like manner, anything else: (MF:) [as also نَقَبَ: see the phrase نَقَبُوا فِي الْبِلَادِ, explained above:] or he told, announced, or related, the news. (K.) — إِنِّي لَمْ أَوْمَرُ أَنْ أَنْقَبَ عَنِ قُلُوبِ النَّاسِ — نَقَابَةٌ, aor. ʔ, inf. n. نَقَابَةٌ, He acted as the نَقِيبُ over his people; was their نَقِيبُ: (Ṣ, K:) but of a man who was not نَقِيبُ, and has become so, you say نَقَبَ, with damm, aor. ʔ, inf. n. نَقَابَةٌ, with fet-h, He became نَقِيبُ; (Fr., Ṣ, K;) as also نَقَبَ, aor. ʔ: (IKtt, K:) or نَقَابَةٌ with kesr is a subst.; and with fet-h, an inf. n.; (Ṣ, K;) like وِلَايَةٌ and نَقَبَ الثَّوْبَ, aor. ʔ, inf. n. نَقَبٌ, He made the piece of cloth into a نَقْبَةٌ. (Ṣ.)

2: see 1.

3. **نَقَبْتُهُ**, inf. n. **نَقَابٌ**; as also **نَقَبْتُهُ نَقَابًا**; *I met him face to face: or without appointment, (K.) and unintentionally: (TA:) or unexpectedly. (S.)* **نَقَابًا** is in the accus. case as an inf. n.; or as a word descriptive of state. (TA.) — **نَقَبْتُ الْمَاءَ نَقَابًا**, (S,) or **وَرَدْتُ الْمَاءَ نَقَابًا**, (K,) *I came upon the water unexpectedly, without seeking for it. (S, K.)*

4: see 1. — **انقب** *His camel's feet became thin; [or were worn thin;] (S, K;) or were worn in holes by walking. (TA.) = He became a door-keeper, or chamberlain; Arab. حَاجِبٌ (K:) or he became a نَقِيبٌ. (L, K, &c.)*

5: see 8.

8. **انتقبت** (S, K, Msh) and **تنقبت** (Msh) *She (a woman) veiled her face with a نقاب. (S, K, Msh.) — تنقب: see بتعمامته.*

نَقْبٌ (S, K) and **نُقْبَةٌ** (S) *A hole, perforation, or bore, (K,) in, or through, a wall, (S,) or anything whatever: (TA:) or a large hole, perforation, or bore, passing through a thing; such as is small being termed نَقْبٌ, with ث: (Mgh, in art. نقب:) pl. of the former نَقُوبٌ (Msh) and أَنْقَابٌ and نَقَابٌ. (TA, and some copies of the K.) — نَقْبٌ (K) and نَاقِبَةٌ (S) *An ulcer that arises in the side, (S, ISd, K,) attacking the inside of the body, (S, ISd,) and having its head inwards; (ISd;) [as also نَقَابَةٌ, for] نَقَابَاتٌ signifies ulcers that come forth in the side and penetrate into the inside. (TA voce نَقْبٌ.) See نَقْبٌ — نَقْبٌ (S, K) and نَقْبٌ (K) and نَقْبٌ and نَقْبَةٌ (S, K) *A road (or narrow road, TA,) in a mountain: (ISk, S, K:) a road between two mountains: (IAth:) pl. (of the first and second, TA,) أَنْقَابٌ (a pl. of pauc., TA,) and نَقَابٌ; (K;) and of the third and fourth, مَنَاقِبٌ. (TA.) See also مَنَقِبَةٌ.***

نَقْبٌ (S, K,) and **نَقْبٌ** (K) but the former is the more common: TA) and **نَقْبٌ** (K) [the first is a coll. gen. n., of which the n. un. is نَقْبَةٌ [q.v.], of which it is called in the S the pl.: but نَقْبٌ is the pl. of نَقْبَةٌ:] *Scab, [or scabs,] (K,) absolutely: (TA:) or scattered scabs (S, K,) when they first appear: (S:) النُقْبَةُ is the first that appears of the scab; and is so called because the scabs perforate the skin: you say, of a camel, بِهِ نُقْبَةٌ, (As:) the first that appears of the scab, in a patch like the palm of the hand, in the side of a camel, or on his haunch, or his lip: then it spreads over him until it covers him entirely. (ISh.)* **مُحَمَّدٌ**, denying that any disease was transmitted from one thing to another, and being asked how it was that a نَقْبَةٌ spread in camels, asked what trans-

mitted the disease to the first camel. (TA.) — **فُلَانٌ يَضَعُ الْهِنَاءَ مَوَاضِعَ النُّقْبِ** [Such a one puts the tar upon the places of the scabs]: said of one who is clever, or skilful, and who does or says what is right. (A.) [See also قَالَبٌ.]

نَقِبٌ, and, as a fem. epithet, **نَقِيبَةٌ**, *A camel whose feet have become worn in holes, [or worn thin,] by walking. (TA.)* See the verb. — The former may also signify *Having the scab, or what first appears thereof. (TA.)* See نَقْبٌ.

نُقْبٌ: see نَقْبٌ.

عَلَيْهِ نُقْبَةٌ *A mark, trace, or vestige: ex. عَلَيْهِ نُقْبَةٌ Upon him, or it, is a mark, &c. (T.)* — See نَقْبٌ. — **نُقْبَةٌ + رُسْتُ**, (K,) upon a sword or the head of an arrow or a spear: (M:) or **نَقْبٌ** [i.e. نَقْبٌ, q.v., a coll. gen. n., of which نُقْبَةٌ is the n. un.; or نَقْبٌ, pl. of نُقْبَةٌ;] signifies † *traces of rust upon a sword or an arrow-head or a spear-head, likened to the first appearances of the scab. (A.) = نُقْبَةٌ* *The face: (S, K:) or the parts surrounding the face: (L:) pl. نَقُوبٌ. (TA.)* — **نُقْبَةٌ** *A garment resembling an إِزَارٌ, having a sewed waistband or string, (حُجْرَةٌ مَحِيطَةٌ: so in the S, M, L: whence it appears that the reading in the K, حُجْرَةٌ مَحِيطَةٌ, is erroneous: TA: [F having, it seems, found مَحِيطَةٌ written in the place of نَقْبَةٌ:] without a نَقْبٌ [which is the part turned down at the top, and sewed, through which the waistband passes], (S, K,) tied as trousers, or drawers, are tied: (S:) or a pair of trousers, or drawers, having a waistband, but without a part turned down at the top, and sewed, for the waistband to pass through: if it have this, (i.e., a نَقْبٌ,) it is called سَرَاوِيلٌ: (TA:) or a piece of rag of which the upper part is made like drawers, or trousers: (L:) or a pair of drawers, or trousers, without legs. (M, voce نَقْبٌ, TA.) = نُقْبَةٌ* *The state, or condition; quality, mode, or manner; state with regard to apparel &c.; external form, figure, feature, or appearance; of any thing: syn. هَيْئَةٌ. (T.) = نُقْبَةٌ* *Colour. (S, K.) — نُقْبَةٌ* *A horse of beautiful colour. (TA.) — See also نَقِيبَةٌ.*

نَقَابٌ *A mode of veiling the face with the نقاب: (K:) pl. نَقَابٌ. (TA.) — إِنِّهَا لِحَسَنَةُ النَّقِيبَةِ (S) *Verily she has a comely mode of veiling her face with the نقاب. (TA.)**

نَقَابٌ [A woman's face-veil;] (S, K;) *a veil that is upon [or covers] the soft, or pliable, part of the nose; (AZ;) [not extending higher:] a woman's veil that extends as high as the circuit of the eye: (Msh:) it is of different modes: Fr says, When a woman lowers her نقاب to her eye, it [the action] is termed وَضُوءَةٌ; and when she*

lowers it further, to [the lower part of] the circuit of the eye, it [the veil] is called **نَقَابٌ**; and if it is on the extremity of the nose, it is [properly] called **لِغَامٌ**: (T:) the **نَقَاب**, with the Arabs, is that [kind of veil] from out of which appears the circuit of the eye: and the meaning of the saying in a trad., **التَّغَابُ مُحَدَّثٌ**, that women's shewing the circuits of the eyes is an innovation; not that they used not to veil their faces: the [kind of] **نَقَاب** which they used reached close to the eye, and they showed one eye while the other was concealed; whereas the [kind of] **نَقَاب**, which only shows both the eyes [without their circuits], was called by them **وَضُوءَةٌ** [a mistake for **وَضُوءٌ**] and **النَقَابُ لَا يَبْدُو مِنْهُ إِلَّا**: [in the original, **بُرُقُوعٌ**: but the **و** before **كَانَ** is erroneously introduced, and perverts the sense, which is otherwise plain, and agreeable with what is said before:] then they innovated the [veil properly called] **نَقَاب**: (A'Obeyd:) pl. **نَقَابٌ**. (Msh.) = **نَقَابٌ** and **مِنَقَبٌ** *A road through a rugged tract of ground: (K:) the former word used both as a sing. and a pl. (TA.) = نَقَابٌ* (a strange form of epithet, MF,) † *A man of great knowledge; very knowing: (S, K:) or possessing a knowledge of things, or affairs: or, as also مَنَقَبٌ, mentioned by IAth and Z, a man possessing a knowledge of things, who scrutinizes or investigates them much; who is intelligent, and enters deeply into things. (TA.) = نَقَابٌ* *The belly. Hence the proverb, فَرُخَانٍ فِي نَقَابٍ [Two young birds in one belly]: applied to two things that resemble one another. (K.)* In like manner one says **كَانَا فِي نَقَابٍ وَاحِدٍ** [They were in one belly]; meaning they were like each other. (A.)

نَقِيبٌ i.q. **مَنْقُوبٌ**, *A thing perforated, pierced, bored, or having a hole made through, or in, or into it. (TA.) — نَقِيبٌ* *A musical reed, or pipe. (K.) — The tongue of a pair of scales, or balance. (K.) — A dog having the upper part of his windpipe غَلَصَمَتُهُ: so in the S, K: or having his windpipe حَنْجَرَتُهُ: so in the A) perforated, (S, K,) in order that his cry may be weak: a base man performs this operation on his dog, in order that guests may not hear its cry. (S: and the like is said in the L.) = نَقِيبٌ قَوْمٌ* *The intendant, superintendent, overseer, or inspector, of a people; he who takes notice, or cognisance, of their actions, and is responsible for them; i.q. عَرِيفٌ and عَرِيفٌ and صَمِينٌ and شَاهِدٌ: (S, K:) like أَمِينٌ and كَفِيلٌ: (Zj:) their head, or chief: (TA:) like عَرِيفٌ [q.v.]; i.e., one who is set over a people, and investigates their affairs: (L:) or, as some say, the greatest, or supreme, chief of a people: so called [from نَقَبٌ “he scrutinized, or investigated,”] because he is acquainted with the secret*

affairs of the people, and knows their virtues, or generous actions, and is the way by which one obtains knowledge of their affairs: (TA:) pl. نَقَابٌ. (§.)

نَقَابَةٌ The office of نَقِيبٌ. (Sb: see 1.)

نَقِيبَةٌ Mind: syn. نَفْسٌ. (§, K.) You say نَقِيبَةٌ فُلَانٌ مَيْمُونٌ النَقِيبَةَ Such a one is of a fortunate mind, (A'Obeyd, §,) when the person referred to is fortunate in his affairs, succeeding in what he seeks after, or strives to accomplish: (ISk, §:) or when he is fortunate in his counsel, or advice: (Th, §:) or the phrase signifies such a one is fortunate in his actions, and in gaining what he seeks. (TA.) See also what follows. نَقِيبَةٌ is also said, in the K, to signify the same as عَقْلٌ (understanding, intellect, or intelligence); but, says SM, I have not found this in any other lexicon: only I have found the word explained in the L as signifying يَمُنُ الْفِعْلُ (good fortune attending, or resulting from, an action): so probably عَقْلٌ is a mistake for فِعْلٌ. (TA.) — Also, Counsel, or advice. (K.) See above. — Also, Penetration of judgment; acuteness; sagacity. (Ibn-Buzurj, K.) — Also, Nature; or natural, or native, disposition, temper, or other quality: (K:) i. q. نَقِيبَةٌ and عَرِيكَةٌ and طَبِيعَةٌ. (T, art. عرك.) Agreeably with this explanation, the phrase above mentioned is rendered in the T, in art. عرك, Such a one is of a fortunate nature, or natural disposition: (TA:) or it signifies, in this phrase, as also نَقِيبَةٌ, i. q. لَوْنٌ, Colour, complexion, species, &c. (IAqr.) Also هُوَ حَسَنُ النَّقِيبَةِ He is of a good nature, or natural disposition: and in like manner, جَمِيلَةٌ فِي مَنَاقِبٍ Such a one is a person of good dispositions, or natural qualities. (L.) = نَقِيبَةٌ A she-camel having a large udder: (ISd, K:) having her udder bound up with a cloth or the like, on account of its greatness and excellence: but AM says this is a corruption, and that the correct word is نَقِيبَةٌ, with ث, meaning a she-camel “abounding with milk.” (TA.)

نَقَابَةٌ: see نَقَبٌ.

نَاقِبَةٌ and نَاقِبَةٌ [the former omitted in some copies of the K] A disease that befalls a man in consequence of long sluggishness, or indolence: (K:) or, as some say, the ulcer that arises in the side. (TA.) See نَقَبٌ.

أَنْقَابٌ, a pl. without a sing., The ears: (M, K,) or, accord. to some, its sing. is نَقَبٌ. (TA.) El-Katamee says,

- كَانَتْ خُدُودُ هَجَانِيْنَ مَمَالَةً
 - أَنْقَابِيْنَ إِلَى خُدَاوِ السُّوقِ
- [The cheeks of their white camels were with their

ears inclined to the singing of the drivers]. But أَنْقَابِيْنَ, “by reason of their pleasure,” is also read, for أَنْقَابِيْنَ: (TA:) [so that the meaning is The cheeks of their white camels were inclined, by reason of their pleasure, to the singing of the drivers].

مَنْقَبٌ The navel: or [a place] before it: (K:) where the farrier makes a perforation in order that a yellow fluid may issue forth: (§:) so in a horse. (TA.) — See نَقَبٌ.

مَنْقَبٌ An iron instrument with which a farrier perforates the navel of a beast of carriage (§, K) in order that a yellow fluid may issue forth. (§.) See مَنْقَبٌ, and نَقَابٌ.

مَنْقَبَةٌ see نَقَبٌ. — A narrow way between two houses, (L, K,) along which one cannot pass. (L.) It is said in a trad., that one does not possess the right of pre-emption (الشَّفْعَةُ) with respect to a مَنْقَبَةٌ; and this word is explained as signifying a wall: syn. حَائِطٌ: [and so in the K:] or a way between two houses, as though it were perforated from one to the other: or a road, or way, over an elevated piece of ground. (L.) = مَنْقَبَةٌ A virtue; an excellence; contr. of مَثَلَةٌ: (§:) a cause of glorying: (K:) generosity of action, or conduct: (L:) a [good disposition, or natural quality: [see نَقِيبَةٌ:] (TA:) a memorable, or generous action, and [good] internal quality: (A:) pl. مَنَاقِبٌ: (TA:) رَجُلٌ ذُو مَنَاقِبٍ A man of memorable, or generous, actions, and [good] internal qualities. (A.)

نقت

1. نَقَّتْ, [aor. ٢,] inf. n. نَقَّتْ, He took out, or extracted, marrow [from a bone]. (K.) Az, quotes, from Aboo-Turáb, on the authority of Aboo-Ameythel, نَقَّتِ الْعَظْمَ, and نَكَبَتْ, The marrow of the bone was taken out, or extracted. (L.) And J says, نَقَّتْ الْبُحَّ aor. ٢, inf. n. نَقَّتْ, is a dial. form of نَقَوْتُهُ, meaning, I took out, or extracted the marrow [from a bone]: as though they had changed the و into ت. (L.) But it is said in a marginal note in the S, Aboo-Sahl El-Harawee says, What I remember to have heard is نَقَّتِ الْعَظْمَ, aor. ٢, inf. n. نَقَّتْ, I took out, or extracted, the marrow from the bone; and so اِنْتَقَيْتُهُ, with the three-pointed ث; and نَقَيْتُهُ, and اِنْتَقَيْتُهُ, and نَقَوْتُهُ. (TA.)

نقت

1. نَقَّتْ, aor. ٢; and نَقَّتْ, (inf. n. نَقَيْتُ, §,) and اِنْتَقَتْ; He hastened, was quick. (§, K.) — اِنْتَقَتْ اُتَقْتُ I went forth hastening. (§.) — اِنْتَقَتْ السَّيْرَ, and اِنْتَقَتْ, He went forth hastening in his pace. (TA.) — نَقَّتْ,

حَدِيثُهُ [aor. ٢,] He mixed, or confounded, his discourse, like as one mixes food. (K.) = نَقَّتُهُ بِالْكَلامِ, [aor. ٢,] (and اِنْتَقَتْهُ, TA,) He hurt him by words. (K.) = نَقَّتِ الْأَرْضَ, aor. ٢, inf. n. نَقَّتْ, He dug up the earth with a hoe or shovel. (AZ.) — نَقَّتْ شَيْئًا; (or, accord. to the TA. عَنْ شَيْءٍ) and اِنْتَقَتْ, He dug up the earth from a thing. (K.) — نَقَّتِ الْعَظْمَ (aor. ٢, inf. n. نَقَّتْ, TA;) and اِنْتَقَتْهُ; and نَقَّتَهُ; (TA;) He took out, or extracted, the marrow from the bone. (K.) See also نَقَّتْ. (TA.) — نَقَّتْ, inf. n. نَقَّتْ; and نَقَّتْ, inf. n. نَقَيْتُ; He removed a thing. Ex. لَا تَنْقِثْ مِيرَتَنَا She used not to remove our wheat, or provision, nor to take it forth, nor scatter it; but kept it faithfully. (TA, from a trad.)

2: see 1.

5. تَنْقَتْ He endeavoured to make a woman incline to him, and to render her affectionate to him: (K:) as though he drew forth her love, like as one draws forth the marrow from a bone. (TA.) — تَعَدَّهَا تَنْقَتْ ضَيْعَتَهُ i. q. تَعَدَّهَا. (TA.) — See 1.

8: see 1.

نَقَّتْ Malicious, or mischievous, misrepresentation; calumny; slander. (IAqr.)

نَقَاتٍ (in measure like قَطَامٍ) The hyena. (K.)

قَاحَةٌ نَقِيبَةُ الْبَيْرِ i. q. نَبِيئَتُهَا. (TA voce بئير, in art. قوح.)

نقح

1. نَقَحَ شَيْئًا, aor. ٢, (inf. n. نَقَحَ, TA,) He peeled, or barked, a thing; peeled off, stripped off, or removed, its outer covering. (K, TA.) نَقَحَ الْعُودَ (Msb,) or الْعَصَا, (T,) aor. ٢, inf. n. نَقَحَ, (Msb,) He pared, or trimmed, the stick, or staff, by cutting off its knots: (T, Msb:) and in like manner you say of anything from which you pare off somewhat. (T.) — نَقَحَ الْجَذْعَ, inf. n. نَقَحَ; (K;) and نَقَحَهُ, (K,) inf. n. نَقَحَ; (§;) He pared off the knots of the palm-trunk: (K:) or he pruned, or trimmed, the trunk of the palm-tree, by cutting off the stumps of the branches, or by cutting off the superfluous branches. (§.) — نَقَحَ, (TA,) and اِنْقَحَ, (K,) He stripped off the ornaments of his sword [to sell them] in a time of dearth and poverty. (K, TA.) — نَقَحَ الْعَظْمَ, aor. ٢, (K,) inf. n. نَقَحَ; (TA;) and نَقَحَهُ, (inf. n. نَقَحَ, §;) and اِنْتَقَحَهُ; (§, K;) He extracted the marrow from the bone: (§, K:) or

نَقَحَهُ has an intensive signification. (Mṣb.)
 — نَقَحَ شَيْئًا He separated what was good
 from what was bad of the thing. (Mṣb.)

2. نَقَحَ الشَّعْرَ, inf. n. تَنْقِيحٌ; (S, K;) and
 † انقحه, inf. n. انْقَاحٌ; (K;) † He trimmed,
 pruned, or put into a right or proper state, poetry,
 or verses. (S, K.) — نَقَحَ الْكَلَامَ † He scruti-
 nized the language, and examined it well: or
 he put it to rights, or trimmed it, and removed
 its faults, or defects. (TA.) — See 1.

4: see 1 and 2.

5. تَنْقَحُ الشَّاقَةَ, (K,) or شَحْمُ الشَّاقَةِ, (S.)
 or شَحْمُ نَاقَتِهِ, (TA, &c.,) † His fat, (K,) or
 the fat of the she-camel, (S,) or the fat of his
 she-camel, (TA, &c.,) became little in quantity,
 or diminished, (S, K, &c.,) or partially went
 away. (A.)

8: see 1.

‡ خَيْرُ الشَّعْرِ الْحَوْلِيُّ الْمُنْقَحُ † [The best of poetry
 is that which is a year old, and trimmed, or
 pruned]. (S.)

نغ

1. نَغَّخَ, aor. نَغَّخَ, (S, L, K,) inf. n. نَغْخٌ (S, L)
 and نَغَاخٌ, (L,) He struck, smote, or beat. (K.)
 نَغَّخَ رَأْسَهُ He struck his head with a staff, or
 sword, or some other hard thing: or he struck
 his head so that the brain came forth: (L:) or
 he broke his head so as to disclose the brain; as
 also نَغَّفَ. (S, L.) نَغَّخَ دِمَاعَهُ He broke his
 brain. (K.) — Also, نَغَّخَ (L) and † انتغخ
 (L, K) He extracted marrow (L, K) from a
 bone. (L.) — نَغَّخَ الْعَطَشَ بِبُرْدِهِ † It (sweet
 water) broke, [or abated, or allayed,] thirst, by
 its coolness, or coldness. (L, from a trad.)

8: see 1.

نَغَاخٌ Sweet water; that has no saltness; (AO,
 Th, S;) that strikes (يَنْغِخُ) the heart (or almost
 does so, L) by its coldness: (S:) or cold, or cool,
 and sweet, and clear, water: (K:) or sweet
 water, that breaks [or abates or allays] (يَنْغِخُ,
 i. e. يَنْكُسرُ,) thirst by its coolness, or coldness:
 (L, from a trad.:) or abundant water which a
 man makes to well forth in a place where was no
 water. (Ish.) — Also, Pure, mere, unadulter-
 ated, or genuine. (T, K.) — هَذَا نَغَاخُ الْعَرَبِيَّةِ
 (Fr) † This is pure Arabic; or the purest,
 choicest, best, or most excellent, of Arabic. (Fr,
 A.) — Also نَغَاخٌ Sleep in health and safety.
 (Abu-l-Abbás, K.)

نقد

1. نَقَدَ الدَّرَاهِمَ (S, A, L, Mṣb) aor. نَقَدَ, (L,
 Mṣb,) inf. n. نَقْدٌ (L, Mṣb, K) and تَنْقَادٌ; (L,
 K;) and † انتقدما (S, L, Mṣb, K) and † تنقدما;
 (L, K;) He picked, or separated, the money, or
 pieces of money, (Lth, L, K,) and put forth the
 bad; (S, L, K;) he picked, or separated, the good
 money from the bad: (A:) he examined the money,
 or pieces of money, to pick, or separate, the good
 from the bad: (Mṣb:) and the verbs are used in
 the same sense with respect to other things than
 pieces of money. (K.) — [نَقَدَ, aor. نَقَدَ, inf. n.
 نَقْدٌ, q. v. infra, He gave cash, or ready money;
 paid in cash, or ready money. Often used in this
 sense.] — نَقَدَهُ الثَّمَنَ, aor. نَقَدَ, inf. n. نَقْدٌ;
 He gave him the price in cash, or ready money:
 (L:) or simply he gave him the price; as also
 نَقَدَ لَهُ الثَّمَنَ: (A:) and نَقَدَهُ الدَّرَاهِمَ, and
 نَقَدَ لَهُ الدَّرَاهِمَ, he gave him the money, or pieces
 of money. (S, L, Mṣb.) — [Hence, from the
 first meaning,] نَقَدَ الْكَلَامَ, [and الشَّعْرَ,] and so
 He picked out the faults of the language, [and
 of the poetry;] syn. نَاقَظَهُ. (TA.) — † انْتَقَدَ †
 † [He picked out the faults of
 the poetry and urged them against its author.]
 (A.) — نَقَدَهُ بِنَظَرِهِ, and نَقَدَ إِلَيْهِ, aor. نَقَدَ, (L,
 inf. n. نَقْدٌ (L, K) † He looked furtively at, or
 towards it: (L, K:*) and so نَقَدَهُ بِعَيْنِهِ: (L:)
 and نَقَدَ بِعَيْنِهِ إِلَيْهِ he continued looking furtively
 at, or towards, it: you say also, مَا زَالَ بَصْرُهُ
 يَنْقُدُ إِلَى ذَلِكَ [his gaze ceased not to be fur-
 tively directed at, or towards, that]: as though
 likened to the look of a man picking, or separ-
 ating, what is good from what is bad: (A:) and
 مَا زَالَ يَنْقُدُ بَصْرَهُ إِلَى الشَّيْءِ he ceased not
 to look at, or towards, the thing. (S, L.) — نَقَدَ,
 (S, L,) [aor. نَقَدَ,] inf. n. نَقْدٌ; (S, L, K;) and, as
 some say, نَقَدَ; (S, L;) It (a tooth, S, L, K,
 and a horn, T, L, and a hoof of a horse or
 the like, L,) became eroded, (T, S, L, K,) and
 much broken: (L, K:) and it (the hoof of a
 horse or the like) scaled off, part after part:
 (S, L:) it (the trunk of a tree) became worm-
 eaten. (L.)

3. نَقَدَهُ † He reckoned with him to the utmost,
 syn. نَاقَظَهُ, (S, A, L, K,) in, or respecting,
 an affair, (S, L,) [picking out his faults].

4. انقذ It (a tree) put forth its leaves. (L, K.)

5: see 1.

8. انتقد الدَّرَاهِمَ He received the money, or
 pieces of money; (Lth, S, L, Mṣb, K;) and
 انتقد الثَّمَنَ the price. (A.) — See 1. — انتقد It

(a worm) ate the trunk of a tree, and rendered it
 hollow. (L.) — He (a boy) grew up into
 manhood. (K.)

نَقْدٌ [properly an inf. n. used in the sense of a
 pass. part. n., and thus signifying “paid,” Cash,
 or ready money: or simply money]. You say
 نَقْدٌ جَيِّدٌ [Good cash, or ready money: or good
 money]: pl. نَقُودٌ جَيِّدَةٌ. (A.) التَّقْدَانِ signifies
 Silver and gold money; dirhems and deenars.
 (TA in art. عرض.) — نَقْدٌ Payment in cash, or
 ready money; contr. of نَيْبَةٌ: (L, K:) the
 giving of نَقْدٌ [i. e., cash, or ready money]: (K:)
 [an inf. n.: see 1]. — نَقْدُ الدِّرْهَمِ The piece of
 money is of full weight, (S, L, K,*) and good.
 (S, L.) — هَذِهِ مِائَةٌ نَقْدُ النَّاسِ [This is a
 hundred, ready money of the people] is a phrase
 used by the Arabs, in which ل is meant to be
 understood [before النَّاسِ: i. e. النَّاسِ is for
 لِلنَّاسِ; and نَقْدٌ for نَقْدٌ, as an epithet of
 مِائَةٌ: you may also say نَقْدُ النَّاسِ, making نقد
 a denotative of state; but] the epithetic mode of
 construction is that which prevails in this case.
 (Sb, L.) — نَقْدٌ — The saying of the poet,

تَنْتَجَنَّ وَادًا أَوْ نَقْدًا

means She will certainly bring forth a she-camel,
 which shall be a permanent acquisition for breed-
 ing, or a male, which shall be sold: for they
 seldom kept the male camels. (Th, L.)

نُقْدٌ (Lh, L, K,) and نُقْدٌ (K) and نُقْدٌ,
 (Lh, Az, L,) the form most frequently heard by
 Az from the Arabs, (L,) or نُقْدٌ, (K,) [coll.
 gen. n.] A certain kind of tree, (Lh, L, K,) in
 accord. to AA, of the description termed خَوْصَةٌ,
 having a blossom resembling the بَهْرْمَانِ, i. e., the
 blossom is yellow, and it grows in plain, or soft,
 grounds: (Az, L:) n. un. with ة; (K;) نُقْدَةٌ
 (Lh, S, L) and نُقْدَةٌ (TA) and نُقْدَةٌ (Lh, L)
 and نُقْدَةٌ. (TA.) — Also نُقْدَةٌ, (L,) or
 نُقْدَةٌ, (IAar, L, K,) The كَرَوِيَاءُ [or caraway].
 (IAar, L, K.) — See نَقْدٌ.

نَقْدٌ: see نَقْدٌ.

نَقْدٌ [a coll. gen. n.] A kind of sheep, of ugly
 form; (K;) a kind of sheep of El-Bahreyn,
 having short legs and ugly faces: (S, L:) or a
 kind of small sheep of El-Hijaz: (L:) or, simply,
 lambs: (A, L:) [see an ex. in a prov. cited
 voce شَامَر in art. شيمر:] n. un. with ة: (S, L:)
 applied alike to the male and female: (L:) pl.
 نَقَادٌ, and [quasi-pl. n.] نِقَادَةٌ. (L, K.) Aṣ says,
 that the best of wool is that of نَقْدٌ. And one
 says, أَذَلُّ مِنَ النَّقْدِ [More abject, or vile, than

the sheep called نقد]. (S, L.) — Also, † The lower sort of people. (L.) — See نُقْدٌ and نَقْدٌ.

نَقْدٌ, (L,) or نَقْدٌ, (K,) Slow in growing up into manhood, and having little flesh: (L, K:) [and so نَقْدٌ, accord. to the CK: but وَيَضْمَر is there put by mistake for وَيَضْمَر: and the former, (S, L,) or نَقْدٌ, (K,) a boy despised and little in the eyes of others, that scarcely grows up into manhood; (S, L, K;) sometimes thus applied. (S, L.) — نَقْدٌ A horn eaten, or eroded, at the root. (L.) See also نَقْدٌ.

نَقْدٌ and نَقْدٌ and نَقْدَةٌ and نَقْدَةٌ: see نَقْدٌ.

نَقَادَةٌ The choice part of a thing. (JK.) — نَقَادَةٌ هُوَ مِنْ نَقَادَةِ قَوْمِهِ; He is of the best of his people. (A.)

نَقَادٌ A shepherd who tends the kind of sheep called نَقْدٌ: (L, K:) or a possessor of skins of that kind of sheep. (Th, L.) — See نَقَادٌ.

نَقَادٌ [One who picks, or separates, money, and puts forth the bad; who picks, or separates, good money from bad:] who examines money, to pick, or separate the good from the bad: [as also نَقَادٌ:] pl. نَقَادٌ (Msb) [and نَقَادَةٌ]. — نَقَادٌ شِعْرٌ, and نَقَادَةٌ; One who picks out the faults of poetry; and, the latter, one who is accustomed to do so. — نَقَادَةٌ هُوَ مِنْ نَقَادَةِ الشِّعْرِ; [He is one of those who pick out the faults of poetry]. (A.)

النَّقْدُ The hedge-hog; النَّقْدُ; (S, L, K;) a proper name, like أَسَامَةُ applied to the lion: (S:) as also النَّقْدُ; (K;) but some disallow the prefixing of the art.; (TA;) and النَّقْدُ. (L.) Hence the saying, بَاتَ بَلِيلٌ أُنْقَدَ, (S, L,) or بَلِيلَةٌ أُنْقَدَ, (A, L,) He passed the night of the hedge-hog; i.e. sleepless: (L:) because the hedge-hog remains sleepless (and sees, L) all night: (S, L, K:) and أَسْرَى مِنْ أُنْقَدَ [A greater journeyer by night than the hedge-hog]. (A, L.) — أُنْقَدُ نَيْلٌ A calumniator; a slanderer; as also نَقْدٌ نَيْلٌ. (L, art. قنغد.) — Also, النَّقْدُ [L, K,) and النَّقْدَانُ (K) The tortoise: (L, K:) or the latter, the male tortoise: (Lth:) as also with ذ. (TA.)

النَّقْدَانُ: see preceding sentence.

نقد

1. نَقْدٌ, aor. ٢, inf. n. نَقْدٌ; (Msb, K;) or نَقْدٌ, (A, L,) aor. ٢, (L,) inf. n. نَقْدٌ; (A, L;) He became safe, in safety, saved, or liberated; he escaped. (A, L, Msb, K.) — نَقْدًا نَكَ Safety to thee! Said to a man stumbling. (A, K.) — See also 4.

2: see 4.

4. انْقَدَهُ, (S, A, L, Msb, K,) inf. n. انْقَادًا; (K;) and استنقذه; and تنقذه; (S, A, L, K;) and نَقْدَهُ, inf. n. تَنْقِيذٌ; and نَقْدَهُ, [aor. ٢,] inf. n. نَقْدٌ; (K;) He saved, rescued, or liberated, him or it, (S, A, L, Msb, K,) from such a one, (S, L,) and from evil. (Msb.)

5: see 4.

10: see 4.

نَقْدٌ A thing that one has saved, rescued, or liberated; (S, L, Msb, K;) of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, like نَفْضٌ and قَبْضٌ; (S, L;) as also نَقِيذٌ and نَقِيذَةٌ: (L:) a man saved, or rescued, or liberated: (L:) also, a horse taken from another people: (L:) or a camel &c. taken by, and then recovered from, the enemy; as also نَقِيذَةٌ and نَقِيذٌ; pl. نَقَائِدٌ: (A:) or نَقِيذَةٌ signifies a horse saved, or rescued, or liberated, (S, L, K,) and taken, (S, L,) from the enemy; (S, L, K;) pl. نَقَائِدٌ: (S, L;) or the sing. of نَقَائِدٌ, signifying horses saved, or rescued, or liberated, from the hands of men, or of the enemy, is نَقِيذٌ, without ة: (IAar, L:) and, accord. to El-Muffaddal, (L,) نَقِيذَةٌ signifies a coat of mail, دِرْعٌ; (L, K;) because it saves the person wearing it from the sword: (L:) and Az says, I have read in the handwriting of Shemir, that it signifies a coat of mail saved, or rescued, from the enemy. (L.) You say also, هُوَ نَقِيذَةٌ هُوَ نَقِيذَةٌ, and هُمُ نَقَائِدُ بُوْسٍ, He is saved, or rescued, from distress, or adversity; and they are &c. (A.) — مَا لَهُ شَقْدٌ وَلَا نَقْدٌ He possesses not anything. (K.)

نَقْدٌ and نَقِيذَةٌ: see نَقْدٌ. — Also the latter, A woman having had a husband. (K.)

النَّقْدُ [or انْقَدُ, without the art.,] The hedge-hog; النَّقْدُ; (K;) as also with ذ. (TA.)

نقر

1. نَقَرٌ, (S, A, Msb, K,) aor. ٢, inf. n. نَقْرٌ, (S, Msb,) He (a bird) pecked, or picked up, (S, A, Msb, K,) a grain, (S,) or grains, (A, Msb,) from this place and that, (A, K,) بِمَنْقَارِهِ with his beak. (A.) [Accord. to the TA, the addition "from this place and that," which is found in the K and A, and in one place in the S, seems to be unnecessary. And اتنقر signifies the same: see 8, in art. ق.ب.] — [Hence, because of the sure aim with which a bird pecks a thing,] the same verb, having the same [aor. and] inf. n. signifies, † It (an arrow) hit the butt. (Msb.) And He (an archer) hit the butt, without making his arrow to pass through, partly or wholly. (TA.) — [Hence

also,] † He took [or picked] a thing, as, for instance, food, with the finger. (TA.) — Also, (M, K,) aor. and inf. n. as above, (M, TA,) He struck a thing (IKtt, K, TA,) with a thing: (IKtt, TA:) [generally, he struck, knocked, or pecked, a thing with a pointed instrument, like as a bird strikes a thing with its beak:] he struck [or pecked] a mill-stone, or a stone, &c., with a مَنْقَارٌ [which is a pick, or a kind of pickaxe; i.e., he wrought it into shape, and roughened it in its surface, with a pick]. (M, TA.) — [Hence,] † He wrote [or engraved writing] فِي حَجَرٍ upon a stone. (A, K.) Whence the saying, التَّعْلِيمُ الصَّغِيرِ كَالنَّقْرِ عَلَى الْحَجَرِ [or, as in a verse of Niffaweyh, فِي الْحَجَرِ، i.e., Teaching in infancy is like engraving writing upon stone]. (TA.) — He struck [or fillipped] a man's head, and in like manner a lute, and a tambourine, with his finger. (TA.) You say also أَنْقَرَهُ أُذُنَهُ, meaning, He struck [or fillipped] his ear with his finger. (AA, in TA, art. نطب.) — [Hence,] نَقَرَ, [aor. ٢, inf. n. نَقْرٌ, as appears from what follows:] and أَنْقَرَهُ; † [He made a snapping with his thumb and middle finger:] he struck his thumb against the end of the middle finger and made a sound with them. (A.) [And in like manner the former verb used transitively; as in the following instance:] وَضَعَ [He put the end of his thumb against the inner side of his first finger, then made a snapping with it]. (TA.) See also نَقَرَ, below. — [Hence also,] نَقَرَ بِالذَّابَةِ, (T, A, TS,) or بِالْفَرْسِ, (S,) aor. ٢, (TA,) inf. n. انْقَارٌ; (T, S, TS;) and أَنْقَرَهُ, (A, TS,) inf. n. انْقَارٌ; (TS;) † He made a [smacking or] slight sound, to put in motion the [beast or] horse, by making his tongue adhere to his palate and then opening [or suddenly drawing it away]: (S:) or he struck with his tongue the place of utterance of the letter ن and made a [smacking] sound [by suddenly withdrawing his tongue]: (A:) نَقَرَ signifies the making the end of the tongue to adhere to the palate, then making a sound [by suddenly withdrawing it]: (M, K:) or one's putting his tongue above his central incisors, at the part next the palate, then making a smacking sound [so I render نَقَرَ]: (TA:) [the sounds thus described, which are nearly the same, are commonly made by the Arabs in the present day, in urging beasts of carriage:] or an agitation of the tongue (K, TA) in the mouth, upwards and downwards: (TA:) or a sound, (so in some copies of the K and in the TA,) or slight sound, (so in the TS [as mentioned in the TA] and in some copies of the K) by which a horse is put in motion: (TS, K:) or نَقَرَ بِلِسَانِهِ, accord. to IKtt, signifies he struck his palate with his tongue to quiet the horse: but this is at variance with what is said by Az, J, and ISd, and requires consideration. (TA.) A poet, (S,) Fedekee El-Minkaree, (K,) i.e., 'Obeyd

Ibn-Máweeyeh, of the tribe of Teiyi, (TA,) uses **النَّقْرُ** for **التَّقْرُ**, meaning **التَّقْرُ بِالْخَيْلِ** [*The smacking with the tongue to urge the horses*]: pausing after the word, at the end of a hemistich, he transfers the vowel of the ر to the ق, (S, K,) agreeably with the dial. of certain of the Arabs, (TA,) that the hearer may know it to be the vowel of the [final] letter when there is no pause; (S;) like as you say, **هَذَا بَكْرٌ** and **مَرَرْتُ بِبَكْرٍ**: but this is not done when the word is in the accus. case: (S, K:) and if you choose, you may make the final letter quiescent in pausing, though it is preceded by a quiescent letter. (S.) — Hence also, **فَإِذَا نَقَرَ فِي النَّاقُورِ** [Kur, lxxiv. 8,] † *For when the horn shall be blown*: (S, * A, * Bd, K:) from **نَقَرَ** signifying † *the making a sound*: originally, *striking*, which is the cause of sound. (Bd.) See also **نَاقُورٌ**, below. — Also, **نَقَرَ** *He bored, perforated, or made a hole through or in or into, a thing*: (TA:) or *he did so with a مَنقَارٌ*: (S:) and, inf. n. **نَقَّرَ**, *he hollowed out, or excavated, a piece of wood*. (Mgh, Mṣb.) **نُقِرَ** and **أُنْتَقِرَ**, (so in some copies of the K,) or **أُنْتَقِرَ**, (so in other copies of the K and in the TA,) both in the pass. form, (TA,) said of stone and of wood and the like, signify alike, (K,) *It was bored, or perforated, or it had a hole made through or in or into it*: (TA:) [and it was hollowed out.] You say, **نَقَرَ الْبَيْضَةَ عَنِ الْفَرْخِ**, (K,) aor. 2, inf. n. **نَقْرٌ**, (TA,) *He made a hole in the egg [so as to disclose the young bird]*. (K.) And **نَقَرَتِ الْخَيْلُ بِحَوَافِرِهَا**, (A,) and **انْتَقَرَتْ بِحَوَافِرِهَا نَقْرًا**, (Lth, K,) *The horses made hollows in the ground with their hoofs*. (Lth, A, K.) And in like manner, **انْتَقَرَتْ السُّيُولُ نَقْرًا** *The torrents left hollows in the ground, in which water was retained*. (TA.) — Hence, **نَقَرَ عَنْ الْأَمْرِ**, (Mṣb;) and **نَقَرَ عَنْهُ**, (S, K,) inf. n. **تَنْقِيرٌ**; (S;) and **نَقَرَهُ**; and **تَنْقَرَهُ**; and **انْتَقَرَهُ**; (K;) † *He searched or inquired into the thing; investigated, scrutinized, or examined, it*; (S, Mṣb, K, TA;) and *endeavoured to know it*: (TA;) and **نَقَرَ عَنِ الْخَبْرِ** † *he investigated the news, and endeavoured to know it*. (A.) [And hence,] **نَقَرَ السَّهْمَ بَيْنَ إصْبَعَيْهِ**, (K, in art. حن,) or **عَلَى الإِبْهَامِ**, inf. n. **تَنْقِيرٌ**, (K, in art. دوم,) [*He tried the sonoric quality of the arrow by turning it round between his fingers, or upon his thumb*: see **حَنَّانٌ**, and **دَرَّ السَّهْمُ**, and see also 4, in art. دوم:] or [*نَقَرَ السَّهْمَ* signifies *he made the arrow to produce a sharp sound [by turning it round between his fingers, or] upon his thumb*. (TK, in art. دوم.)

2: see 1, last two sentences.

4: see 1, in three places, in the first half. — **انْقَرَعَتْ**, (S, K,) inf. n. **إِنْقَارٌ**, (TA,) *He refrained, forbore, abstained, or desisted, from it or him; he left, or relinquished, it or him*. (S, * K.) Hence

the saying, **ضَرَبَهُ فَمَا أَنْقَرَهُ عَنْهُ حَتَّى قَتَلَهُ** *He beat him and left him not until he killed him*. (TA.) And hence the saying of I'Ab, **مَا كَانَ اللَّهُ لِيُنْقِرَ مَا كَانَ قَاتِلَ الْمُؤْمِنِ**, i.e., *God will not leave the slayer of the believer until He destroy him*. (S, TA.)

5: see 1, last signification.

8: see 1, latter part, in four places.

† **نَقْرٌ** † *A slight sound that is heard in consequence of striking the thumb against the middle finger [and then letting them fly apart in opposite directions, passing each other]*: (S, K:) [or the snapping with the fingers, or with the thumb and middle finger, or with the thumb and first finger; as also **نَقِيرٌ**: n. un. of the former with 6.] One says, **مَا أَثَابَهُ نَقْرَةً** † [*He did not reward him with even a snap of the fingers*]; meaning, *with anything*: (S, K [in the former of which it is implied that **نَقْرَةٌ** thus used is from **نَقَرَ** in the first of the senses explained above:] not used thus save in a negative phrase. (S.) A poet says,

• وَهِنَّ حَرَىٰ أَلَّا يُثِيبَنَّ نَقْرَةً •
• وَأَنْتَ حَرَىٰ بِالنَّارِ حِينَ تُثِيبُ •

† [*And they are fit, or worthy, not to reward thee with anything, and thou art fit for, or worthy of, the fire of hell when thou rewardest*]. (S.) Or the right reading in both these instances is **نَقْرَةٌ**, with damm. (TA.) [See **نَقْرَةٌ**.] One says also, **لَمْ يَكْتَرِبْ لِي بِقَدْرِ نَقْرَةٍ إِصْبِجٍ** † [*He did not care for me so much as a snap of a finger*]. (A.) [See also an ex. in a verse cited in the first paragraph of art. شَاو.] I'Ab, in explanation of the words of the Kur, [iv. 123,] **وَلَا يُظْلَمُونَ نَقِيرًا**, put the end of his thumb against the inner side of his first finger, then made a snapping with it (**تَمَّ نَقْرَهَا**), and said, This is what is termed **نَقِيرٌ**; [denoting the lit. meaning to be † *And they shall not be wronged a snap of the fingers*]. (TA.) But see **نَقْرَةٌ**, below. — Also, *A sound, or slight sound, by which a horse is put in motion*: (TS, K:) as also **نَقِيرٌ**: (TA:) or the former has one or other of the different significations assigned to it above, in the explanations under the head of **نَقْرٌ بِالْدَّابَّةِ**. (K, &c.)

نَقْرٌ: see **نَقْرَةٌ**.

نَقْرَةٌ: see **نَقْرٌ**, in four places.

نَقْرَةٌ *A small hollow or cavity in the ground*: (S:) or *a hollow or cavity in the ground, not large*: (Mṣb:) or *a hollow or cavity in the ground in which water stagnates*: (TA:) or *a round وَهْدَةٌ [or hollow] in the ground*, (K, TA,) *not large, in which water stagnates*: (TA:)

pl. **نَقَرٌ** (A, K) and **نَقَارٌ**: (K:) **نَقِيرٌ** also signifies *a hollow, or cavity, in the ground*; and its pl. is **أَنْقَرَةٌ**. (S.) — Hence, (S.) *The place where the قَمْحُدُودَةٌ [or occiput] ends, in the back part of the neck*; (K;) i.e., *the hollow in the back of the neck*; (TA;) what is called **نُقْرَةٌ** **النَّقَا**; (S, A, Mṣb;) i.e., *the hollow where the brain ends*; the cupping in that part occasions forgetfulness: (Mṣb:) [and any similar hollow; as the pit of the stomach: and a dimple: accord. to present usage; and in this sense it is used in the A, K, and TA, voce **فَحْصَةٌ**.] — The cavity, or socket, of the eye. (K.) — *Foramen ani*; syn. **ثُقْبُ الْإِسْتِ**: (K:) but in the L it is said that **نُقْرَةُ الْوَرِكِ** signifies *the hole, or perforation, that is in the middle of the haunch*; [app. meaning *the sacro-ischiatric foramen*: see **الفَائِلُ**, in art. فِيل: but perhaps it may sometimes mean *the socket of the thigh-bone*; for **نُقْرَةٌ** signifies *any socket of a bone*.] (TA.) — *The little spot [or embryo] upon the back of a date-stone*, (AHeyth, K,) *which is as though it were hollowed*, (TA,) and *from which the palm-tree grows forth*; (AHeyth;) as also **نَقِيرٌ** (S, A, Mṣb, K) and **نَقْرٌ** (K) and **أَنْقُورٌ**. (Sgh, K.) You say, **مَا أَثَابَهُ نَقْرَةٌ**, (El-Baṣāir, TA,) and **نَقِيرًا**, (A,) lit., [*He did not reward him*] with even a little spot on the back of a date-stone; (A, El-Baṣāir;) meaning, † *with the meanest thing*. (El-Baṣāir.) In the S and K, **مَا أَثَابَهُ نَقْرَةٌ**: see **نَقْرٌ**. And **مَا أَغْنَىٰ عَنِّي نَقْرَةٌ** † *He did not stand me in stead of the meanest thing*. (A.) Lebeed says, bewailing the death of his brother Arbad,

• وَلَيْسَ النَّاسُ بَعْدَكَ فِي نَقِيرٍ •

lit., [*And the people, after thee, are not worth a little spot on the back of a date-stone*; meaning, † *after thee they are not worth anything*]. (S.) And hence, accord. to ISk [and the Jel], the saying in the Kur, [iv. 123,] **وَلَا يُظْلَمُونَ نَقِيرًا** [*And they shall not be wronged even as to a little spot on the back of a date-stone*]. (TA.) Hence also, [in verse 56 of the same chap.,] **لَا يُؤْتُونَ النَّاسَ نَقِيرًا** † *They would not give men a thing as inconsiderable as the little hollow in the back of a date-stone*. (Jel.) See also **نَقْرٌ**. — *The place in which a bird lays its eggs*: (K:) pl. **نُقَرٌ**. (TA.)

نَقِيرٌ: see **نَقْرٌ**, in three places. — *What is bored, or perforated; and what is hollowed out, or excavated*; and *what is hollowed out, or excavated*; (مَا نَقِرَ, TA, and مَا نَقَرَ, K, TA;) of stone, and of wood, and the like. (K, TA.) — *A piece of wood*, (Mṣb,) or *a block of wood*, (أَصْلُ خَشَبَةٍ, S, K,) or *a stump, or the lower part*, (أَصْلُ,) of a palm-tree, (T,)

which is hollowed out, and in which the beverage called نَبِيذ is made; (T, S, Mṣb, K;) the نَبِيذ whereof becomes strong: (S, K:) or a stump, or the lower part, (اصل,) of a palm-tree, which it was a custom of the people of El-Yemáneh to hollow out, then they crushed in it ripe dates and unripe dates, which [with water poured upon them] they left until fermentation had taken place therein and subsided: (A'Obeyd:) or a stump, or the lower part, (اصل,) of a palm-tree, whereof the middle was hollowed out, then dates were put in them, with water, which became intoxicating نَبِيذ: (IAth:) the word is of the measure فَعِيل in the sense of the measure مَفْعُول. (Mṣb.) It is said in a trad., that Moḥammad forbade التَّقِير, (S, * Mṣb, * TA,) meaning, the نَبِيذ thereof. (TA.) — A trunk of a palm-tree, hollowed out, and having the like of steps made in it, by which one ascends to عُرف [or upper chambers]. (K. [See also عَجَلَةٌ.] — See also نُقْرَةٌ, throughout.

نُقْرَةٌ The quantity [of grain] which a bird pecks, or picks up. (K.) See 8, in art. قَب. — What remains from the boring, or excavating, (نُقْر,) of stones: like نُجَارَةٌ and نُحَاتَةٌ. (TA.)

نُقْرٌ An engraver: or, accord. to Az, one who engraves stirrups and bits and the like: and one who bores (يُنُقِر) mill-stones. (TA.) — † One who investigates, scrutinizes, or examines, and endeavours to know, affairs, and news. (TA.)

نُقْرٌ act. part. n. of نَقَرَ. — † An arrow that hits, (Mṣb,) or has hit, (S, A, K,) the butt, (S, K,) or the eye of the target: (A:) if it do not hit the butt it is not so called: (S, TA:) [but see a phrase following:] pl. نَوَاقِر. (A, Mṣb.) — [Hence,] أُخْطَأَتْ نَوَاقِرُهُ † [lit., His arrows that were wont to hit the butt missed]; meaning, he did not continue in the right course. (TA.) [And hence,] نَاقِرَةٌ † A calamity; (K, TA;) pl. نَوَاقِر. (TA.) One says, رَمَاهُ الدَّهْرُ بِنَاقِرَةٍ, and بِنَوَاقِرٍ, † Fortune smote him with a calamity, and with calamities. (TA.) — Also, نَاقِرَةٌ † A right argument, allegation, evidence, or the like; syn. حُجَّةٌ مُصَيِّبَةٌ: in the K, a و is incorrectly inserted between these two words: but the pl., نَوَاقِر, is afterwards correctly rendered in the K. (TA.) One says, أَتَتْنِي عَنْهُ نَوَاقِرٌ † There came to me, from him, speech which displeased me, or grieved me: or right arguments, or the like, (K, TA,) like arrows hitting the mark. (TA.) In the L, رَمَاهُ بِنَوَاقِرٍ † He cast at him words that hit the mark. (TA.)

نَاقُورٌ † A horn in which one blows; syn. صُورٌ: (S, K:) in the Kur, lxxiv. 8, the horn in which the angel shall blow for the congregating at the

resurrection: the blast there mentioned is said to be the second blast: Fr. says that it is the first of the two blasts. (TA.)

نُقْرَةٌ: see نُقْرَةٌ.

مِنُقَارٌ: see مَنُقَارٌ.

مُنُقِرُ الْعَيْنِ (K,) and مُنُقِرُهَا (Sgh, K,) or مُنُقِرُهَا (CK,) Having the eye sunken. (K.)

مِنُقَارٌ The beak of a bird; that which is to a bird as the mouth to a man; (Mṣb;) because it pecks, or picks up, with it: (TA:) or of a bird which is not one of prey; that of a bird of prey being called مَنَسْرٌ: (Fs, and S in art. نسر, and MF:) therefore the explanation in the K, which is, the مَنَسْر of a bird, is incorrect: (MF:) [and the dual signifies the two mandibles of a bird; used in this sense in the TA, art. صغو:] pl. مَنَاقِير. (S.) — Hence, (TA,) The fore part of the خُف [app. meaning the foot of a camel, not a boot]. (K.) — [A kind of pick-axe; or a pick, by which a mill-stone, or the like, is pecked, or wrought into shape, and roughened in its surface; (see 1;)] an iron instrument like the خُف [or قَاس, (A, K,) slender, round, and having a pointed head], (TA,) with which one pecks, (يُنُقِرُهَا, A, K, TA,) and cuts stones, and hard earth; (TA;) used [also] by a carpenter: (S:) and مُنُقِرٌ signifies [app. the same, or nearly the same,] i. q. مِعْوَلٌ: (S, K:) [the former is applied in the present day to a chisel:] pl. of the former, مَنَاقِير; (S;) and of the latter, مَنَاقِر. (TA.) Dhu-r-Rummeh says,

* كَأَرْحَاءَ رَقْدٍ زَلَمَتْهَا الْمَنَاقِرُ *

[Like mill-stones of Raḥd (a mountain so called) which the minḳars have rounded]. (TA.) See زَلَمَ.

مُنُقِرٌ: see مُنُقِرُهَا, or مُنُقِرُ الْعَيْنِ.

نقرس

نُقْرِسٌ [Arthritis, or gout: or, specially, podagra, or gout in the foot or feet:] a certain disease, well known; (S, Mṣb;) a swelling and pain in the joints: (Az, TA:) or in the leg or foot: (TA:) or in the joints of the ankles and the toes: (K:) or a swelling in the joints of the foot, and mostly in the great toe, a property of which is that it does not collect thick purulent matter, nor exude moisture, because it is in a member not fleshy: and of the same kind are arthritis, or pain of the joints, (وَجَعٌ وَعَرَقُ النَّسَاءِ,) and sciatica, or hip-gout, (المفاصل,) but differing in name because differing in state. (Mṣb.)

نقر

1. نَقَرَ, (S, A,) aor. نَقَرَ, (S, TA,) and نَقَرَ, (TA,) inf. n. نَقْرٌ and نَقْرَانٌ (S, K,) and نَقْرَانٌ, (TA,) He (an antelope, S and A) leaped, jumped, sprang, or bounded, (S, A, K,) as also نَقَرَ, (M, TA,) in his running, (S,) or on his نَوَاقِر, i. e., his legs: (A:) or he (generally referring to a raven or crow, or a sparrow, or locust, or the like,) leaped, jumped, sprang, or bounded, upwards; he hopped: (TA:) or he put his legs together in leaping, jumping, springing, or bounding: when the legs are spread, the action is termed نَقْرٌ. (IDrd, TA.)

2: see 1. — Also, inf. n. تَنْقِيزٌ, He made to leap, jump, spring, or bound: (S:) and نَقَزَتْ she (a woman) danced, or dandled, her child; (K, * TA;) as also نَقَزَتْ. (S, &c., art. نقر.)

نَوَاقِرٌ, [pl. of نَاقِرَةٌ,] The legs of an antelope, (A,) or of a beast of carriage. (K.) See also نَاقِرَةٌ.

نقس

1. نَقَسَ It (a نَاقُوس) sounded. (TA.) — نَقَسَ, (S, A, Mṣb,) or نَقَسَ النَّاقُوسَ, (Mgh, K,) aor. نَقَسَ, inf. n. نَقْسٌ, (S, Mgh, Mṣb,) He struck, or beat, the نَاقُوس, (S, Mgh, Mṣb, K,) بِالْوَبِيلِ with the وِبِيل. (Mgh, K.) You say, نَقَسَتِ النَّصَارَى and انتَقَسَتْ The Christians struck, or beat the نَاقُوس. (A.) It is said in a trad., that the Muslims were near to doing so, (كَادُوا) كَانُوا, (S, TA,) or used to do so, (يُنْقَسُونَ, Mgh,) until Abd-Allah Ibn-Zeyd dreamed of the [mode of calling to prayer termed] أَدَانٌ. (S, Mgh, TA.)

2. نَقَسَ دَوَاتَهُ, inf. n. تَنْقِيسٌ, He put ink (نَقْسٌ) into his receptacle for ink. (S, * K.)

8: see 1.

نَقْسٌ Ink; syn. مِدَادٌ [which is a more common term]; (A, K;) that with which one writes: (S, TA:) pl. أَنْقَسٌ (S, K) and أَنْقَاسٌ. (S, A, K.)

نَاقُوسٌ The thing which the Christians strike, or beat, (S, A, Mgh, Mṣb, K,) to notify the times of prayer, (S, A, Mgh, K,) as a sign for commencing their prayer; (Mṣb;) being a piece of wood, long, (A, Mgh, K,) and large (K,) [suspended to two cords, (Golius,)] with another which is short, [with which the former is struck, or beaten,] and which is called وَبِيلٌ: (A, K:) pl. نَوَاقِيسٌ (S, TA) and نَقْسٌ, as though the † in the sing. were imagined to be suppressed in forming the latter pl. (TA.) — [Hence, in the present day, applied to A bell: and particularly to the bell of a church or convent.]

نقش

1. نَقَشَ, (S, M, Mṣb,) aor. ُ, (M, Mṣb,) inf. n. نَقْشٌ, (S, M, A, Mṣb, K,) *He variegated a thing; or decorated or embellished it; syn. نَمَرٌ; as also* † انتقش (M:) [*he characterized in any manner a coin &c.:*] and *he engraved, agreeably with modern usage: he coloured a thing with two colours, (K,) or with colours; (A, K;) and* † نقش, (S,) inf. n. تَنْقِيشٌ, (S, K,) signifies the same. (S, K.) — نَقَشَ فِي خَاتَمِهِ كَذَا, and عَلَى فِصِّ خَاتَمِهِ (A,) inf. n. as above, (K,) [*He engraved upon his signet-ring such a thing, and upon the stone of his signet-ring: and نقش also signifies he marked with a cutting or a pointed instrument: he sculptured a thing in any manner.*] — نَقَشَ الرَّحَا † *He pecked the mill-stone with a منقار; syn. نَقَرَهَا.* (A, TA.) — نَقَشَ, inf. n. as above, also signifies *He, or it, scratched, lacerated, or wounded in the outer skin.* (TA.) They said, كَأَنَّ وَجْهَهُ نَقَشَ بِقَتَادَةٍ [*As though his face were scratched, or lacerated, by a tragacanth-bush*]; syn. خُدِشَ: relating to hatefulness, and austerity or moroseness of countenance, (M, TA,) and anger. (M.) — نَقَشَ الْعِدْقِي signifies *The striking the raceme of dates with thorns, in order that the dates may ripen: (S, K:) or and their consequently ripening.* (AA.) And one says, نَقَشَ الْعِدْقِي, meaning, *The raceme of dates had specks apparent in it, in consequence of ripening.* (S.) — And [hence, perhaps,] نَقَشَ is used as † syn. with جَمَاعٌ (S, A, Sgh, K,) accord. to AA, (S,) or IAqr; (Sgh;) نَقَشَ signifying † *Inivit puellam.* (T, K.) [This signification is mentioned in the A among those which are proper; but in the TA it is said, to be tropical.] — Also نَقَشَ, (S, M, A, Mṣb,) aor. as above, (M, TA,) and so the inf. n., (S, M, Mṣb, K,) *He extracted, or drew, or pulled, out, or forth, a thorn (S, M, A, Mṣb, K) from his foot, (S, M,) with the منقش or منقاش; (Mṣb, K;*) as also* † انتقش (S, M, A, K:) thought by A'Obeyd to be from المَنَاقِشَة; but others say the reverse: (TA:) and in like manner, bones from a wound in the head: (S, K:) and *he plucked out (S, A,) hair, (A,) with the منقاش; (S, A;) as also* † انتقش. (A.) A certain poet says, (namely, Yezed Ibn-Maksam [?] Eth-Thakafee, O in art. شوك.)

- * لَا تَنْقُشَنَّ بِرِجْلِكَ غَيْرَكَ شَوْكَةً
* فَتَقِي بِرِجْلِكَ رَجُلًا مَن قَدْ شَاكَهَا

[Do not thou by any means extract from the foot of another a thorn, and so preserve, by (risking) thy foot, the foot of him who has pierced himself therewith]: the [former] ب is

put in the place of عَنَ: he says, do not thou extract from the foot of another a thorn and put it in thy foot: (TA:) or مَنْ شَاكَهَا means *who has entered among the thorns.* (S and O, in art. شوك.) And it is said in a trad. of Aboo-Hureyreh, عَثَرَ فَلَا أَتَعَشَّ وَشَيْكَ فَلَا أَتَقَشَّ [*May he stumble, and not rise again; and may he be pierced with a thorn, and not extract the thorn*]: (M, TA:*) the words meaning an imprecation. (TA.) See also 8, below. — [Hence,] نَقَشَ, aor. as above, (TA,) and so the inf. n., (K,) *He cleared the nightly resting-place of sheep or goats from thorns and the like, (K,) or from what might hurt them, of stones and thorns and the like.* (TA.) — Hence also, نَقَشَ عَنِ الشَّيْءِ, (TK,) inf. n. as above, (IDrd, K,) *He explored the thing to the utmost.* (IDrd, K, TK.) — [Hence also,] مَا نَقَشَ مِنْهُ شَيْئًا † *He did not obtain from him anything: but the word commonly known is تَشَّى.* (M, TA.) See also 8.

2: see 1, first sentence.

3. ناقشه, (Mṣb,) or ناقشه الحِسابِ, (S,* M, A,) and فِي الحِسابِ, (A,) inf. n. مُنَاقِشَةٌ, (S, M, Mṣb, K) and نَقَّاشٌ, (M, TA,) *He did the utmost with him, or went to the utmost length with him, in reckoning, (S, M, Mṣb, K,) so as to omit nothing therein: (A'Obeyd:) A'Obeyd thinks that نقش signifying the "extracting" a thorn from the foot is from this; but others say the reverse; that the primary signification of مُنَاقِشَةٌ is the extracting a thorn from the body with difficulty; and that it then became [conventionally regarded as] a proper term in the sense of doing the utmost, or going to the utmost length, in reckoning; as observed by MF. (TA.) It is said in a trad., مَن نَوَقَشَ الحِسابَ عَذَّبَ, (S,) or هَلَكَ, (M,) *He with whom the utmost is done in reckoning (S, M,) is punished, (S,) or perishes.* (M.) See also 4. — [Hence,] ناقش الكلامَ † *He picked out the faults of the language; syn. نَقَدَهُ.* (TA, art. نقد.)*

4. انتقش على غريمه *He went to the utmost length against his debtor.* (IAqr, K.) See also 3.

5: see 8, last signification.

8. انتقش: see 1, first signification. — Also, (K,) or انتقش على فِصِّهِ, (Lth, A,) *He ordered (Lth, A, K) the نقاش [or engraver], (Lth, K,) to engrave upon the stone of his signet-ring.* (Lth, A, K.) — *He extracted, or drew, or pulled, out, or forth, a thing; (K;) such as a thorn and the like: (TA:) syn. with نقش, as shewn above; see 1, in three places.* (S, M, A, K.) — [Hence,] *He (a camel) struck the ground (S, K) with his fore leg, (S,) or with his foot, (K,) on account of something entering into it; (S, K;) [i.e., to beat out a thorn or the like.]* — [Hence also,]

† *He chose, or selected, a thing.* (M, A, K.) You say, of a man who has chosen (A, L) a man, (A,) or a thing, (L,) for himself, جَادَ مَا أَنْتَقَشْتَهُ † *Good, or excellent, be that which he has chosen for himself: (A, L:) or, accord. to the O, when a man has chosen for himself a servant (خَادِمًا) [which suggests that this may be a mis-transcription for جَادَ مَا لِنَفْسِكَ] [thou hast chosen this for thyself].* (TA.) [Hence also,] انتقش منه حقه † [*He took from him his right, or due.*] (A.) And انتقش جميع حقه, and تنقشه, † *He took from him the whole of his right, or due, not leaving thereof anything.* (M, TA.) See also 1, last signification.

نَقَشَ [an inf. n. (see 1) used as a simple subst.; or in the sense of a pass. part. n. in which the quality of a subst. is predominant: *Variegation; or variegated work: decoration, embellishment, a picture; or decorated, or embellished, or pictured, work: broidery: tracery: (significations well known: see نَقَّاشٌ:)] engraved work upon a signet: [and any sculptured work:] pl. نَقُوشٌ. (A.) Also The impress of a signet. (Mgh, in art. ختم.) And A mark, or trace, upon the ground; as, for instance, of ashes. (AHeyth.) — See also مَنْقُوشٌ.*

نَقَشَ: see مَنْقُوشٌ.

نَقَّاشٌ The art, or occupation, of the نقاش, (M, K, TA,) *who does variegated, or decorated or embellished, work; (M;) of him who does what is termed نقش: (TA:) [and of him who engraves upon signet-rings: and of him who does any sculptured work.]*

نَقَّاشٌ One who does variegated, or decorated or embellished, work; (M;) *who does what is termed نقش: (TA:) and one who engraves upon the stones of signet-rings: (Lth, K:) [and one who does any sculptured work.]*

مَنْقَشٌ: see مَنْقَاشٌ.

مَنْقَشٌ: see مَنْقُوشٌ, first sentence.

شَجَّةٌ مَنْقِشَةٌ: see مَنْقُوشٌ, last signification.

مَنْقَاشٌ An instrument with which variegated, or decorated or embellished, work is done: pl. مَنْقَاشِيٌّ: (M:) [and an instrument with which engraving, or any sculptured work, is done: so in the present day.] — Also, [A kind of tweezers;] an instrument with which one extracts, or drags or pulls out or forth, thorns; as also † مَنْقَشٌ; (Mṣb, K;) [of which latter the pl. is مَنْقَاشِيٌّ, occurring below:] and with which one plucks out (S, A) hair. (A.) [Hence the saying,] اِسْتَخْرَجْتُ حَقِّي مِنْهُ بِالمَنْقَاشِ † *I wearied myself in extorting my right, or due, from him.* (A.)

مَنْقُوشٌ A garment, or piece of cloth, (A,) or other thing, (TA,) [variegated; or decorated, or embellished: characterized in any manner, as a coin &c.: (see 1.):] coloured (A, TA) with two colours, (TA,) or with colours; (A, TA;) as also **مَنْقُشٌ**. (A, TA.) — [A signet-ring engraved: and anything sculptured. (See 1.)] — **عِدْقُ مَنْقُوشٍ** A raceme of dates struck with thorns, and consequently ripened: (AA:) [or having specks apparent in it, in consequence of ripening: (see **نُقِشَ الْعِدْقُ**):] and **بُسْرُ مَنْقُوشٍ** full-grown unripe dates pricked with thorns in order that they may ripen: (M, TA:) and **رُطْبُ مَنْقُوشٍ** fresh ripe dates soaked with water; syn. **رَبِيطٌ**: (Sgh, TA:) called by the vulgar **مَعْدَبٌ** [app. **مُعْدَبٌ**]; (TA;) as also **نُقِشٌ**. (K) [accord. to some copies; and in the TA: accord. to other copies of the K, **نُقِشٌ**; but expressly said in the TA to be with fet-h.] = **شَجَّةٌ مَنْقُوشَةٌ** A wound in the head from which bones are extracted: (S, K:) and **شَجَّةٌ مَنْقُوشَةٌ** a wound in the head from which bones are removed; (AA, El-Ghanawee, Aboo-Turáb;) i. q. **مَنْقَلَةٌ**. (K.)

لَطْمَةُ الْمُنْتَقِشِ (S,) or **لَطْمَةُ الْمُنْتَقِشِ** (K,) [He gave him a violent slap, like the slap of the camel striking the ground with his fore-leg, or with his foot, on account of something entering into it:] from **إِنْتَقَشَ**, said of a camel, as explained above. (S, K.)

نقص

1. **نَقَصَ**, (S, M, Mgh, Mṣb, K,) aor. ʾ, (M, Mṣb,) inf. n. **نَقَصَانٌ** (S, M, A, Mgh, Mṣb, K) and **نَقَّصَ**, (S, M, A, Mṣb, K,) or the former of these two only, the latter being the inf. n. of the trans. verb, (MṢ,) and **نَقِصَةٌ** (M) and **نَقَّاصٌ**, (K,) [which last is an intensive form,] said of a thing, (S, M,) intrans., (S, M, Mgh, Mṣb, K,) *It lost somewhat, decreased, diminished, lessened, wasted, waned, or became defective or deficient or incomplete or imperfect, after having been whole or complete or perfect:* (IKṭṭ, Mṣb, TA:) or *he, or it, lost, or suffered loss or diminution,* (A, K,) with respect to lot or portion: (K:) and **نَقَصَ** signifies the same; (S, A, Mgh, Mṣb, K;) and so does **نَقَّصَ**; (TK, [probably from the TA,] art. **أَنْ**;) and so does **نَقَّاصٌ**: (TA:) [or this last signifies *it lost somewhat, decreased, &c., gradually; contr. of تَزَايَدَ*.] It is said in a trad., (Mgh,) **شَهْرًا عِيدًا لَا يَنْقُصَانِ**, (Mgh, K,) i. e. *Ramaḍān and Dhu-l-Hijjah*, (Mgh,) meaning, *Two months of festival are not defective virtually (فِي الْحُكْمِ)* though they be defective in number [of days]; (K;) i. e. let no doubt occur in your hearts when ye fast nine and twenty days [instead of thirty]; nor if there happen a mistake respecting the day

of the pilgrimage, will there be any deficiency in your performance of the rites thereof: (TA:) or, as some say, *two months of festival will not be defective in one and the same year; but Eṭ-Tahāwee disapproves of this explanation: some say that the meaning is, that though they be defective, or one of them be so, yet their recompense will be complete.* (Mgh.) It is also said in a trad., **إِنَّ الْعَمَلَ فِي عَشْرِ ذِي الْحِجَّةِ لَا يَنْقُصُ** [Verily the deed that is done on the tenth of Dhu-l-Hijjah, the recompense thereof will not fall short of that which is in the month of Ramaḍān: for **نَقَصَ عَنْ كَذَا** means *It fell short of such a thing.*] (Mgh.) [On the expression **فِي النُّقْصَانِ**, as used in grammar, see **غَيْرٌ**] = **نَقَصَهُ**, (S, M, Mgh, Mṣb, K,) aor. ʾ, (Mṣb,) inf. n. **نَقَّصَ**, (MṢ,) [and accord. to the TK **نَقَّاصٌ** and **نُقْصَانٌ** also, which last, however, is said in the MṢ to be an inf. n. of the intrans. verb only,] *He made it to lose somewhat, decreased it, diminished it, curtailed it, lessened it, wasted it, impaired it, took from it, or made it defective or deficient or incomplete or imperfect, after it had been whole or complete or perfect;* (Mṣb;) *he made it (i. e. a share, or portion) defective or deficient:* (K:) [the pronoun often relates to a man: see an ex. in art. **ضَوْز**, and another in art. **وَكَس**:] this is the [most] chaste form of the verb, and is that which occurs in the KṀr.: (Mṣb:) **نَقَصَهُ** also signifies the same; (M, Mṣb, K;) and so does **نَقَّصَهُ**, (Mṣb, K,) inf. n. **نَقَّصَ**: (TA:) but these two are of weak authority, and do not occur in chaste language: (Mṣb:) and **نَقَّصَهُ** signifies the same: (S, Mgh, Mṣb, K:) or this last signifies *he took from it by little and little;* as also **نَقَّصَهُ**. (M,* TA [in the latter of which this is plainly said of both of the last two verbs; but in the M, it seems rather to be said of **نَقَّصَهُ** only.]) [See an ex. of the verb followed by **من** voce **طَرَفٌ**. You say also, **نَقَصَ مِنْهُ كَذَا** *He cut off from it such a thing.*] — **نَقَصَ** is doubly trans.: (Mṣb:) you say **نَقَّصَهُ** **حَقَّهُ**, (A, Mgh, Mṣb, TA,) inf. n. **نَقَّصَ**; (A, Mgh;) and in like manner, **نَقَّصَهُ** **حَقَّهُ**; (M, A,* Mgh,* TA;*) *He diminished, or impaired, to him his right, or due; endamaged him; or made him to suffer loss, or damage, or detriment, in respect of it; curtailed him, abridged him, deprived him, or defrauded him, of a portion of it;* (Mṣb,* TA;) *contr. of أَوْفَاهُ*: (TA:) [and *he abridged him, deprived him, or defrauded him, of it altogether;* for **نَقَّصَهُ أَهْلَهُ وَمَالَهُ** signifies sometimes *He deprived him of his family and his property altogether:* as appears from the following ex.:] **نَقَصَ أَهْلَهُ وَمَالَهُ وَبَقِيَ فَرْدًا** [*He was deprived of his family and his property, and remained alone*]. (T, art. **وَتَر**.) **إِنْتَقَاصٌ** also sig-

nifies *The denying, or disacknowledging, the right, or due.* (TA.) — See also 5.

2: }
4: } see **نَقَّصَهُ**.

5. **نَقَصَ**: see **نَقَّصَ**. = **نَقَّصَهُ**: see **نَقَّصَهُ**. — *He attributed to him defect, or imperfection; i. e. to a man; (M;) as also **نَقَّصَهُ**, and **نَقَّصَهُ**: (M, TA:) *he attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like; detracted from his reputation; censured him; reproached him; spoke against him; impugned his character;* (S, A, K;) as also **نَقَّصَهُ**: (A:) [and **نَقَّصَهُ** signifies the same; for] IKṭṭ says, that **نَقَصَ** [app. **نَقَّصَ**, inf. n. **نَقَّصَ**,] signifies **طَعَنَ عَلَيْهِ** [app. **طَعَنَ عَلَيْهِ**]. (TA.)*

6: see **نَقَّصَ**, where two meanings are assigned to it.

8. **نَقَصَ**: see **نَقَّصَ**. = **نَقَّصَهُ**: see **نَقَّصَهُ**, in four places. — See also 5, in two places.

10. **اسْتَنْقَصَ الثَّمَنَ** *He (the buyer, S) asked, demanded, or desired, a diminution, a lessening, a lowering, or an abatement, of the price.* (S, A, K.) — See also 5.

نَقْصٌ: see 1. — [Used as a subst., *Loss, or loss of somewhat, decrease, a state of diminution or lessening or washing or waning, defect, defectiveness, deficiency, incompleteness, or imperfection, after wholeness or completeness, or perfectness;* as also **نُقْصَانٌ**; and **مَنْقُصَةٌ** signifies the same as **نَقْصٌ**] as here rendered, agreeably with the explanation (i. e. of **مَنْقُصَةٌ**) in the PṢ., which is **كَيْبِي**: or, accord. to the A, **مَنْقُصَةٌ** seems to be syn. with **نَقِصَةٌ** in the sense assigned to this last in the S, or in certain senses assigned to it in the K, which see below; and thus to be more restricted in application than **نَقْصٌ**. (S, TA.) — *Weakness of intellect:* (M, TA:) and *weakness with respect to religion and intellect.* (TA.) You say, **دَخَلَ عَلَيْهِ نَقْصٌ فِي دِينِهِ وَعَقْلِهِ** [*There came upon him a weakness in his religion and his intellect*]: but one should not say **نُقْصَانٌ** [in this case]: (K:) app. because **النَّقْصُ** is “weakness;” whereas **النُّقْصَانُ** is only “a going away [of part of a thing] after [its having been in] a state of completeness.” (TA.)

نُقْصَانٌ: see 1: — see also **نَقَّصَ**, in two places. — It also signifies *The quantity that is gone, or lost, of a thing that is decreased or diminished or lessened.* (Lth, A, K.) You say, **نُقْصَانُهُ كَذَا** *The quantity that is gone, or lost, of it is such and such.* (TK.)

نَقِصَةٌ: see 1. — *A defect, an imperfection, a fault, a vice, or the like;* syn. **عَيْبٌ**: (S, TA:)

or a low, or base, quality, property, natural disposition, practice, habit, or action; (K, TA;) of a man: (TA:) or a weak quality, &c.: (IDrd, K, TA:) but the attribution of weakness to a quality, &c., requires consideration: and it seems that what is meant by lowness, or baseness, is what leads to **نَقْصٌ**: (TA:) [مَنْقُصَةٌ, also, accord. to the A, seems to be syn. with نَقِيسَةٌ in one or another of the senses explained above; but its primary signification is probably a cause of **نَقْصٌ**, like as that of مَبْعَلَةٌ is a cause of **بُخْلٌ**, and that of مَجْنَنَةٌ a cause of **جُبْنٌ**: the pl. of نَقِيسَةٌ is نَقَائِصٌ: and that of مَنْقُصَةٌ is مَنْقِصٌ.] You say, مَا فِيهِ نَقِيسَةٌ and مَنْقُصَةٌ [There is not in him any defect, imperfection, fault, or vice, &c.]: and فَلَانٌ ذُو نَقَائِصٍ and مَنَاقِصٌ [Such a one has defects, &c.]. (A, TA.) = As a subst. from **نَقَصَهُ** and **انْتَقَصَهُ** and **اسْتَنْقَصَهُ**, [or, accord. to **IKt**, as an inf. n. from **نَقَصٌ**, and therefore from **نَقَصَهُ** also, (see 5.)] it signifies The attributing to a man defect, or imperfection: (M:) the attributing or imputing to men, charging them with, or accusing them of, vices, faults, or the like; censuring them; reproaching them; speaking against them; impugning their characters. (K.) A poet says,

* فَلَوْ غَيْرُ أَخْوَالِي أَرَادُوا نَقِيسَتِي *
 * جَعَلْتُ لَهُمْ فَوْقَ الْعَرَانِينَ مِيسَمًا *

[But if others than my maternal uncles had desired to attribute to me defect, &c., I had set a brand upon them above the noses]. (M, TA.)

نَاقِصٌ act. part. n. of 1. — **دِرْهَمٌ نَاقِصٌ** signifies A dirhem deficient in weight; (Msb;) light and deficient: and **نَقْصٌ** occurs as pl. of **ناقص** thus applied, agreeably with analogy. (Mgh.) — [Hence, **فِعْلٌ نَاقِصٌ** meaning An incomplete, i. e. a non-attributive, verb: opposed to **فِعْلٌ تَامٌ**.]

مَنْقُصَةٌ: pl. **مَنَاقِصٌ**: see **نَقِيسَةٌ**, in four places: — and see also **نَقْصٌ**.

نَقُوصٌ pass. part. n. of **نَقَصَهُ**. (A, K.)

نقض

1. **نَقَضَهُ**, (M, Mgh, Msb,) aor. ʔ, (M, Msb, TA,) inf. n. **نَقَضٌ**, (S, M, A, Mgh, Msb, K,) He undid it; took it; or pulled it, to pieces: untwisted it: unravelled it: unwove it: dissolved it: broke it: or rendered it uncompact, unsound, or unfirm: after having made it compact, sound, or firm: (JK, M, A, Msb, K, TA:) namely a building, or structure: and a rope, or cord: (S, A, Mgh, Msb, K, TA:) and silk, or flax: (TA:) and cloth: (L:) and † a compact, contract, or covenant; (S, A, Msb, K, TA;) and

† a sale: (Mgh:) and † other things; (A, K, TA;) such as † an affair, or a case; and † the state of a place through which the invasion of an enemy is feared: (TA:) **اِبْرَمَةٌ**, (M, A, K, TA,) as relating to a building or structure, and to a rope or cord, (A, K, TA,) and to a compact or contract or covenant, &c.: (K, TA:) or **حَلٌّ بِرَمَةٍ**, as relating to a rope or cord, and to a compact or contract or covenant: (Msb:) or **i. q. هَدْمَةٌ**, as relating to a building or structure: (TA:) or the inf. n. signifies **اِفْسَادٌ** **اِبْرَمَتٌ**, as relating to a building or structure, (JK, TA,) and to a rope or cord, (JK,) and to a compact or contract or covenant. (TA.) [It is said in the K, that **النَّقْضُ** is the contr. of **الْاِبْرَامُ**, like **الْاِتِّعَاضُ** and **الْتِنَاقُصُ**: but this is a glaring mistake; and seems to be a corruption of the following passage in the M: **النَّقْضُ ضِدُّ**

الْاِبْرَامِ نَقَضَهُ يَنْقُضُهُ نَقْضًا وَانْتَقَضَ وَتَنَاقَضَ, which is meant to indicate that **انتقض** and **تنافض** are quasi-passives of **نَقَضَهُ**: and in like manner, the passage in the A, **النَّقْضُ فِي الْبِنَاءِ وَالْحَبْلِ وَغَيْرِهِ**, **النَّقْضُ ضِدُّ الْاِبْرَامِ وَانْتَقَضَ وَتَنَقَّضَ**, indicates that **انتقض** and **تنقض** are quasi-passives of **نَقَضَهُ**. Further, it should be observed that **نَقَضَهُ**, as relating to a building, is not well explained by **هَدْمَهُ**; for you say, **نَقَضَ الْبِنَاءَ مِنْ غَيْرِ هَدْمٍ**, (mentioned in the S and A, &c., in art. **قَوْصٌ**), meaning He took to pieces the building without demolishing, or destroying. — [Hence,] **نَقَضَ فَلَانٌ وَتَرَهُ** [lit. Such a one undid, or untwisted, his bow-string]; meaning † such a one took, or had taken, his blood-revenge. (A, TA.) And **الدَّهْرُ ذُو نَقْصٍ** **وَامْرَأَةٌ** [lit. Time, or fortune, has a property of untwisting and twisting tightly]; meaning † that which time, or fortune, [as it were] twists tightly, [or makes firm,] it, at another time, [as it were] untwists, or undoes. (TA.) And **نَقَضْتُ مَا اِبْرَمْتُهُ** † I annulled [what he confirmed, or made firm]. (Msb.) And **يَنْقُضُ عَلَيْهِ** † [He undoes, or annuls, or contradicts, what he (another) has said]; said of a poet replying to another poet. (Lih, A, K.) — **نَقَضَ السَّقْفَ**, [i. e., app., **نَقَضَ السَّقْفَ**,] also signifies **تَحْرِيكُ خَشْبِهِ** [i. e. **تَحْرِيكُ خَشْبِهِ**, The moving, or shaking, of the pieces of wood, or rafters, of the roof]. (TA. [But perhaps the phrase to be explained is **نَقَضَ السَّقْفَ**, and the explanation, correctly, **تَحْرِيكُ خَشْبِهِ**, i. e. The pieces of wood, or rafters, of the roof moved, or shook, (for this, I am informed, is agreeable with modern usage,) app. so as to produce a sound: see also 5.]) = See also 4.

2: see 4, in two places: — and 5; and see 1, next before the last break.

3. **النَّقْضُ فِي الْقَوْلِ** is † The saying that which is contradictory in its meaning [or meanings; as though one of its meanings undid, or annulled, the other]: (S, * K, TA:) from **نَقَضَ الْبِنَاءَ**: and meaning † the contending with another in words, [or in contradiction,] each rebutting what the other said. (TA.) You say, **نَاقَضَهُ فِي الشَّيْءِ**, inf. n. **مُنَاقِضَةٌ** and **نَقَاضٌ**, † He contradicted him in, or respecting, the thing. (M, TA. *) And **قُلْتُ لَهُ نَقَاضًا** † I contradicted him with respect to his saying, and his satirizing of me. (M, TA.) And **نَاقَضَ أَحَدُ الشَّاعِرَيْنِ الْآخَرَ** † [One of the two poets contradicted the other]. (A.) And **نَاقَضَ قَوْلَهُ التَّابِي الْأَوَّلَ** † [His second saying contradicted the first]. (A, TA.) And **نَاقَضَ آخِرَ قَوْلِهِ الْأَوَّلَ** † [The last part of his saying contradicted the first]. (Mgh.) [See also 6.]

4. **انقض الكماة**, (M, K, TA,) and **انقض عنها**, (M, TA,) He removed the crust of earth from over the truffles: (M:) or he extracted, or took forth, the truffles from the earth. (K, TA.) = **تَقَلَّفَتِ** **انقض الكماة** The crusts of earth broke up (from over the truffle; as also **نَقَضٌ**). (M, TA.) [See also 5.] — **انقضت الأرض** The earth showed [or put forth] its plants, or herbage. (M, TA.) = **انقض** also signifies It produced, made, gave, emitted, or uttered, a sound, noise, voice, or cry: (S, M, K, TA:) and [particularly] a slight sound like what is termed **نَقْرٌ**: (S, TA:) said of a joint of a man, (M, K,) and of the fingers [when their joints are made to crack], and of the ribs, (A,) [see also 5,] and of a camel's saddle, (A, TA,) and of a cupping-instrument when the copper sucks it, (TA,) [&c., (see **نَقِيسٌ**),] and of an eagle, (S, M, K,) and of a hen (S, A) on the occasion of her laying eggs, (A,) and of a chicken, (M, A, K,) and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] **وَزَعٌ**, and of the **وَبْرٌ** [or Syrian hyrax], (M, K,) and of a young camel, the sounds of which are denoted by **إِنْقَاضٌ** and **كَيْتٌ**, as those of a camel advanced in age are by **قَرْقَرَةٌ** and **هَدِيرٌ**: (S:) or **إِنْقَاضٌ** relates to animate things; and **نَقْضٌ**, inf. n. of **نَقَضٌ**, aor. ʔ and ʔ, to inanimate things. (M, K.) [Accord. to the A, whether said of animate things or of inanimate, it is proper, not tropical; but accord. to what is said in the TA voce **نَقِيسٌ**, it is properly said of animate things, and tropically of inanimate; though, if any such distinction exist, the reverse seems to me to be more probable.] — You say also, **انقض بالدابة**, (K,) or **بالحمارة**, (Lth,) or, as A says, (M, TA,) **بالعير**, (M,) or **بالبعير**, (TA,) and **بالفرس**, (M, TA,) He made a sound to the beast of carriage, (M, K,) or to the ass, (Lth, A, M,) or to the camel, (A, S, TA,) and to

the horse, (Aḡ, M, TA,) at the two sides of his tongue, after making it cleave to the roof of his mouth, (Lth, M, K, TA,) without removing its extremity from its place, (Lth, TA,) in order to chide the beast: (L:) or انقض به signifies i. q. نَقْرِبَهُ [q. v.]; (Aḡ, M, A, TA;) the object being a [camel such as is called] قَعُودُ; (A;) or whatever be the object. (Aḡ, M, TA.) And انقض انقض بِالْمَعْزِ (S, Sgh, K,) or بِالْعَنْزِ (M, A,) He called the goats, (S, Sgh, K,) or the she-goat; (M, A;) accord. to AZ, (S, Sgh,) or Ks. (M, L.) And انقض به He made a sound to him like as when thou mahest a smacking with the tongue to a sheep or goat, [in the TA, كما تنقر الشاة, for which I read كما تنقر بالشاة,] deeming him ignorant. (TA.) And He made a clapping to him with one of his hands upon the other, so as to cause a [sound such as is termed] نَقِيضُ to be heard. (El-Khattābee.) = انقض أصابعه (M, A, K) He made a sound, or sounds, [app. a cracking of the joints,] with his fingers: (M:) [and so نَقَضَهَا, inf. n. تَنْقِيضُ: (see فَرَقَعَ:)] or he struck with his fingers in order that they might make a sound, or sounds: (K:) if it mean cracking of the joints (فَرَقَعَة), it is disapproved; but if clapping, it is not. (TA.) And انقض العلك He caused the [kind of gum called] علك to make a sound, or sounds; [i. e., in chewing it, as many women do;] the doing of which is disapproved. (S, L, K. [But in the S and L, it said that انقض العلك signifies تَصَوِيْتُهُ, which does not necessarily indicate that the former verb is transitive.]) — Hence, (S, M, TA,) انقض الحمل ظهره (S, M, A, Mḡb, K*) The load made his back to sound by reason of its weight: (M:) or pressed heavily upon him, (S, M, Mḡb, K,) so that his back was heard to make a sound such as is termed نَقِيضُ; (M, K; * i. e. the sound of the camel's saddle when it becomes infirm by reason of the weight of the load; (Bḡ, xciv. 3;) or a slight sound, as when a man makes a smacking with his tongue (يَنْقِضُ) to his ass, in driving him: (TA:) or oppressed his back by its weight: (Mḡb:) or rendered him lean, or emaciated; جَعَلَهُ نَقِيضًا, i. e. مَهْزُولًا. (Ibn-'Arafah, K.) Thus in the phrase اَنْقَضَ ظَهْرَكَ (S, M, K,) in [xciv. 3, of] the K. (S, M.)

5. تَنْقَضُ: see 8. — تَنْقَضَتِ الْأَرْضُ عَنِ الْكِبَاةِ The earth clave, or cracked, or burst, from over the truffles; (S, A, * TA;) syn. تَفَطَّرَتْ. (S, TA.) In all the copies of the K, we find تَنْقَضُ الدَّمُ, explained by تَقَطَّرَ; [as though meaning The blood was made to drop, drip, or fall in drops;] but how likely is this to be a mistranscription. (TA.) [The right reading of the phrase is probably تَنْقَضُ الْكَمْرُ; and of the ex-

planation, تَفَطَّرَ; and if so, the phrase is like كَمْرُ تَنْقَضَ, and نَقَضَ, explained above: see 4, second sentence.] — تَنْقَضَ الْبَيْتُ The house, or chamber, became cleft, or cracked, in several places, so as to cause a sound to be heard. (K, TA.) And تَنْقَضُ is also said of a building, [app. in the same sense,] like نَقَضَ. (TA.) [See تَنْقَضَ السَّقْفُ, in 1, next before the last break.] You say also, تَنْقَضَتْ عِظَامُهُ † His bones made a sound [app. in being broken]. (IF, K, TA.) [See also 4.]

6. تَنَاقَضَ: see 8. — تَنَاقَضَ also signifies † Mutual contradiction, or repugnancy; contr. of تَوَافُقٌ. (O, TA.) You say, فِي كَلَامِهِ تَنَاقُضٌ † [In his speech is contradiction, or repugnancy, between different parts;] one part of his speech necessarily implies the annullment of another part; (Mḡb;) his second saying contradicted (نَاقَضَ) his first. (TA.) And تَنَاقَضَ الْقَوْلَانِ (A, Mḡb,) or الْكَلَامَانِ (Mḡb,) † The two sayings, or sentences, contradicted each other; or were mutually repugnant; as though each undid the other; (Mḡb;) [they annulled each other.] And تَنَاقَضَ الشَّاعِرَانِ † [The two poets contradicted each other.] (A, TA.) And تَنَاقَضَ مَعْنَاهُ † Its meaning was contradictory. (S, * K, TA.) = [It is also used transitively:] you say, تَنَاقَضَا الْبَيْعُ † They two mutually dissolved the sale: as though compared with the saying تَرَأَوْا الْهِلَالَ, meaning “they [together] saw the new moon;” and تَدَاعَوْا الْقَوْمَ, meaning “they [together] called the people;” and تَسَاءَلُوهُمْ, meaning “they [together] asked them;” notwithstanding that تَنَاقَضَ is [properly] intransitive. (Mḡb.) And تَنَاقَضُوا عَهْدَهُمْ † [They mutually dissolved, or broke, their compacts, contracts, or covenants]. (T, voce تَأَكَّفُوا.)

8. نَقَضَهُ quasi-pass. of نَقَضَهُ [It became undone; taken, or pulled to pieces: untwisted: unraveled: unwoven: dissolved; broken: or rendered uncompact, unsound, or infirm, after it had been made compact, sound, or firm]: (M, A, Mḡb, Mḡb, TA:) as also نَقَضَ, (A,) and نَقَضَ: (M, TA:) [respecting the first and last, see a remark upon a mistake in the K, following the first sentence in 1: but تَنْقَضُ afterwards occurs in the K used properly in the phrase اَنْتَقَضَ مِنَ الْبُنْيَانِ i. q. اَنْتَكَّتْ (S:) said of a building, or structure: and of a rope, or cord: (A, Mḡb, Mḡb, TA:) [and of silk, or flax: and of cloth: (see 1:)] and † of a compact, contract, or covenant: (TA:) [and of a sale: (see 1:)] and † of other things. (A, TA.) — [Hence,] اَنْتَقَضَتِ الْقَرْحَةُ † The wound, or ulcer, became reccrudescant. (IF, * A.) And اَنْتَقَضَ الْجُرْحُ بَعْدَ بَرِّهِ † The wound became in a bad, or corrupt, state, after its healing. (Mḡb.) And

اَنْتَقَضَ الْأَمْرُ بَعْدَ التَّيَامِهِ (A, * Mḡb, TA) † The affair, or case, became in a bad, or unsound state, after it had been in a sound state. (Mḡb.) And اَنْتَقَضَ أَمْرُ التَّغْرِ بَعْدَ سَدِّهِ † [The state of the place through which the invasion of an enemy was feared became unfortified, after its being fortified, or closed]. (TA.) And اَنْتَقَضَتِ الطَّهَارَةُ † The state of purity became annulled. (Mḡb.) And اَنْتَقَضَ عَلَيْهِ الشِّعْرُ † [The poetry became undone, annulled, or contradicted, by a reply against him: see يَنْقِضُ عَلَيْهِ. (A, TA.)

11. اِنْقَاضُ It (a wall) cracked, without falling down; like اِنْقَضَ. (K in art. قِض.) See also اِنْقَاضُ, in art. قِضُ.]

نَقَضَ: see نَقَضَ, in two places.

نَقَضَ i. q. † مَنقُوضٌ [Undone; taken, or pulled, to pieces: untwisted: unraveled: unwoven: dissolved; broken: &c. (see 1:)] (S, Mḡb, Mḡb, K:) like نَكَّتْ (S, TA) in the sense of مَنكُوثٌ: (TA:) as also نَقَضَ; (Mḡb, Mḡb;) and نَقَضَ: (Sgh:) but El-Ghooree allows only the first: (Mḡb:) Az, however, mentions only the second; (Mḡb;) which signifies as above, applied to a building, or structure; (M, Mḡb;) or what has become taken, or pulled, to pieces, (مَا اَنْتَقَضَ,) of a building, or structure; (K;) as also the first: (TA:) or نَقَضَ signifies مَا نَقَضَتْ thou hast undone; taken, or pulled, to pieces; untwisted; &c.]: (M:) and what is undone, of [the stuff of the tents called] أُخْبِيَّةُ, and of [the garments called] أُكْسِيَّةُ, and twisted a second time; (M, K;) as also نَقَضَ; (K;) and نَقَضَ: (L:) or this last signifies what is undone of a hair-rope: (S, O, K:) the pl. of نَقَضَ is اَنْقَاضٌ [a pl. of pauc.], (M,) and of the same, (Mḡb,) or of نَقَضَ, (Mḡb, Mḡb,) نَقُوضٌ. (Mḡb, Mḡb.) — † Emaciated, or rendered lean, (S, M, K,) by travel; (S, K;) upon which one has journeyed time after time: (O:) Scer says, as though travel had unknit its frame; (M, TA;) thus indicating it to be tropical: (TA:) applied to a male camel, (S, M, K,) and to a horse, (M,) and to a female camel, (S, K,) or the female is termed نَقِضَةٌ: (M, K:) pl. اَنْقَاضُ, (Sb, S, K,) only, (Sb, M,) both of the masc. and fem.; in the latter, the ة being imagined to be elided; (M;) and نَقَائِضُ is [also said to be] a pl. of نَقِضٌ signifying jaded, applied to a she-camel. (So in a copy of the S in art. نَفِص.) — [See an ex. in a verse cited voce سَدُّ.] — The place, (S,) or crust of earth, (M, K,) that becomes broken from over truffles; (S, M, K;) for when they are about to come

forth, they break asunder the surface of the earth: (O:) pl. [of pauc.] أَنْقَاضٌ and [of mult.] نَقُوضٌ. (M, K.) — Accord. to the K, i. q. نَقُضٌ; but the latter is a mistranscription; (TA:) Honey that has in it [worms of the kind called] سوس; wherefore it is taken, (M, K in art. نغض,) and pounded, (K, ubi supra,) and the place of the bees is smeared (يَلطُخُ [in a copy of the M يَطُخُ, which is doubtless a mistranscription,]) therewith, together with myrtle (أس), and the bees then come to it, and deposit their honey in it; (M, K, ubi supra;) on the authority of El-Hejeree: (M:) or the dung of bees in the place where they deposit their honey: (IAgr, AHn, K, ubi supra:) or the bees that have died therein. (Sgh, K, ubi supra.) — See also نَقِيضٌ.

نَقُضٌ: see نَقُضٌ, in two places.

نَقِيضٌ † A contradictor: applied to a man: fem. with ة. (M, TA.) You say [also], دَا نَقِيضٌ ذَاكَ † This is a contradictor [i. e. the contrary] of that: (A, TA:) [or this is inconsistent with that: for] التَّقِيضَانِ لَا يَجْتَمِعَانِ وَلَا يُرْتَفِعَانِ [what are termed تقويض cannot be coexistent in the same thing, nor simultaneously nonexistent in the same thing]; as existence itself and non-existence, and motion and rest. (Kull, pp. 231, 232.) You say also, هَذِهِ قَصِيدَةٌ نَقِيضٌ قَصِيدَةٍ [This poem is a contradictor of the poem of such a one]. (A.) And النَّقِيضَةُ in poetry is † That by which one undoes or annuls or contradicts [what another poet has said]: (S:) or النَّقِيضَةُ السَّعِيرُ consists in a poet's putting forth poetry, and another poet's undoing or annulling or contradicting it, by putting forth what is different therefrom: (Lth, K, TA:) the subst. is نَقِيضٌ: [or rather this seems to be an epithet in which the quality of a subst. is predominant, and syn. with نَقِيضَةٌ:] and the act of the two is termed نَقَايِضٌ: the pl. of نَقِيضَةٌ is نَقَايِضٌ (TA:) you speak of the نَقَايِضُ of Jereer and El-Farezdaq. (A, TA.) = A sound, noise, voice, or cry; (Lth, S, M, O, K;) as also نَقُضٌ accord to the K; but this is an enormous error: (TA:) the former, of the joints (Lth, M, K) of a man, (M,) [a meaning also assigned to نَقُضٌ in the K,] and of the fingers, and of the ribs, (Lth, M, A,) and of camels' saddles, (S, K,) or of a camel's saddle, (M, O, K, [but in CK, for الرَّحْلُ, we find الرَّجْلُ, the foot,]) and of camels' litters, (S, K,) and of tanned skins, (K,) or of a tanned skin, (M,) and of a bow-string, (M, K,) and of نَسْعٌ [q. v.] (O, K,) when new, (O,) and of the sucking of a cupping-instrument; (K;) [in all these senses said in the TA to be tropical; but see 4;] and also the former, (S, M, TA,) in the K, erroneously, the latter word,

(TA,) of an eagle, (S, M, K,) and of chickens, and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] وَزَغٌ, and of the وَبْرٌ [or Syrian hyrax; &c., see 4.] (M.)

نَقُضٌ: see نَقَايِضٌ.

نَقِيضَةٌ: see نَقِيضٌ.

مَنْقُوضٌ: see نَقُضٌ.

نَقَايِضَةٌ: see نَقِيضٌ.

مَنْتَقِضٌ i. q. مُمْتَرِعٌ, [Refraining,] see art. ربيع.

نقط

1. نَقَطَ الْكِتَابَ, (S, M, K,) or الْحَرْفَ, (K,) aor. ٤, inf. n. نَقَطٌ, (S, M, K,) He pointed, or dotted, [the book, or writing, or] the letter, or word, with the diacritical points or point; and with the syllabical points or point, by which are shown the pronunciation and division of syllables and the desinential syntax; syn. أُعْجِمَهُ; as also † نَقَطَهُ: (K:) and الْمَصَاحِفَ † نَقَطَ, inf. n. تَنْقِيطٌ, [he so pointed the copies of the Kur-án.] (S.)

2: see 1, in two places. — نَقَطَ ثُوبَهُ بِالزَّرْعَرَانِ, inf. n. تَنْقِيطٌ, [He made specks, or small spots, upon his garment, with saffron, and inh;] (Lth;) and نَقَطَ عَلَى ثُوبِهِ [signifies the same]. (A, TA, in art. رقط.) And نَقَطَتِ الْمَرْأَةُ وَجْهَهَا [The woman made specks, or small spots, upon her face, with black, beautifying herself thereby]. (TA.)

5. تَنْقَطُ [quasi-pass. of 2; It became pointed, &c. — And hence,] † It (a place) became scattered with spots, or portions, of herbage. (K, TA.)

نُقْطَةٌ inf. n. un. of 1, [A single act of pointing, &c.] (M, K.)

نُقْطَةٌ A diacritical point of a letter or word: a syllabical point thereof: see 1:] (K:) [a point, dot, speck, speckle, or small spot: a mathematical point; i. e.] the extremity of a line: (TA:) pl. نَقَطٌ (S, M, K,) and نَقَايِضٌ. (AZ, S, K.) Hence, one says, مَا اخْتَلَفَا فِي نُقْطَةٍ They two did not differ respecting so small a thing as a point of a letter or word. (TA.) And [hence] the vulgar say, when they admire one, هُوَ نُقْطَةٌ † [He is like a point, or stop, in a copy of the Kur-án; because the stops in the Kur-án are generally ornamented, and often very beautifully, with gold and colours]. (TA.) — † [Any very small thing, that may be likened to a point, dot, or speck. Hence,] Alea is related to have said, الْعِلْمُ نُقْطَةٌ إِنَّمَا كَثَرَهَا الْجَاهِلُونَ † [Science, or knowledge, is a very small thing: only the ignorant have made it to be much].

(TA.) And you say, أُعْطَاهُ نُقْطَةً مِنْ عَسَلٍ † [He gave him a drop, or very small quantity, of honey]. (TA.) — † [A portion of a thing, or some of a number of things, in a separate, or scattered, state, here and there.] You say, مَا بَقِيَ مِنْ أَمْوَالِهِمْ إِلَّا نُقْطَةٌ † There remained not of their possessions [aught] save some palm-trees and a portion of seed-produce here and there. (IAgr, TA.) And نَقَطَ مِنْهُ فِي الْأَرْضِ نَقَايِضٌ, and نَقَطَ مِنْهُ, † In the land are scattered spots, or portions, of herbage. (K, TA.) — † A thing; an affair; a matter; a case; an event; an action. (TA.)

نُقَيْطَةٌ dim. of نُقْطَةٌ. (TA.)

نَقَّاطٌ One who points copies of the Kur-án &c.; i. e. adds the diacritical and other points. (S, TA.)

كِتَابٌ مَنْقُوطٌ (M, K, TA) A book, or writing, pointed with the diacritical, or other, points. (TA.)

[نقع, &c.]

See Supplement.]

نكأ

1. نَكَأَ الْقَرْحَةَ, (S, K,) inf. n. نَكٌّ, (S,) He peeled off the scab from the sore (S, K,) before it was healed, and it became moist in consequence. (K.) [See also نَكَى.] = نَكَأَ الْعَدُوَّ, and فِي نَكَأِ الْعَدُوِّ, dial. form of نَكَى [q. v.]. (K.) By some rejected. (TA.) = نَكَأَهُ حَقَّهُ (like زَكَأَهُ, TA), inf. n. نَكٌّ, He paid him his due. (K.) — نَكَأَ تَنْكَأَ, (S,) and نَكَأَ تَنْكَأَ, (S,) and نَكَأَ تَنْكَأَ, (S,) for تَنْكَأَ or تَنْكَأَ, TA), Mayest thou be made to have enjoyment in that which thou hast received, and not experience pain! (S.) Mayest thou gain what is good, and may harm not befall thee! (T:) or, with the latter of the two verbs without (تَنك), may God not make thee discomfited! (AHeyth, L.) [Accord. to AHeyth, as mentioned in the TA, the latter verb in this proverb is written تَنْكَأَ and تَنْكَأَ; but the right reading is doubtless تَنْكَأَ and تَنْكَأَ: this is shown by the explanation there following.]

8. انْتَكَأَتِ الْقَرْحَةَ The scab peeled off from the sore before it was healed, and it became moist in consequence. (A, TA.) = انْتَكَأَ مِنْهُ حَقَّهُ (like ازْدَكَأَ, TA) He received from him his due. (K, TA.)

نَكَأَهُ and زَكَأَهُ One who pays his debts, and does not put off. (K.) = نَكَأَةُ الطَّرِثُوثِ, and نَكَأَةٌ, dial. form of نَكَعَةٌ [q. v.]. (K.)

نكب

1. نَكَبَ عَنْهُ, aor. ٤, inf. n. نَكُوبٌ (S, K,) and نَكَبَ, aor. ٤, inf. n. نَكَبٌ; (M, L, K;) and نَكَبَ, aor. ٤, inf. n. نَكَبٌ; (M, L, K;)

and **نَكَبَ**, (inf. n. **تَنْكِيْبٌ**, TA;) and **تَنْكَبَ**; (K;) *He deviated, or turned aside, or away, from it*, (K,) from the road, (S,) or from another thing. (TA.) [You say] **نَكَبَهُ** **الطَّرِيقَ** (الطَّرِيقَ being put in the accus. case, inf. n. **تَنْكِيْبٌ**, TA,) and [عَنِ الطَّرِيقِ] **نَكَبَ بِهِ**, *He deviated, or turned aside, or away, with him from the road; led him, or caused him to turn, aside, or away, from the road.* (K.) — [So] **نَكَبَهُ**, inf. n. **تَنْكِيْبٌ**, *He turned aside, or away, from him, and separated himself from him.* (S.) — **تَنْكَبَهُ** *He went, or turned, aside, or away, or apart, from him; avoided him; went, or removed, to a distance, from him.* (S.) — **تَنْكَبَ عَنْنَا** *He turned aside, or away, from us.* (TA.) — **نَكَبَ عَنْ طَرِيقٍ** **الصَّوَابِ**, aor. ٢, inf. n. **نُكُوبٌ**; and **عَنِ الصَّوَابِ**; † *He deviated from the right course of action &c.* (Az.) — **نَكَبَتِ الرِّيحُ**, aor. ٢, inf. n. **نُكُوبٌ**, *The wind blew obliquely, in a direction between [the directions of] two [cardinal] winds.* (K.) See **نَكَبَاءٌ**. — **نَكَبَ**, aor. ٢, inf. n. **نُكِبَ**, *He threw, cast, or flung.* (K, TA.) — **نَكَبَ بِهِ** *He threw him down* (K) **عَلَى الْأَرْضِ** upon the ground. (TA.) — **نَكَبَ** and **تَكَبَّ**, aor. ٢, inf. n. **نُكِبَ** and **تَنْكَبَ**, † *Fortune overcame him, or afflicted him: or smote him with an evil accident, a disaster, an affliction, or a calamity.* (K.) — **نُكِبَ** † *He was overcome, or afflicted, by fortune: or was smitten by fortune with an evil accident, a disaster, or the like.* (S, TA.) See **نُكْبَةٌ**. — **نَكَبَ الْإِنَاءَ**, (aor. ٢, inf. n. **نُكِبَ**, TA,) *He [threw down, i.e.] poured out the contents of the vessel: (K:) but only said of what is not fluid; as dust and the like.* (TA.) — **نَكَبَ كِنَانَتَهُ**, inf. n. as above, *He inverted, or inclined, his quiver, (S,) so as to pour out the arrows contained in it: (TA:) or he scattered the contents of his quiver.* (K.) [See also **نَكَّتَ**.] — **نَكَبَتِ الْحِجَارَةُ**, aor. ٢, inf. n. **نُكِبَ**, *The stones wounded him, and made him bleed, [in the foot].* (S.) **نَكَبَتِ الْحِجَارَةُ رِجْلَهُ** *The stones wounded his foot, and made it bleed: or hit, or struck, or hurt, it.* (K.) **النُّكْبُ** is when a stone wounds, &c., a nail, a hoof, or a camel's foot. (TA.) — **نُكِبَتْ إصْبَعُهُ** *His toe was hit, or hurt, by the stones.* (TA.) — **نُكِبَ**, aor. ٢, inf. n. **نُكِبَ**, *He (a camel) had a disease in the shoulder-joint, or in the shoulder-blade, and in consequence halted.* (S.) See **نُكْبٌ**. — **نُكِبَ**, aor. ٢, inf. n. **نُكِبَ**, *He (a man) had a pain in his shoulder-joint.* (TA.) — **نُكِبَ عَلَى قَوْمِهِ** = **نُكِبَ عَلَى قَوْمِهِ**, aor. ٢, inf. n. **نُكِبَ** (S) and **مَنْكَبٌ**, (Lh, K,) † *He was, or acted as, over his people: (S, K:) or was عَرِيفٌ over them.* (M.)

2. **نَكَبَهُ**, inf. n. **تَنْكِيْبٌ**, *He removed, or put*

aside, or away, or out of the way, him, or it. Thus it is both trans. and intrans. (K.) See 1. — **نَكَبْتَهُ عَنَّا** *Put him away from us; put him out of our way.* (TA.)

5. **تَنْكَبَ** (S, K) and **انْتَكَبَ** (K) *He threw his bow, (S, K,) or his quiver, (K,) upon his shoulder; he shouldered it.* (S, K.) — **تَنْكَبَ عَلَى قَوْسٍ** *He leaned upon a bow: and, in like manner, upon a staff.* (TA, from a trad.) = See 1.

8: see 5.

نُكْبَةٌ i.q. **نُكْبَاءٌ**, q. v. — See also **نُكْبَةٌ**.

نُكْبٌ *An inclining in a thing: (S:) or what resembles an inclining in a thing.* (M, K.) — *A halting in a camel (ISd, K) by reason of a pain in his shoulder-joint: (ISd:) or a disease which attacks camels in the shoulder-joints, in consequence of which they halt: (S, K:) or only in the shoulder-joint.* (El-'Adebbes, S, K.)

نُكْبَةٌ *A hurt [of the foot] by a stone, causing a bleeding: or a hit by a stone [upon the foot].* Ex. **لَيْسَ دُونَ هَذَا الْأَمْرِ نُكْبَةٌ وَلَا دُبَابٌ** *There is not in the way of the attainment of this thing a hurt [of the foot] by a stone, &c., nor a crack in the inside of the foot.* (IAar, ISd.) [See also **دُبَابٌ**.] Hence **نُكْبَةٌ** in the sense immediately following. (TA.) — † *A misfortune; an evil accident; a disaster; an affliction; a calamity: (S, K, TA:) as also نُكِبَ: (K:) pl. of the former نُكْبَاتٌ; (S;) and of the latter, نُكُوبٌ.* (K.)

نُكْبَةٌ *A heap of corn, not measured nor weighed: syn. صُبْرَةٌ.* (K.)

نُكَيْبٌ *The circuit (دَائِرَةٌ): in some copies of the S, دايرة: but this, as IKt says, is a mistake; and the former is the correct word: TA) of a hoof, (S, K,) and of a camel's foot.* (S.) See **مَنْكُوبٌ**.

أَنْكَبُ: see **النُّكْبَاءُ**.

† **نَاكَبٌ** † **عَنْهُ** and **أَنْكَبَ عَنِ الْحَقِّ** *A man deviating from the right course of action &c.* (A.) — **نُكْبَاءٌ** [fem. of **أَنْكَبٌ**] an epithet applied to *Any wind that blows obliquely, taking a direction between [the directions of] two [cardinal] winds: (TA:) a wind that blows obliquely, deviating from the direction whence blow the right (القَوْمُ) [or the cardinal] winds: (S:) or a [particular] wind that blows obliquely, and takes a direction between [the directions of] two [cardinal] winds; (K;) which destroys the camels and sheep &c., and restrains the rain: (TA:) or a wind that blows in a direction between that of the east, or easterly, wind, (الصَّيْبُ,) and that of the north, or northerly, wind, (الشَّمَالُ): (AZ, K:) that between the south, or southerly, and east, or*

easterly, winds, being called **جُرَيْبَاءُ**: (AZ:) [but see this word, and see below:] or what are termed **نُكْبُ الرِّيَّاحِ** [**نُكْبٌ** being pl. of **نُكْبَاءٌ**] are four: (IAar, Th, S, K:) namely, first, the **نُكْبَاءُ الصَّيْبِ وَالْجَنُوبِ** *the wind that blows in a direction between that of the east, or easterly, and that of the south, or southerly, wind; also called الْأَزْبُوبُ*; (S, K;) which is a very thirsty wind, that dries up much the leguminous plants; but Et-Tarabulusee, in the Kf, and Mbr and IF, assert that the **ازيب** is the **جنوب**; not its **نُكْبَاءُ**: (TA:) second, the **نُكْبَاءُ الصَّيْبِ وَالشَّمَالِ** *the wind that blows in a direction between that of the east, or easterly, and that of the north, or northerly, wind; also called النُّكْبَاءُ*, and called also **النُّكْبَاءُ**; (S, K,) a diminutive meant to convey the opposite of a diminutive sense; for they find this wind to be very cold; (S;) it is very boisterous and very cold; unattended by rain or by any good: (TA:) third, the **نُكْبَاءُ الشَّمَالِ وَالْدُّبُورِ** *the wind that blows in a direction between that of the north, or northerly, and that of the west, or westerly, wind; also called الْجُرَيْبَاءُ*; and termed **نَيْحَةُ الْأَزْبُوبِ** *the opposite wind to the ازيب*; (S, K;) a cold wind; (S;) and sometimes attended by a little rain; but Ibn-El-Ajdabee asserts that the **جُرَيْبَاءُ** is the **شمال**: (TA:) fourth, the **نُكْبَاءُ الْجَنُوبِ وَالْدُّبُورِ** *the wind that blows in a direction between that of the south, or southerly, and that of the west, or westerly, wind; also called الْهَيْفُ*; (in the CK, **الْهَيْفُ**;) and termed **نَيْحَةُ النُّكْبَاءِ** *the opposite wind to the نُكْبَاءُ*; (S, K;) a hot wind (S) and very thirsty. (TA.) Accord. to Ibn-Kubás, *the tract whence blows the نُكْبَاءُ [by which he means only the wind that blows from the north-east or thereabout] is that extending between the point where rises the ذُرَاعُ [or the asterism composed of the stars α and β of Gemini, E. 33° N., in central Arabia; or α and β of Canis Minor, E. 7° N., in the same latitude] and the pole-star: and the tract between the pole-star and the point where sets the ذُرَاعُ is the tract whence blows the شمال.* Sh says, Each of the four [cardinal] winds has its **نُكْبَاءُ**, which is called in relation to it: that of the **صبا** is that *which is between it and the شمال*; [blowing from the north-east, or thereabout;] and it resembles it in gentleness; sometimes having sharpness, or vehemence; but this is seldom; only once in a long space of time: that of the **دبور** is that *which is between it and the شمال*; [blowing from the north-west, or thereabout;] and it resembles it in coldness: it is called **الشَّمَالُ** **السَّامِيَّةُ**: each of them is called by the Arabs **شامية**: that of the **دبور** is that *which is between it and the جنوب*; blowing from the point where sets **سُهَيْلٌ** [or *Cunopus*; i.e., S. 29° W., in the latitude of central Arabia]; and it resembles it in its violence and boisterousness: and that of the **جنوب**

is that which is between it and the *صبا*; [blowing from the south-east, or thereabout;] and it is the wind most resembling it in its softness and in its gentleness in winter. (L.) The pl. of *نكبا* is *نكَب*, as shown above. (S, K &c.) [See also *تَبوعُ الشَّمسِ*, in art. *تبع*.] — *دَبورُ نكب* [app. *نكب*, originally an inf. n., used as an epithet, and therefore applicable without *ة* to a fem. noun] *دَبورُ نكب*; [app., The *نكبا* of the *دَبور*; a south-westerly wind]. (TA.) — *أُنكب* A camel having a disease in the shoulder-joint, or in the shoulder-blade, and in consequence halting: (S:) a camel that walks on one side, or inclining, or as though he walked on one side. (L.) — *قَامَةٌ نكبًا* An inclining pulley: and *قِيمَرُ نكب* inclining pulleys. (TA.) — *أُنكب* + Overpowering, or oppressive; unjust, or tyrannical. (S, TA.) — *الدَّهرُ أُنكب* Fortune abounds with evil accidents, or disasters, or afflictions, or calamities; i.e. it deviates much, or often, from the right course: it will not remain in one state: or, accord. to one relation, *الدَّهرُ انكث الخ*. A proverb. (TA.) — *أُنكب* A man not having with him a bow. (S, K.)

مَنكب (masc., Lh, K) The shoulder; i.e. the place of junction of the *os humeri* and the *scapula*, (S, K,) in a man &c.; (ISd;) the place of junction of the *os humeri* and the *scapula* and the [tendon called] *حَبْلُ العَاتِقِ*, in a man and a bird and any other thing. (TA.) [It seems to be regarded by some as originally signifying "a place of deflection:" but] Sb denies its being a noun of place, because, were it so, it would be *مَنكب*: he does not allow it to be included in the class of *مَطْلَع*, because this is extr. Pl. *مَناكِب*. *رَجُلٌ شَدِيدُ المَناكِبِ* signifies A man having a strong shoulder: as though the sing. were applied to denote each part of the joint, and the pl. to denote the whole. (TA.) — *هَزُوا مَناكِبَهُمْ* [They shook their shoulder-joints;] i.e., they rejoiced, or were joyful, or happy. (TA.) — *خيارِكُمْ أَيْتِكُمْ مَناكِبِ فِي* [The best of you are the most easy of you in the shoulder-joints in prayer:] meaning, those of you who keep [most] still therein: or, as some say, those who [most readily] give room to such as enter the rank in prayer. (TA, from a trad.) — *مَنكبُ الفَرَسِ* The star β in Pegasus. (El-Kazweenee &c.) — *مَنكبُ الجوزاء* The bright, and very great star, α , in the right shoulder-joint, of Orion. (El-Kazweenee &c.) — *مَنكب* † The side of anything; or a lateral, or an adjacent, part, quarter, or tract, thereof: (K:) pl. *مَناكِب*: ex. *سَونا فِي مَنكبٍ مِنَ الأَرْضِ* We proceeded, or journeyed, along a side, or lateral part, of the land: and, in like manner, *مِن*

الجبل of the mountain: (TA:) so in the Kur, lxvii. 15, the pl. signifies the sides, &c., of the earth: (Fr:) or its roads, accord. to some: (TA:) or its mountains: (Zj:) which last signification in this case is preferred by Az: (TA:) or the sing. signifies an elevated place, or part, of the earth, or land. (S.) — *المَناكِبُ* † The feathers next after the *قَوادِم*; [which latter are the anterior, or primary, feathers of a bird's wing;] (K:) the feathers of the wing of a vulture or an eagle that are next after the *قَوادِم*, which are the strongest and most excellent of the feathers; (TA;) four [feathers] in the wing of a bird, next after the *قَوادِم*: (S:) [the four secondary feathers of the wing:] in the wing of a bird are twenty feathers: the first of them are those called *القَوادِم*; the next, *المَناكِب*; the next, *الأَباهر*; the next, *الخَوافي*; the next, *الكلبي*. (L.) It is a word without a sing. (K.) ISd says, I know not a sing. to it; but by analogy it should be *مَنكب*. (TA.) — *رَأى مَنكب* † He feathered his arrow with feathers such as are described above. (TA.) — *عَرِيفٌ*, i.e. The intendant, superintendent, &c., of a people: or an aider, helper, or assistant, of a people: (K:) or the assistant of an *عَرِيف*: (Msb:) one below an *عَرِيف*: (Iath:) or the chief of the *عَرِيف* [pl. of *عَرِيف*]; (Lth, S;) there being over so many *عَرِيف* *مَنكب*: (Lth [see *عَرِيف*]) pl. *مَناكِب*. (TA.)

مَنكبٌ عَنِ الحَقِّ [† One who deviates much from the right course of action &c.] (TA.)

مَنكبٌ and *مَنكبٌ*, accord. to the copies of the K, but the latter word is a mistake for *نكيبٌ*, Having the foot wounded, and made to bleed, by stones: or hit, or struck, or hurt, by stones. (K.) See 1. — *مَنكبٌ* † Overcome or afflicted, by fortune: or smitten with an evil accident, or the like. (S, TA.) See *نكب*.

مَنكبٌ [like *يَحْمورٌ* in measure: in the CK, *مَنكبٌ*:] A road deviating from the right course or direction. (K.)

نكت

1. *نَكَتَ*, aor. $\dot{ن}$, inf. n. *نَكْتُ*, (or *نَكَتَ الأَرْضَ*, *نَكَتَ*, [&c.] TA.) He struck the ground with a stick, (S, M, K,) or with his finger, (M,) so that it made a mark, or marks, upon it, (S, K,) with its extremity; an action of one reflecting, or meditating, and anxious. (TA.) [Thus our Saviour seems to have done in the case of the woman taken in adultery: see S. John viii. 6 and 8.] — Also, He struck the ground with pebbles. (TA.) — Hence, † He reflected, or meditated, and talked to himself (TA, from a trad.) —

نَكَتَ, aor. $\dot{ن}$, (S, K,) inf. n. *نَكْتُ*, (K,) He (a horse) bounded (*نَبَا*, S, K) from the ground, (S,) in running. (TA.) — *نَكَتَ نَكَتَهُ* He threw it down upon the ground. (TA.) — *نَكَتَ كِنَانَتَهُ* He scattered the contents of his quiver. (TA.) See *نكب*. — *طَعَنَهُ فَنَكَتَهُ* He thrust him, or pierced him, and threw him down upon his head. (As, S, K,*) — *نَكَتَ* It (a cooked bone, containing marrow,) was struck with the edge of a cake of bread, or with some other thing, to cause the marrow to fall out. (TA.) *نَكَتَ العَظْمَ* The marrow of the bone was taken out, or extracted. (Aboo-Ameythel.) Mentioned in art. *نقت*, q. v. (TA.) — *نَكَتَ فِي كَلَامِهِ*, and *نَكَتَ فِي قَوْلِهِ*, [aor. $\dot{ن}$, inf. n. *نَكْتُ*? (in the TA, the verb is written without the syll. points, but the form commonly known in the present day, and occurring in many late works, is *نَكَتَ*, inf. n. *نَكَيْتَ*; † He made use of nice, or subtle, sayings, expressions, or allusions, such as are termed *نَكَت*, pl. of *نَكْتَةٌ*)]. (A.) — *نَكَتَ فِي العِلْمِ بِمُوافِقَةِ فُلانٍ أَوْ مُخالِفَةِ فُلانٍ* He alluded (*أشارَ*) [with respect to science, to the agreement of such a one, or the disagreement of such a one]. (L.)

2. *نَكَتَ الرُّطْبُ*, inf. n. *نَكَيْتَ*, The dates began to ripen [and to become speckled]. (Msb.) — See 1.

8. *انكثت* He was thrown down upon his head; or fell down upon his head, having been thrust, or pierced. (S, K,*)

نَكْتٌ: see *نَكْتَةٌ*.

نَكْتَةٌ A point; a dot; a speck; a minute spot; i. q. *نُقْطَةٌ*: (S, K:) pl. *نَكْتٌ*, (Msb, &c.) agreeably with analogy, (TA,) and *نَكَاتٌ*, (K,) deviating from analogy, and, accord. to some, *نَكَاتٌ*, in which the *ل* is said to be added *لِلإشباع*, or to render the sound of the *فَـهـاـه* full, like *رُخالٌ*: (TA:) the last of these pls. has been heard [from the classical Arabs]; (Esh-Shiháb, in the Expos. of the Shifà;) or it is vulgar. (Msb.) — *نَكْتَةٌ* [A small spot, or mark,] resembling dirt upon a mirror: (K:) *نَكْتَةٌ سَوْداءُ* A small [black] mark, like a spot, or dot, resembling dirt upon a mirror or a sword or the like. (L, from a trad.) — *نَكْتَةٌ* [A spot in the eye;] what resembles a *وَقْرَةٌ* in the eye. (L.) — [*نَكَتَ* seems to be a quasi-pl. of *نَكْتَةٌ*, like as *نَقَطَ* is said to be (by some persons in the present day) of *نُقْطَةٌ*, and to signify Any small spots, or specks, in a thing, differing therefrom in colour. Such I suppose to be meant by the words in the L, *نَكْتَةٌ* = *كَلَّ نَقَطَ فِي شَيْءٍ خالِفَ لَوْنَهُ نَكَتٌ* † A nice, subtle, subtly excoagitated, quaint,

facetious, or witty, saying, expression, or allusion, (نَطْرَفَةٌ) that makes an impression upon the heart; from النَّكْتُ [the striking the ground with a stick &c., so as to make a mark, or marks, upon it with its extremity]: also, a question educed by reflection, [بِالتَّفَكُّرِ, as the passage here translated is given in the Kull, p. 362, but in the TA بالنقل, which is an evident mistake, as might be shown by many authorities,] which makes an impression upon the heart, on hearing or considering which one generally makes marks upon the ground with the finger or the like: (El-Fenâree's Expos. of the Telweeh:) a nice, or subtle, saying, expression, or allusion, that requires one to reflect, and [induces one] to make marks upon the ground with a stick or the like: (from a scholium quoted by De Sacy, Anthol. Gr. Ar., 303:) [a nice, subtle, abstruse, or mystical, point, or allusion: the point of a saying or sentence, especially one that is difficult to be understood: a conceit expressed in words difficult to be understood: a quaint conceit: a point of wit: a facetious saying or allusion: pl., generally, نَكْتُ. — جاءَ بِنَكْتَةٍ [He uttered a nice, or subtle, saying, expression, or allusion, &c.]. (A.)

نَكَيْتُ Spoken against; having his reputation wounded. (TA.)

نَكَاتٌ (and نَكَيْتُ TA) † One who speaks much, or frequently, against others; who wounds the reputations of others, much, or frequently. (K.) — زَيْدٌ نَكَاتٌ فِي الْأَعْرَاضِ Zeyd is one who wounds the reputations of others much, or frequently. (TA.)

نَاكٌ A distortion in a camel's elbow, so that it lacerates his side: (El-'Adebbes El-Kinânee, S, K:) or the cutting of a camel's side by his elbow: (L:) or [that fault in a camel] when his elbow makes a mark, or marks, upon his side: in this case you say, بِهِ نَاكٌ: but when it makes an incision, or incisions, in his side, you say بِهِ حَازٌ (IAar) or نَاكٌ is similar to نَاحِزٌ, i. e. the elbow's striking, and making a mark, or marks, upon the edge of the callous lump beneath his breast; in the case of which you say بِهِ نَاكٌ: (Lth:) and nearly the same is said in the A. (TA.)

مَنْكُوتٌ A cooked bone, containing marrow, that is struck with the edge of a cake of bread, or with some other thing, to cause the marrow to fall out. (TA.)

مَنْكَتٌ: see نَكَاتٌ. — رُطْبَةٌ مَنَّتَةٌ A date beginning to ripen [and to become speckled]. (S, K.)

ظَلِيفَةٌ مَنَّتَةٌ The extremity of the curved piece of wood termed حِنُو in the kind of saddle called

نَكْتُ, and in that called إِكَافٍ, when it is short, and wounds the side of the camel. (TA.)

نكت

1. نَكْتُ, (S, K,) aor. نَكْتُ, (K, Msb,) and نَكْتُ, (K,) inf. n. نَكْتُ, (TA,) He undid [the threads of] a garment of the kind called كِسَاءٌ, &c.: (Msb:) he undid, or untwisted, a rope. (S, K.) — نَكْتُ السَّوَاكَ, aor. نَكْتُ, inf. n. نَكْتُ; He, or it, made the head of the tooth-stick to be uncompacted, disintegrated, disunited, or separated, in its fibres: and so the verb signifies with respect to other things. (TA.) [See also 8.] — نَكْتُ, (aor. نَكْتُ, and نَكْتُ, K, inf. n. نَكْتُ, TA,) † He dissolved, violated, or broke, a covenant, or compact, (S, K,) or an act of inauguration, &c. (TA.) — نَكْتُ عَنِ الْأَمْرِ i. q. نَكَصَ (Abou-Turâb, in TA, art. نكص.)

5: see 8.

6. تَنَاقَضُوا عَهْدَهُمْ † They mutually dissolved, or broke, their covenants, or compacts; syn. تَنَاقَضُوا. (K.)

8. انتكث It (a garment of the kind called كِسَاءٌ, &c., Msb, or a rope, S, K) was undone, or untwisted. (S, K, &c.) — انتكث السَّوَاكُ [so accord. to the TA: in the K, نَكْتُ:] (TA:) and تَنَكَّثَ, (TA, in art. شعث,) The head of the tooth-stick became uncompacted, disunited, or separated, in its fibres. (TA.) — انتكث [He was, or became, emaciated, or lean; he (a camel) became lean after having been fat. See 4, in art. رَأَى] — انتكث † It (a covenant, or compact, S and K, or an act of inauguration, &c., TA) was dissolved, violated, or broken. (S, K, &c.) — انتكث مِنْ حَاجَةٍ إِلَى أُخْرَى (S,) † He turned from a thing that he wanted to another thing, (S, K,) having desired, or sought, the former. (TA.)

نَكْتُ What is undone, to be spun again, (A, Msb,) of the garments called أُكْسِيَّةٌ, and of the stuff of the tents called أُخْبِيَّةٌ: (A:) pl. أَنْكَاتٌ: (Msb:) or threads of an old and worn-out stuff, of wool or hair, untwisted, and mixed with new wool [or hair], and beaten with مَطَارِقَ, and spun a second time: or old and worn-out thread of wool or common hair or the soft hair called وَبَرٌ; so called because it is untwisted, and twisted again: (TA:) it is when the old and worn-out materials of the garments called اِكْسِيَّةٌ (and of the tents called اُخْبِيَّةٌ, S) are undone, to be spun again. (S, K.) [SM seems to have understood, from the expl. in the S and K, that نَكْتُ is an inf. n.; for he adds,] the subst. is نَكَيْتَةٌ: (TA:) [i. e., this last word has the signification assigned

above to نَكْتُ, from the A and Msb]. — هِيَ مِنَ الْأَنْكَاتِ, and تَغْزُلُ النَّكْتُ, She spins what has been undone, to be spun again, &c. (A.) — أَنْكَاتٌ, and نَكَيْتٌ, (TA,) and مَنْكُوتٌ, (K,) A rope undone, or untwisted, (K, TA,) at its end. (TA.)

نَكَاتٌ Pustules which come forth in the mouths of camels: (K:) as also لُكَاتٌ. (TA.) — A disease in the نَكَاتَانِ of a camel, which are two prominent bones by the fat parts of the two ears: it is also called نُكَافٌ. (TA.)

نَكَيْتٌ: see نَكْتُ.

نُكَاتَةٌ The broken particles of the end of a سَوَاكٍ [or tooth-stick], remaining in the mouth. (K.) — Also, What is undone, or untwisted, of the end of a rope, (K,) &c. (TA.)

انتكث الحبلُ: see نَكْتُ. — Subst. from الحبلُ انتكث [What is undone, or untwisted, of a rope]. (TA.)

— † Breach of promise; syn. خُلْفٌ. (S, K.) Ex. قَالَ فُلَانٌ قَوْلًا لَا نَكَيْتَةَ فِيهِ Such a one said a saying in which was [intended] no breach of promise. (S.) — † A difficult, or an arduous, affair, or case, in which a people dissolves, or breaks, (تَنَكُّثٌ) [its covenants, or compacts]. (S, K.) — A great affair. (TA.) — The utmost of one's endeavour, or effort: (S, K:) power, or strength: (K:) pl. نَكَاتٌ. (TA.) Ex. بَلَغَ فُلَانٌ نَكَيْتَةَ بَعِيرِهِ Such a one exerted the utmost endeavour, or effort, [or power, or strength,] of his camel, in journeying. (S.) [See also نَجِيئَةٌ.] — نَكَيْتَةٌ Nature; natural, or native, disposition, temper, or other property. (K.) — النَكَيْتَةُ † The mind; the soul; syn. النَّفْسُ: (S, K:) so called because the vexation of those things of which it is in need dissolve (تَنَكُّثٌ) its powers, and old age destroys it: the ة is added because it is a subst. (TA.) Ex. فُلَانٌ شَدِيدُ النَكَيْتَةِ Such a one is strong in mind. (S.) Pl. نَكَاتٌ. (TA.)

نَكَاتٌ One who undoes, or untwists, thread, and twists it again, or, to twist it again. (TA.)

[See نَكْتُ.] — نَكَاتٌ لِلْعَهْدِ † One who is wont to dissolve, violate, or break, his covenant, or compact. (TA.)

نَكْتُ: see مَنْكُوتٌ.

مَنْكَتٌ Emaciated; lean: (K:) a camel that has been fat, and has become lean. (TA.)

نكح

1. نَكَحَ, (S, K, &c.,) aor. نَكَحَ, (Msb, K,) and نَكَحَ, (K,) the latter agreeable with analogy, but by some rejected, and the former contr. to analogy, but more common, and the form used

in the *Kur*, (TA,) the only instance of an aor. of this form from a verb having ح for its last radical letter, except *ينضح* and *يمنح* and *يبيض* and *يأزح* and *يأنح* and *يرجع* and *يبنح* and *يملح*, (ISd,) [and *يضح* inf. n. نكح (S, K, &c.) and *نكح*; (ISd, K;) *Inivit feminam*: and (sometimes, S) *he married, took in marriage, or contracted a marriage with, a woman*: as also *استنح* (S, K, &c.) [and *ناح*, inf. n. : used only with reference to a man: (ISd:) but Th uses it with reference to flies: (TA:) J says, that it is sometimes used in the latter sense; but accord. to the Mṣb it is more commonly so used; (MF;) and it is used only in this sense in the *Kur*: (TA:) IF and others say, that it signifies coitus; and coitus without marriage; and marriage without coitus: (Mṣb:) [but] in the Time of Ignorance, when a man demanded a woman in marriage he said, *انكحيني*; and when he desired fornication, he said, *سافحيني*. (TA, in art. سفح.) It is disputed whether it be proper or tropical in these two senses; or proper in one, and tropical in one: (MF:) it is said to be from *نكحه الدوى*, or from *نكح المطر*, or from *نكح الارض*; and if so, it is tropical in both the above senses; and the opinion that it is so is confirmed by this, that the signification of marriage is not understood unless by a word or phrase in connexion with it, as when you say *نكح في بني فلان* [he took a wife from among the sons of such a one]; nor is that of coitus unless by the same means, as when you say *نكح زوجته* [inivit conjugem suam]; and this is one of the signs of a tropical expression. (Mṣb.) — *نكحت* She married, or took a husband. (S, K.) — *نكح المطر الارض* The rain became commingled with the soil: (Mṣb:) or, rested upon the ground so as to soak it; syn. *اعتمد عليها*: (K:) as also *ناكها*. (L.) — *نكحه الدوى* The disease infected him (حامره), and overcame him. (Mṣb.) — *نكح العاس عينه* Drowsiness overcame his eye; (K;) as also *ناكها*: and in like manner *استنح النوم عينه* sleep overcame his eye. (TA.)

3: see 1.

4. *انكحه المرأة* He married the woman to him. (TA.) — *انكحها* He married the woman; i. e. gave her in marriage. (S, K.) — *انكحوا* They married; contracted marriages together. (Commencing a trad. in the *Jami' es-Sagheer*.) [And *تناكحوا* *Se invicem*

6. *تناكحوا* They intermarried; contracted marriages together. (Commencing a trad. in the *Jami' es-Sagheer*.) [And *تناكحوا* *Se invicem*

تناكحت: see 6, in art. *ردف*.] — *تناكحت الاشجار* The trees became drawn, or connected, together. (Mṣb.)

10: see 1.

نكح and *نكح* subst. from *انكحها*, [The act of giving a woman in marriage]. (K.) — [These two words are properly quasi-inf. ns. of *انكح*, signifying as explained above; and, like inf. ns., may be used as epithets, meaning *A giver of a woman in marriage*, correlative to *خطب*.] It was a custom, in the time of paganism, for a man to come to a tribe asking for a woman in marriage; and he would stand up in their assembly, and say *خطب*, i. e., I have come as an asker of a woman in marriage; whereupon it would be said to him *نكح*, meaning *We marry her to thee, or give her to thee in marriage*, [or, more lit., *we are givers of her in marriage*: for an inf. n. or quasi-inf. n. used as an epithet is used without variation as sing., dual, and pl.; and masc. and fem.]. *نكح* was also said: but *نكح* is here said for the sake of resemblance to *خطب*.

(L.) You say *هو نكحها* He is the person who gives her in marriage: and *هي نكحته* She is the person whom he gives in marriage. (Lh, L.) — *نكح* and *نكح*, [and, accord. to Lth and Ish, *نكح*: see *يد*:] are also two words by which the [Pagan] Arabs used to take women in marriage: (S:) [meaning *A giver of a woman in marriage*]. (MF, in art. *خطب*.) A man used to say to Umm-Khârijeh, in asking her in marriage, *خطب*, and she used to reply *نكح*: hence the saying *اَسْرَعُ مِنْ نِكَاحِ امْرِ غَارِجَةَ* [Quicker than the marriage of Umm-Khârijeh]. (S, K.) [See *خطب*].

نكح: see *نكح*.

نكحه: see *نكحه*.

نكح (K) and *نكح* (S, K,) and *رجل نكحة* A man who marries much, or often: (S, K, TA:) AZ explains the former by *شديد النكاح*, [app. meaning *vehement in coitus*], and mentions as its pl. *نكحات*: (TA:) [and *نكح* (A, TA, art. *تيس*, &c.) signifies the same.]

نكح: see *نكحه*.

ناكح (S, K) and *ناكحة* (K,) the latter occurring in poetry, (TA,) A woman married; (TA;) having a husband. (S, K, TA.) Ex. *هي ناكح في بني فلان* She has a husband among the sons of such a one. (S.)

منكح and *منكوحه*: see *منكح*.

منكح (K:) a *منكح* Women, or wives; syn. *نساء*: [or pl. having no sing.; or its sing. is *منكح*; or

منكح, which occurs in the S and K, art. *علت*, evidently as signifying a wife; as though being a place of *نكاح*;] or *منكوحه*. (TA.) — *ان المنكح خيرها الا بكار* [Verily the best of women to take in marriage are virgins]. A proverb. (TA.)

نكح

1. *نكد*, aor. -, (S, K, &c.) inf. n. *نكد*, (S, L, Mṣb,) *It (a man's life) was, or became, hard, or strait, and difficult*. (S, L, Mṣb, K.) — *نكد* *It (a she-camel's milk) became deficient*. (R.) — *نكدت* *It (water) became exhausted*. (A.) — *نكدت الركة* The well came to have little water. (S, L, K.) — *نكد*, aor. -, inf. n. *نكد*, *He was, or became, unpropitious, and mean*: (L:) *he became hard, or difficult*: (Mṣb:) *he gave little: or gave not at all: you say also نكد بحاجتنا* *he was niggardly of that which we wanted*. (L.) — *نكد حاجته*, aor. -; (K;) or *نكده حاجته*, (L,) *He withheld from him, or refused him, his want*. (L, K.) — *نكده*, aor. -, *He withheld from him, or refused him, what he asked: or [in the CK, and] the same*, (K,) or *نكده ما سألته*, aor. -, inf. n. *نكد*, (L,) *he gave him not save the least of what he asked*. (L, K.) — *نكد*, [in measure] like *عنى*, *He had many askers and gave little*. (K.) — *نكد*, aor. -, *He (a raven or crow) croaked with his utmost force*; (A, K;) *as though vomiting*; as also *تنكد*. (A.)

2. *نكد عطائه بالثين* He impaired his gift by reproach. (A.) — *نكد وسفه* He spent, or exhausted, what he possessed, in consequence of frequent petitions. (A.) — *نكده* He vexed, distressed, or troubled, him; (Gol, from Meyd;) [as also *نكد عنيه*].

3. *نكده* He treated him, or behaved towards him, with hardness, harshness, or ill-nature. (S, L, K.)

4. *سألته فأنكده* He asked of him, and found him hard, or difficult, (A, L,) and mean, or niggardly: (L:) or *found him to have only what was scanty, or little*. (L.) — *طلب منه حاجة فأنكد* He sought, or desired, of him a thing that he wanted, and he was niggardly. (A.)

5. *تنكد* [He became vexed, distressed, or troubled]. (A.) See Bḍ, in lxviii. 25: and see 1.

6. *تناكدا* They treated each other with hardness, harshness, or ill-nature. (S, L, K.)

نكد: see *نكد*, and *نكد*.

نكد and *نكد* Scantiness of a gift; (L, K;) and its not being enjoyed, or found pleasant, by the receiver. (L.) — See what follows.

نكدا له وجحدا, and *نكدا له وجحدا*, [May God decree straitness, or difficulty, to him, and

poverty]: forms of imprecation. (L.) — نَكْدُ Anything that brings evil upon the person whom it affects. (L.) See نَكِدُ.

نَكْدُ [Hard, strait, or difficult; applied to a man's life; (see 1;) and to fortune, as in an ex. voce اِبْدُ.] — Water little in quantity. (L.) — نَكْدًا, in the Kur, [vii. 56,] accord. to the common reading, or نَكْدًا, accord. to the reading of the people of El-Medeeneh, or, as it may be read, accord. to Zj, نَكْدًا and نَكْدًا, means, accord. to Fr, It [the herbage] will not come forth save with difficulty: (L:) or, scantily and unprofitably. (Beyd.) — نَكْدُ (S, A, L, Mṣb, K,) and نَكْدًا and نَكْدًا and نَكْدًا (L, K) A man who is unpropitious, (L, K,) and mean, (L,) and hard, or difficult: (S, A, L, Mṣb, K:) and a people you term اُنْكَادُ and مَنَاجِدُ (S, L, K) and نَكْدُ and نَكْدُ. (A.) — نَكْدُ and نَكْدُ A man that brings evil upon others. (L.)

نَكْدُ Hardness, or difficulty, in a man. (A.) See نَكِدُ.

اَرْضُونَ نَكْدًا Lands possessing little goods. (L.) اُنْكَدُ: see نَكْدُ.

اُنْكَدَاً A she-camel abounding with milk; (IF, L, K;) as also نَكْدًا: (L:) a she-camel that has no young one living, and therefore abounding with milk, because she does not suckle; (L, K;) so نَكْدًا مِغْلَاتٌ, of which the pls. occur in a verse of El-Kumeyt cited voce شَفَبَ (S:) also, contr., a she-camel having no milk: (IF, A, K:) or having little milk; as also نَكْدًا: and both words, a she-camel whose young one has died: (L:) pl. (of both words, L) نَكْدُ (S, L, K.) See also مَكْدَاً. — اُنْكَدُ Unfortunate; unlucky. (S.) See نَكِدُ.

مُنْكَدُ: see مَنْكَودُ.

مَنْكَودُ A small, or scanty, gift; (A, L, K;) as also مَنْكَدُ. (A.) — مَنْكَودُ A man having many askers and giving little: (TA:) or a man pressed with petitions; as also مَعْرُوكٌ and مَشْفُوءٌ and مَعْجُوزٌ. (IAḡr, L.)

جَاءَهُ مَنْكَدًا He came to him unwelcomely: or, empty: or, as Th says, it is correctly مَنْكَرًا, from نَكَرَتِ الْبِشْرُ, though اُنْكَرَ as meaning "his wells became exhausted," has not been heard. (L.)

نكر

1. نَكِرَةٌ: see 4, in several places. — نَكِرٌ, inf. n. نَكَرَةٌ, [He was, or became, ignorant: or perhaps only the inf. n. of the verb in this sense is used: see نَكَرَةٌ, below. — And, contr., He possessed cunning; meaning both intelligence with craft

and forecast; and simply intelligence, or skill and knowledge: or perhaps only the inf. n. of the verb in this sense is used: see نَكِرٌ. —] It (a thing, or an affair,) was, or became, مُنْكَرٌ [app. here meaning disapproved; or bad, evil, abominable, or foul; or disallowed]. (A.) — Also, (S, K,) inf. n. نَكَرَةٌ, (TK,) or نَكِرَةٌ, (TA,) It (a thing, or an affair,) was, or became, difficult, hard, arduous, or severe. (S, K.)*

2. نَكِرَةٌ, (inf. n. تَنَكَّرَ, Mṣb,) He changed, or altered, him or it, (S, A, Mṣb, TA,) to an unknown state, (S, TA,) so as not to be known; (TA;) [he disguised him or it.] It is said in the Kur, [xxvii. 41,] اَلْتَرَوْا لَهَا عَرْشَهَا Alter ye her throne so that it may not be known to her. (TA.) See also 4, last signification but one. — [In grammar, He made it (a noun) indeterminate.]

3. مَنَاقِرَةٌ, (S, TA,) inf. n. مَنَاقَرَةٌ, (A, K,) He strove, or endeavoured, to outwit, deceive, beguile, or circumvent, him; or he practised with him mutual deceit, guile, or circumvention; syn. دَاهَاهُ and خَادَعَهُ: the inf. n. is also explained by مَخَادَعَةٌ as well as مَرَاوَعَةٌ [both of which signify the same]. (TA.) — Hence, (TA,) He contended with him in fight; (S, K;) and in war, or hostility. (A, K.) It is said of Moḥammad, by Aboo-Sufyán (S, TA) Ibn-Harb, (TA,) لَمْ يَنَاقِرْ أَحَدًا إِلَّا كَانَتْ مَعَهُ الْاَهْوَالُ (S, TA,) meaning, He did not war with any one without being aided by terror [cast into the hearts of his opponents]. (TA.) And one says, بَيْنَهُمَا مَنَاقِرَةٌ Between them two is war, or hostility, (A, TA,*) and fighting. (TA.)

4. اِنْكَرَةٌ, (S, A, Mṣb, K, &c.,) inf. n. اِنْكَارٌ; (Mṣb, &c.,) and نَكِرَةٌ, (S, A, Mṣb, K, &c.,) aor. ٤, (L,) or it does not admit the variations of tense like other verbs, (IKṭṭ, Mṣb,) it is not used in the future tense, nor in commanding nor in forbidding, (Lth,) inf. n. نَكَرٌ (K) and نَكِرٌ and نَكِرٌ (S, K) and نَكِرٌ; (K;) and اِسْتَنَكَرَهُ; (S, M, A, K;) and تَنَاقَرَهُ; (M, K;) signify the same; (S, A, Mṣb, K, &c.,) i. e., He ignored, was ignorant of, did not know, failed to know, or [rather] was unacquainted with, it (i. e. a thing, or an affair, IKṭṭ, K) or him (a man, S); syn. جَبَلَهُ; (K, K;) or contr. of عَرَفَهُ; (S,* IKṭṭ, Mṣb;) [see also نَكَرَةٌ:] some, however, say, the نَكِرٌ has a more intensive signification than اُنْكَرٌ: and some, that نَكِرٌ has for its objective complement an object of the mind; and اُنْكَرٌ, an object of the sight: (A, TA:) or [the converse is the case;] نَكِرٌ has for its objective complement an object of the sight; and اُنْكَرٌ, an object of the

mind: (Kull, p. 81:) [but both forms seem to have been generally used indiscriminately.] El-Aḡshà says,

• وَأُنْكَرْتَنِي وَمَا كَانَ الَّذِي نَكِرْتِ •
• مِنَ الْحَوَادِثِ إِلَّا الشَّيْبَ وَالصَّلْعَا •

[And she did not know me; and the accidents which she did not know were none others than hoariness, and baldness of the fore part of the head]. (S, TA.) And it is said in the Kur, [xi. 73,] نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً [He knew not what they were, and conceived a fear, or a kind of fear, of them]: (TA:) نَكِرَهُمْ here signifies اُنْكَرَهُمْ: (Jel:) or it means اُنْكَرَ ذَلِكَ مِنْهُمْ [q. v. infra]. (Bd.) — اُنْكَرَةٌ also signifies He denied, or disacknowledged, it; (L, art. جحد; [and this signification, as well as the first, may be meant to be indicated by those who say that اُنْكَرَةٌ signifies the contr. of عَرَفَهُ;]) [and so نَكِرَةٌ; for] اِنْكَارٌ signifies i. q. جَحُودٌ, (S, TA,) and so نَكِرَانٌ [which is an inf. n. of نَكِرَةٌ]. (TA.) [In this sense it is doubly trans.:] you say, اُنْكَرْتَهُ اُنْكَرْتَهُ, meaning, I denied, or disacknowledged, to him his right. (Mṣb.) The cause of اِنْكَارٌ with the tongue is اِنْكَارٌ with the mind, but sometimes the tongue denies, or disacknowledges, (يُنْكَرُ,) a thing when the image thereof is present in the mind; and this is lying; as is the case in the following passage of the Kur, [xvi. 85,] يَعْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنْكَرُونَهَا [They confess, or acknowledge, the favour of God; then they deny, or disacknowledge, it]. (B.) See also نَكِرٌ. — Also, He deemed it strange, extraordinary, or improbable. (MF, voce عَجَبَ.) — [Also He denied, or negatived, it. — He disbelieved it. — And He disapproved it; he disliked it; he deemed it, or declared it to be, bad, evil, abominable, or foul; he disallowed it: so accord. to explanations of the pass. part. n., q. v. infra; and accord. to common usage of classical and of modern times.] It is said of Abraham, when the angels came to him, and he saw that their hands did not touch the meat which he had brought to them, نَكِرَهُمْ, meaning, اُنْكَرَ ذَلِكَ مِنْهُمْ [He deemed that conduct of their's evil, or disapproved it: or, perhaps, he did not know what that conduct of their's was, or what it indicated]: نَكِرٌ and اُنْكَرٌ and اِسْتَنَكَرٌ [of which last see an ex. voce تَبَهَّرَ] signify the same. (Bd, xi. 73.) And you say, اُنْكَرْتُ عَلَيْهِ فَعَلَهُ, meaning, I blamed, or found fault with, his deed, and forbade it; I disapproved and disallowed his deed: (Mṣb:) [and I manifested, or showed, or declared, disapproval, or disallowance, of his

deed: and in like manner, **أَنْكَرْتُ عَلَيْهِ**, elliptically; **فَعَلُهُ**, (his deed,) or **قَوْلُهُ**, (his saying,) or the like, being understood; like **عَبَّرَ عَلَيْهِ** for **فَعَلُهُ** or the like: see **نَكِيرٌ**. — **إِنْكَارٌ** [app. *Difficulty, hardness, arduousness, severity*;] a subst. from **نَكَرَ**, in the sense of **صَعَبٌ** [It was difficult, &c.]. (IKtt, TA.)

نَكَرَ: see **نَكِيرٌ**, in two places.

نَكْرٌ and **نَكْرٌ** (S, K) and **نَكْرٌ** and **مُنْكَرٌ** (K,) epithets applied to a man, *Possessing cunning*; or *intelligence mixed with cunning and forecast*; (S, K;) and [simply] *intelligent, or skilful and knowing*: (K:) and so, applied to a woman, **نَكْرٌ** (K) and **نَكْرٌ** (L, TA [but this is probably a mistake for **نَكْرٌ**]) and **نَكْرَاءٌ**, but **نَكْرٌ** is not applied to a man in this sense, (Az, TA,) nor is **مُنْكَرَةٌ** to a woman: (TA:) pl. of the first and second (S, K,) and third, **أَنْكَارٌ**: (S, K:) and of the last, **مَنَاكِيرٌ**; (Sb, S, K;) or, applied to men, **مُنْكَرُونَ**; and to other things, **مَنَاكِيرٌ** [which is irreg.]. (Az, TA.) — Also, **نَكْرٌ** and **نَكْرٌ** One who disapproves what is bad, evil, abominable, or foul; expl. by **أَلْدِي يَنْكِرُ الْمُنْكَرَ**: pl. as above. (S.)

نَكَرَ: see **نَكْرٌ**: and **مُنْكَرٌ**. — See also **نَكْرٌ**, in two places.

نَكْرَةٌ a subst. from **إِنْكَارٌ**, (K,) with which it is syn., [app. signifying (like **نَكْرَةٌ**) *Ignorance*: or *denial*: or *disapproval*, or *the like*], (TK,) like **إِنْغَاقٌ** from **نَفَقَةٌ**. (K.) It is said, in a certain trad., **كُنْتُ لِي أَشَدَّ نَكْرَةً**, (TA,) i.e. **إِنْكَارًا**, (TK,) [Thou wast to me most ignorant, &c.]

نَكْرَةٌ *Ignorance, &c.*, (**إِنْكَارٌ**), of a thing; (TA;) *contr. of مَعْرِفَةٌ*; (S, K;) and so **نَكْرَاءَةٌ**; syn. **جَهَالَةٌ**; as in the phrase **فِيهِ نَكْرَاءَةٌ** [In him is ignorance]. (A.) See also **نَكْرَةٌ**. — [As *contr. of مَعْرِفَةٌ*, it is also, in grammar, an epithet applied to a noun, signifying *Indeterminate, or indefinite*.]

نَكْرَاءٌ: see **مُنْكَرٌ**. — A calamity: (K:) *rigour, or severity, of fortune*; (A, TA;) as also [its dim.] **نَكْرِيَاءٌ**. (TA.) — See also **نَكْرٌ**. — And see **نَكْرٌ**.

نَكِيرٌ i.q. **إِنْكَارٌ** [in the sense of *Denial*]. (K.) It is said in the **Qur**, xlii. 46, **فَمَا لَكُمْ مِنْ نَكِيرٍ** And there shall be for you no [power of] denial of your sins. (Bd, Jel.) And one says, **شَتِمَ فُلَانٌ مَا كَانَ عِنْدَهُ نَكِيرٌ** [Such a one was reviled and he had no denial to make]. (A.) — [Also, i.q. **إِنْكَارٌ** in the sense of *Disapproval, or the like*: and *manifestation thereof*. See what here follows.] — Also, i.q. **إِنْكَارٌ** in the sense of *The changing*

to a thing, or an affair, *Difficult, hard, arduous, or severe*; as also **نَكْرٌ** (M, A, K) and **نَكِيرٌ**: (TA:) and i.q. **مُنْكَرٌ**, q.v. (S, A, K.)

[app. *Difficulty, hardness, arduousness, severity*;] a subst. from **نَكَرَ**, in the sense of **صَعَبٌ** [It was difficult, &c.]. (IKtt, TA.)

نَكَرَ: see **نَكِيرٌ**, in two places.

نَكْرٌ and **نَكْرٌ** (S, K) and **نَكْرٌ** and **مُنْكَرٌ** (K,) epithets applied to a man, *Possessing cunning*; or *intelligence mixed with cunning and forecast*; (S, K;) and [simply] *intelligent, or skilful and knowing*: (K:) and so, applied to a woman, **نَكْرٌ** (K) and **نَكْرٌ** (L, TA [but this is probably a mistake for **نَكْرٌ**]) and **نَكْرَاءٌ**, but **نَكْرٌ** is not applied to a man in this sense, (Az, TA,) nor is **مُنْكَرَةٌ** to a woman: (TA:) pl. of the first and second (S, K,) and third, **أَنْكَارٌ**: (S, K:) and of the last, **مَنَاكِيرٌ**; (Sb, S, K;) or, applied to men, **مُنْكَرُونَ**; and to other things, **مَنَاكِيرٌ** [which is irreg.]. (Az, TA.) — Also, **نَكْرٌ** and **نَكْرٌ** One who disapproves what is bad, evil, abominable, or foul; expl. by **أَلْدِي يَنْكِرُ الْمُنْكَرَ**: pl. as above. (S.)

نَكَرَ: see **نَكْرٌ**: and **مُنْكَرٌ**. — See also **نَكْرٌ**, in two places.

نَكْرَةٌ a subst. from **إِنْكَارٌ**, (K,) with which it is syn., [app. signifying (like **نَكْرَةٌ**) *Ignorance*: or *denial*: or *disapproval*, or *the like*], (TK,) like **إِنْغَاقٌ** from **نَفَقَةٌ**. (K.) It is said, in a certain trad., **كُنْتُ لِي أَشَدَّ نَكْرَةً**, (TA,) i.e. **إِنْكَارًا**, (TK,) [Thou wast to me most ignorant, &c.]

نَكْرَةٌ *Ignorance, &c.*, (**إِنْكَارٌ**), of a thing; (TA;) *contr. of مَعْرِفَةٌ*; (S, K;) and so **نَكْرَاءَةٌ**; syn. **جَهَالَةٌ**; as in the phrase **فِيهِ نَكْرَاءَةٌ** [In him is ignorance]. (A.) See also **نَكْرَةٌ**. — [As *contr. of مَعْرِفَةٌ*, it is also, in grammar, an epithet applied to a noun, signifying *Indeterminate, or indefinite*.]

نَكْرَاءٌ: see **مُنْكَرٌ**. — A calamity: (K:) *rigour, or severity, of fortune*; (A, TA;) as also [its dim.] **نَكْرِيَاءٌ**. (TA.) — See also **نَكْرٌ**. — And see **نَكْرٌ**.

نَكِيرٌ i.q. **إِنْكَارٌ** [in the sense of *Denial*]. (K.) It is said in the **Qur**, xlii. 46, **فَمَا لَكُمْ مِنْ نَكِيرٍ** And there shall be for you no [power of] denial of your sins. (Bd, Jel.) And one says, **شَتِمَ فُلَانٌ مَا كَانَ عِنْدَهُ نَكِيرٌ** [Such a one was reviled and he had no denial to make]. (A.) — [Also, i.q. **إِنْكَارٌ** in the sense of *Disapproval, or the like*: and *manifestation thereof*. See what here follows.] — Also, i.q. **إِنْكَارٌ** in the sense of *The changing*

[a thing]: (T, Mṣb, TA:) or the *changing what is مُنْكَرٌ* [here app. meaning *disapproved*]: (S, TA:) a simple subst. (T, TA.) The words of the **Qur**, [xxii. 43 and lxvii. 18,] **فَكَيْفَ كَانَ نَكِيرِ** are explained as signifying *And how was my changing [of their condition]!* (TA:) or the meaning is, *and how was my manifestation of disapproval of their conduct, (إِنْكَارِي عَلَيْهِمْ),* by changing favour into trial, and life into destruction, and a flourishing condition into a state of ruin! (Bd, xxii. 43.) In [some of] the copies of the **K**, it is said that **نَكِيرَةٌ** [but in a MS. copy I find **نَكِيرٌ** and so in the **CK**] is a subst. from **تَنَكَّرَ** as signifying the *changing, or altering, oneself, or itself; or becoming changed, or altered; from a state which pleases one to a state which one dislikes*: but a different statement is found in the **T**: [see above:] and **نَكِيرَةٌ** is not mentioned by any authority. (TA.) — A strong fortress. (Sgh, K.) See **نَكْرٌ**. — See also **مُنْكَرٌ**.

نَكْرَةٌ: see **نَكْرَةٌ**. — See also **نَكْرٌ**.

أَنْكُرٌ *Worse, and worst; more, and most, evil, abominable, or foul*. So it is explained as occurring in the **Qur**, [xxxi. 18,] **إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ** [Verily the most abominable of voices is the voice of asses]. (TA.) — See also **نَكْرٌ**: and the fem., **نَكْرَاءٌ**, see above.

مُنْكَرٌ *contr. of مَعْرُوفٌ*: (K:) [an explanation including several significations, here following.] — [Ignored, or unknown; as also **مُنْكَوْرٌ**, for] **مُنْكَوْرٌ** is syn. with **مَجْهُوْلٌ** [the pass. part. n. of the verb by which **أَنْكَرَهُ** is explained by **Kr** and in the **K**]; (TA;) and **مُسْتَنْكَرٌ** signifies the same. (L.) For the pls. of **مُنْكَرٌ**, see **نَكْرٌ**. — [Denied, or disacknowledged. (See the verb.) — Deemed strange, extraordinary, or improbable. (See again the verb.)] — Any action *disapproved, or disallowed, by sound intellects; or deemed, or declared, thereby, to be bad, evil, hateful, abominable, foul, unseemly, ugly, or hideous; or pronounced to be so by the law because the mind deliberates respecting the regarding it as such*: and thus it is used in the **Qur**, ix. 113 [and other places]: (B, TA:) or anything *pronounced to be bad, evil, hateful, abominable, or foul, and forbidden, and disapproved, disliked, or hated, by the law*: (TA:) a saying, or an action, *unapproved, not approved, unaccepted, or not accepted, by God*: (KT:) *unbecoming, indecent, or indecorous*. (KL.) See **مَعْرُوفٌ**, voce **عُرْفٌ**. **مُنْكَرٌ** and **نَكْرٌ** and **نَكْرٌ** (S, A, Mṣb, K) and **نَكْرَاءٌ** (S, Mṣb K) are all syn., (S, A, Mṣb, K,) [and are used as epithets in which the quality of a subst. predominates,] signifying *a bad, an evil, a hateful, an abominable, a foul, an unseemly, an ugly, or a hideous, [and a formidable,] thing or*

5. **تَنَكَّرَ** *He, or it, changed, or altered, himself, or itself; or became changed, or altered*; (S, A, Mṣb, TA;) *to an unknown state*: (S, TA:) [he assumed an unknown appearance: he disguised himself; or became disguised:] *he became changed or altered in countenance by anger so that he who saw him did not know him*: (Har, p. 144:) or **تَنَكَّرَ** signifies the *changing, or altering oneself, or itself; or becoming changed, or altered; from a state which pleases one to a state which one dislikes*. (T, K.) — **إِيَّاكَ وَالتَّنَكَّرَ** *Avoid thou evil disposition*. (Mgh.) — **تَنَكَّرَ لِي** *Such a one [became changed, or altered, in countenance to me by anger so that I did not know him; or] met me in a morose manner*. (A, TA.) [In art. **شَفَنَ** in the **K**, **تَنَكَّرَةٌ** occurs.]

6. **تَنَاكَرَ**: see 4, first signification. — **تَنَاكَرُوا** *He feigned ignorance*. (S, A, K.) — **تَنَاكَرُوا** *They acted with mutual hostility*. (TS, A, K.)

10. **اِسْتَنْكَرَهُ**: see 4, first signification, and also in the latter part. — **اِسْتَنْكَرَ** also signifies *The inquiring respecting, or seeking to understand, a thing, or an affair, which one disapproves*; (K, TA;) *when one disapproves confirming, or establishing, the opinion expressed by an inquirer, or disapproves that his opinion should be contrary to what he has expressed*. (TA.)

نَكْرٌ: see **نَكْرٌ**. — See also **نَكْرٌ**.

نَكْرٌ (S, K) and **نَكْرٌ** [but the former is the more common] and **نَكْرَاءَةٌ** (S, A, K) and **نَكْرَاءَةٌ** (A, K) *Cunning*; meaning both *intelligence mixed with craft and forecast*; and [simply] *intelligence, or sagacity, or skill and knowledge*; syn. **دَهَاءٌ**; (S, A, K;) and **فِطْنَةٌ**. (A, K.) See also **نَكْرٌ**. You say of a man who is intelligent and evil, or cunning, **مَا أَشَدَّ نَكْرَهُ**, and **نَكْرَةٌ** [How great is his cunning, &c.!] (S.) And **فَعَلَهُ مِنْ نَكْرِهِ**, and **نَكْرَاتِهِ**, *He did it of his cunning, &c.* (TA.) And it is said in a trad. of Mo'awiyeh, **إِنِّي لِأَكْرَهُ النَّكَرَةَ فِي الرَّجُلِ** *Verily I hate cunning (الدَّهَاءُ) in the man*. (TA.) — **نَكْرٌ**, as an epithet, applied

affair [or action or saying or quality, &c.]: (Msb:) [in this sense, its pl. is مُنْكَرَاتٌ and مَنَاقِبٌ; as will be seen below:] نَكَرٌ is contr. of عَرَفٌ [which is syn. with مَعْرُوفٌ]. (TA.) You say فِيهِمْ مَنَاقِبٌ, [In them are good and evil qualities.] And هُمْ يَرْكَبُونَ الْمُنْكَرَاتِ, and الْعَرَفُ وَالنُّكْرُ, [They commit bad, evil, abominable, or foul, actions.] (A.) And it is said in the Kur, [xviii. 73,] لَقَدْ جِئْتَ شَيْئًا نُّكْرًا [Verily thou hast done a bad, an evil, an abominable, or a foul, thing]. (S.) = The name of one of two angels, the other of whom is named نَكِيرٌ; (S;) who are the two triers of [the dead in] the graves. (ISd, K.) = See also نَكَرٌ.

مُنْكَرٌ: see مُنْكَرٌ, first signification. The pl. is مَنَاقِبٌ, [which is also a pl. of مُنْكَرٌ,] accord. to Sb, who mentions it because, accord. to rule, the pl. of a sing. of this class is formed by the addition of و and ن for the masc., and ا and ت for the fem. (Abu-l-Hasan, TA.)

خَرَجَ مُتَنَكِّرًا He went forth disguised; or changed in outward appearance, or state of apparel. (TA.)

مُسْتَنَكِّرٌ: see مُنْكَرٌ, first signification.

طَرِيقٌ يَنْكُورٌ A road, or way, in a wrong direction. (S, K.)

[نكر,

See Supplement.]

نكس

1. نَكَسَهُ, (S, A, Msb, K,) aor. 2, inf. n. نَكَسٌ, (S, Msb,) He turned it over, or upside down; inverted it; reversed it; changed its manner of being, or state: (Sh, Msb:*) he turned it over upon its head: (S, A, K:) and he turned it fore part behind; made the first part of it to be last; or put the first part of it last: (Sh:) and نَكَسَهُ, (S, A, K) inf. n. تَنَكَّيْسُ, (S,) signifies the same; (S,* A, K;) or has an intensive sense. (TA.) You say, نَكَسَ السَّهْمُ فِي الْكِنَانَةِ The arrow was turned, or put, upside down in the quiver. (TA.) And it is said in the Kur, [xxxvi. 68,] وَمَنْ نُعْيِرْهُ نَنَكِّسْهُ فِي الْخَلْقِ, or, accord. to the reading of 'Asim and Hamzeh, نَنَكِّسْهُ; meaning, And him whom We cause to live long, We cause him to become in a state the reverse of that in which he was, in constitution; so that after strength, he becomes reduced to weakness; and after youthfulness, to extreme old age. (TA.) — نَكَسْتُ فَلَانًا فِي ذَلِكَ الْأَمْرِ + I made such a one to enter again into that affair, or state, after he had got out of it. (ISh.) [Hence the saying in the Kur, xxi. 66,] ثُمَّ نَكَسُوا عَلَيَّ رُؤُوسِهِمْ + Then they were made to

return to their disbelief: (Jel:) or † then they reverted to disputation, after they had taken the right course by means of consulting together; their return to falsity being likened to a thing's becoming upside down: and there are two other readings; نَكَسُوا, and نَكَّسُوا; the latter meaning نَكَّسُوا أَنْفُسَهُمْ: (Bd;) or † then they reverted from what they knew, of the evidence in favour of Abraham. (Fr.) — [And hence,] نَكَسَهُ, and نَكَّسَهُ, † It made him to fall back into his disease. (TA, in art. هَيْض.) And نَكَّسَ, (S, Msb, K,) or نَكَّسَ فِي مَرَضِهِ, (A, TA,) inf. n. نَكَّسٌ (S, Msb, K) and نَكَّسٌ (TA, [but see what is said of this below]) and نَكَّسٌ, (Sh, K,) † He relapsed into his disease, after convalescence, or after recovery, but not complete, of health and strength: (S, A, K:) or the disease returned to him; [he relapsed into the disease,] as though he were made to turn back to it. (Msb.) You say, أَكَلَ كَذَا فَنَكَّسَ † [He ate such a thing, and relapsed into his disease]. (A, TA.) And نَكَّسًا, and sometimes one says, نَكَّسًا, (S, K,) in this case, (S,) for the sake of mutual resemblance, (S, K,) or because نَكَّسًا is a dial form [of نَكَّسًا], (S,) [meaning, † May he fall upon his face, or the like, (see art. تَعَسَ,) and relapse into disease: or] may he fall upon his face, and not rise after his fall until he fall a second time: and in like manner you say, † تَعَسَ وَاتَّكَسَ. (Msb, art. تَعَسَ.) [See also 8.] You say also, نَكَّسَ الْجَرْحُ † [The wound broke open again; or became recrudescant]. (S, in arts. عَرَبٌ and حَبِطٌ, &c.) — And نَكَّسَ الطَّعَامَ وَغَيْرَهُ دَاءَ الْمَرِيضِ † The food, &c., made the disease of the sick man to return. (K.) And نَكَّسَ الْخِضَابَ عَلَى رَأْسِهِ † He put the dye upon his head repeatedly, or several times. (A, TA.)* — Also نَكَّسَ [or more probably نَكَّسَ] + He (a man) became weak and impotent. (Sh, in TA.) And نَكَّسَ عَنْ نَظَرَاتِهِ, like عَنَى, † He fell short of his fellows; was unable to attain to them. (TA.) — نَكَّسَ رَأْسَهُ, and نَكَّسَهُ, (TA,) [and نَكَّسَ alone, (see نَكَّسَ)] and نَكَّسَ, (L, TA, art. بَقَرُ,) and نَكَّسَ, (TA,) [and in like manner † تَنَكَّسَ, said of a flower-stalk in the M and K, voce قَشَبٌ,] He bent, or inclined, his head; (TA;) he lowered, or stooped, his head; bent, or hung, it down towards the ground; absolutely; or by reason of abasement. (So accord. to explanations of the act. part. n., below.)

2: see 1, throughout.

5: see 1, last sentence.

8. نَكَسَهُ quasi-pass. of نَكَّسَهُ; (S, A, TA;) [and therefore signifying It became turned over, or upside down; became turned over upon its head; became inverted; became reversed; became

changed in its manner of being, or state; it became turned fore part behind; its first part was made to be last, or was put last:] he fell upon his head. (K.) This last signification [understood figuratively] it is said to have in the phrase تَعَسَ وَاتَّكَسَ, a form of imprecation, meaning, † May he be disappointed, or fail, of attaining his desire: for he who is overthrown in his affair (مَنْ اتَّكَسَ فِي) is disappointed of attaining his desire, and suffers loss. (TA.) [See also 1, where this form of imprecation is differently explained.] — Also, نَكَّسَ رَأْسَهُ. (TA.) [See 1, last signification.]

نَكَّسٌ An arrow having its notch broken, and its top therefore made its bottom: (S, A, K:) pl. [of pauc.] أَنْكَاسٌ (A, TA) and [of mult.] نَكَّسٌ. (A.) — A head, or blade, of an arrow &c., having its tongue (سِنْحٌ) broken, and its point therefore made its tongue: (K:) pl. أَنْكَاسٌ. (TA.) — A bow of which the foot is made [of] the head of the branch; as also مَنَكُوسَةٌ. This peculiarity is a fault. (K.) — A child such as is termed يَتْنٌ [born preposterously, feet foremost; but يَتْنٌ is an inf. n., and I have not found it used as an epithet anywhere but in this instance]; (K;) i. q. مَنَكُوسٌ; and mentioned by IDrd; but he says that it is not of established authority. (TA.) — † Low, or ignoble; base; vile; mean, or sordid: See a verse cited voce اتَّعَلَّ: (A.) † one who falls short of the utmost point of generosity; (K;) or of courage and generosity: (TA:) + weak; (S, K;) applied to a man: (S:) + short: (AHn:) pl. أَنْكَاسٌ. (A, K.) — See also مَنَكَّسٌ: — and نَكَّسٌ.

نَكَّسٌ, [app. pl. of نَكَّسٌ,] + Old men tottering by reason of age (مُدْرَهْمُونَ) after attaining to extreme old age. (K.)

نَاكَسٌ Lowering his head; bending, or hanging, down his head towards the ground; [absolutely;] (S, K;) [or] by reason of abasement: (TA:) pl. [properly نَاكِسُونَ; (see Kur, xxxii. 12;) and sometimes] نَوَاكِسٌ, (S, K,) used [only] in poetry, (S, TA,) by reason of necessity, (TA,) and anomalous, (S, K,) like فَوَارِسٌ. (S.) El-Farezdak says,

• وَإِذَا الرِّجَالُ رَأَوْا يَزِيدَ رَأَيْتَهُمُ
• خَضَعُ الرِّقَابِ نَوَاكِسَ الأَبْصَارِ *

[And when the men see Yezed, thou seest them depressed in the necks, lowering the eyes]: (S:) thus the verse is related by Fr and Ks: Akh says, that it is allowable to say نَوَاكِسَ الأَبْصَارِ, after the manner of the phrase خَرِبَ خَرِبٌ; [see art. خَرِبَ;] and Ahmad Ibn-Yahya adds

ى in relating it; saying **نَوَاصِي الأَبْصَارِ** (TA.) [See the remarks on **فَوَاصِ**, pl. of **فَاصِ**.]

مُنْكَسٌ A horse that does not raise, or elevate, his head, (S, IF, K,) nor his neck, when running, by reason of weakness: (IF, K:) or that has not reached the other horses (Lth, K) in their heat, or single run to a goal; (Lth;) i. e., by reason of his weakness and impotence; as also **نَكَسَ**. (TA.)

وَلَدٌ مُنْكَوسٌ A child [preposterously brought forth; whose feet come forth before his head. (A, Mṣb, and so in a copy of the S.) See also **نَكَسَ**. — **وَلَادٌ مُنْكَوسٌ** [Preposterous child-birth] is when the feet come forth before the head; (K, and so in a copy of the S, [and that this is what was meant by the author of the S seems to be indicated by what immediately follows]) i. q. **يَتَنُ**. (S.) — **طَوَافٌ مُنْكَوسٌ** A circuiting of the Kaḅbeh performed in a way contrary to the prescribed custom, by saluting the black stone and then going towards the left. (Mgh.) — **قَرَأَ الْقُرْآنَ مُنْكَوسًا** He read or recited, the *Kur-án*, beginning from the last part thereof, (K,) i. e. from [the commencement of the latter of] the **مَعْوِدَاتَانِ** [or last two chapters], (TA,) and ending with the **فَاتِحَةَ** [or first chapter]; contrary to the prescribed mode: (TA:) or beginning from the end of the chapter, and reading it, or reciting it, to its beginning, invertedly; (K;) a mode which A'Obeyd thinks impossible; and therefore he holds the former explanation to be the right: (TA:) each of these practices is disapproved, excepting the former in teaching children, [in which case it is generally adopted in the present day,] (K,) and [in teaching] the foreigner the [portion of the *Kur-án* called the] **مُفْصَلٌ**; an indulgence being granted to these two only because the long chapters are difficult to them: but if any one knows the *Kur-án* by heart, and intentionally recite it from the last part thereof to the first, this is forbidden: and if we disapprove this, still more is the reciting from the end of the chapter to the beginning disapproved, if the doing this be possible. (TA.) — **مُنْكَوسٌ** also signifies † *Suffering a relapse into disease, after convalescence; or after recovery, but not complete, of health and strength.* (K.) — **مُنْكَوسَةٌ** applied to a bow: see **نَكَسَ**.

نكس

1. **نَكَسَ البِئْرَ**, (S, A,) or **الرَّكِيَّةَ**, (K,) aor. -, (Az, S, ISd, K) and -, (IDrd, K,) inf. n. **نَكَسَ**, (A,) *He entirely exhausted the water of the well:* (Az, S, A:) and (A) *he extracted what was in the well, of black fetid mud (حَمَاءَةٌ) [in some of the*

copies of the K, **خَبِيئَةً**, which is a mistranscription,]) and of clay; (A, K;) as also **نَكَسَهَا**. (Sgh, K.) Hence the saying, **فَلَانٌ بَحْرٌ لَا يَنْكُشُ**, (S, K*) + [Such a one is] a sea, or great river, which will not be entirely exhausted, nor will diminish. (K.) And **عِنْدَهُ شَجَاعَةٌ لَا تَنْكُشُ** (S, TA) † *He has courage which will not be exhausted:* said of 'Alee, by a man of *Kureysh*. (TA.) — And **نَكَسَ الشَّيْءَ** *He consumed the thing; made it come to an end, fail, cease, perish, or come to nought:* (A, K:) and the same, (ISd, A,) aor. and inf. n. as above, (M,) or **نَكَسَ مِنْهُ**, (Lth, K,) *he made an end of the thing; or ceased from it, having finished it.* (Lth, ISd, A, K; but in [some of] the copies of the K, **فَرَعَ** is put by mistake for **فَرَعَجَ**, in this explanation. TA.) One says, **إِتَهَبُوا إِلَى عُشْبٍ فَنَكَسُوهُ** *They came at last to herbage, and consumed it.* (S, TA.) And **لُبْعَةٌ لُبْعَةٌ مَا تَنْكُشُ** [A piece of herbage beginning to dry up] that is not extirpated, or cut off entirely with its roots. (K.) — **نَكَسَ** also signifies † *The scrutinizing or investigating, or searching or examining or inquiring into, affairs.* (TA.) [You say, app., **نَكَسَ عَيْنَ الأُمُورِ**, meaning, *He scrutinized, &c., affairs.*] — And **نَكَشَانٌ** is like **نَكَشَ** [but in what sense is not said]. (TA.)

8: see 1, first sentence.

نَكَاشٌ † A man who scrutinizes or investigates, or searches or examines or inquires into, affairs; (TA;) as also **مِنْكَشٌ**. (IDrd, K.)

مِنْكَشٌ: see **نَكَاشٌ**.

مِنْكَاشٌ a dial. form of **مِنْكَاشٌ**, but of weak authority. (TA.)

سَفَطٌ مُنْكَوشٌ A receptacle of the kind called **سَفَطٌ** of which the contents have been taken out. (TA.) — **هُوَ مُنْكَوشٌ مِنَ المَنَاكِيهِ** † [He is one of those who are empty, or devoid of good]: a phrase denoting vituperation. (TA.)

نكص

1. **نَكَصَ عَنِ الأَمْرِ**, (A, K,) [aor. -, and sometimes -, as will be shown below,] inf. n. **نُكُوصٌ** (S, IF, A, Mṣb, K) and **نَكَصَ** (A, K) and **مَنْكَصٌ** (K) and **نَكَصَانٌ**, (MA,) *He receded, retired, or drew back from the thing, or affair; refrained, forbore, abstained, or desisted, from it; recoiled from it, shrank from it, or drew back from it in awe or fear;* (S, IF, A, Mṣb, K;) as also **نَكَثَ عَنْهُ**. (Abou-Turáb, TA.) You say also, **نَكَصَ عَلَى عَقْبِيهِ**, (S, Mṣb, K,) or **عَلَى عَقْبِيهِ**, (A,) aor. - (S, Mṣb) and -, (S,) or the latter only, (Sgh, TA,) or the former is allowable, (Zj, TA.)

He turned back from a thing to which he had applied himself; (IDrd, S, A, Mṣb, K, TA;) meaning a good thing; and sometimes an evil thing; (IDrd, TA;) or meaning particularly a good thing; or extr. with respect to an evil thing. (K.) [See the *Kur*, xxiii. 68.] Hence **نَكَصَ** [as syn. with **نَكَصَ**], though we have not heard it. (Mgh.)

8: see above.

حَظُّهُ نَاقِصٌ وَجَدُّهُ نَاقِصٌ † [His lot, or portion, is decreasing, or deficient, and his good fortune is receding]. (A, TA.)

مَنْكَصٌ, (O, B, K,) like **مَقْعَدٌ**, (TA,) [in the CK, erroneously, **مَنْكَصٌ**,] *A place to which one removes, withdraws, or retires afar off;* syn. **مُنْتَشِي**. (O, B, K.) El-Aḡshà says, praising 'Alḡamah Ibn-'Olátheh,

• **أَعْلَقَ قَدْ جَبَرْتَنِي الأُمُورُ** •
• **إِيْدُكَ وَمَا كَانَ لِي مَنْكَصٌ** •

[O 'Alḡamah, affairs have compelled me to have recourse to thee, and there was not for me any place to which to retire. (TA.)

[نكظ, &c.]

See Supplement.]

نمأ

نَمَأٌ and **نَمْرٌ** Little lice. (Kr, K.) [See also **نَمْتَةٌ**.]

نمت

نَمْتٌ A certain plant, having a fruit that is eaten. (L, K.) The only explanation given by several lexicographers. (TA.)

نمذج

نَمُودَجٌ (K, Mṣb &c.) and **أَنْمُودَجٌ**; which latter is said to be a corruption in the TS and the K; but this is denied by El-Khaḡjee and by Mir; and learned men, in early and in late times, have constantly used the word **انمودج** without any expression of disapproval; Z and El-ḡasan Ibn-Rasheek El-ḡeyrawánee, two leading lexicologists, having even named thereby books written by them; (MF;) vulgo **نَمُونَهُ** [which is a Persian word]; (TA;) *A model, an exemplar, a pattern, or a likeness of a thing, after the similitude of which a thing is made:* (Mṣb:) *a model, or likeness, of a thing;* (K;) i. e., *a thing that is made in the form, or after the fashion, of another thing, that the mode of the latter may be known thereby:* (TA:) *a thing which shows the mode, or quality, or qualities, of another thing:* (Mṣb:) an arabicized word, (K,) from [the Persian] **نَمُودَه**.

نمر

1. **نَمَرَ**, aor. -, (S, K,) inf. n. **نَمْرٌ**, (S,) [It was,

or became, spotted like a leopard or panther : see also 5:] it (a cloud, or collection of clouds,) became of the colour of the نمور [leopard or panther], (S, K,) spots being seen in their interstices. (S.) = See also 5, in three places.

2. نمور, inf. n. تَنَمَّرُ, † He, or it, changed, or altered, and rendered morose, his face. (T.) = See also 5, in two places.

5. تَمَرَّ [He made himself like a leopard or panther, in diversity of colours : see also 1]. Amr Ibn-Maʿadee-Kerib says,

- قَوْمٌ إِذَا لَبَسُوا الْحَدِيدَ
- مَدَّ تَمَرُّوا حَلَقًا وَقَدًّا

[A people who, when they put on armour of iron mail,] make themselves like the leopard or panther (نَمَرٌ) in the diversity of colours of the iron [rings] and the thongs. (S.) — † He made himself like the leopard or panther (نَمَرٌ, K, TA) in ill-nature: (TA:) † he became angry; as also نَمَرٌ (M,) aor. ٤, inf. n. نَمَرٌ (TA); and نَمَرٌ (M:) † he became evil in disposition; as also نَمَرٌ (T:) † he became angry and evil in disposition; as also نَمَرٌ and نَمَرٌ (IKtt, Sgh, K); like the نَمَرٌ (TA:) † he strained the voice in threatening: (Sgh, K:) and تَمَرَّ لَهُ † he became ill-natured and altered to him, and threatened him; because the نَمَرٌ is never met otherwise than angry and ill-natured. (Aḡ, S, K.)

نَمَرٌ: see نَمَرٌ.

نَمَرٌ: see أَنَمَرٌ, throughout. — نَمَرٌ (S, A, Mḡb, K, &c.) and نَمَرٌ (M, A, Mḡb, K,) which is a contraction of the former, (Mḡb,) or a dial. form, (TA.) [The leopard;] a certain wild beast, (S, A, Mḡb, K, &c.) well known, (A, K,) more malignant than the lion, (T, M, Mgh, Mḡb,) and bolder, (Mḡb,) so called because of his نَمَرٌ [or spots], (M, K,) being of divers colours, (M,) called in Persian پَلَنَكُ: (Mgh:) fem. with ة: (S, Mḡb:) pl. [of pauc.] أَنَمَرٌ (M, K) and أَنَمَارٌ (M, Mḡb, K,) and [of mult.] نَمُورٌ (S, M, Mḡb, K,) held by Th to be pl. of نَمَرٌ (M,) and نَمُورَةٌ (Mḡb, and so in some copies of the K) and نَمُرٌ (S, M, K,) which occurs in poetry, and is anomalous, perhaps a contraction of نَمُورٌ (S,) and not mentioned by Sb, (M,) and نَمُرٌ (M, K,) which is the most common in occurrence, but, accord. to Th, he who uses it makes the sing. أَنَمَرٌ (M,) and نَمَارٌ (M, K,) held by Th to be pl. of نَمَرٌ (M,) and نَمَارَةٌ (K.) As the نَمَرٌ is one of the most abominable and malignant of wild beasts, one says, بَيْسَ فُلَانٍ لِفُلَانٍ جِلْدَ النَّمَرِ, meaning, † Such a one became changed, or altered, to such

a one; or met him in a morose manner: (IB:) or became very rancourous, or malicious, towards him. (TA.) The kings of the Arabs, when they sat [in judgment] to slay a man, used to attire themselves in skins of the نَمَرٌ, and then give orders for the slaying of him whom they desired to slay. (IB.) = See also نَمِيرٌ, throughout.

نَمْرَةٌ A spot, or speck, of any colour whatever: pl. نَمَرٌ. (M, K.)

نَمْرَةٌ A garment of the kind called بُرْدَةٌ, of wool, (S, K, TA,) striped, (TA,) worn by the Arabs of the desert: (S, K, TA:) or a garment of the kind called شَمَلَةٌ (M, K,) or كَسَاءٌ (A, Mgh, Mḡb,) having white and black stripes, or lines, (M, Mgh, Mḡb, K,) worn by the Arabs of the desert: (A, Mḡb:) and a garment of the kind called حَبْرَةٌ (M, K;) so called because of the diversity of the colours of its stripes: (M:) or any مَنَزَّرٌ, of those worn by the Arabs of the desert, that is a striped شَمَلَةٌ: (IAth:) or a striped إِزَارٌ of wool; (TA;) pl. نَمَارٌ: (IAth, Mḡb:) it is an epithet in which the quality of a subst. predominates. (TA.) It is said in a trad. of Saʿd, نَبَطِيٌّ فِي حُبُوتِهِ أَعْرَابِيٌّ فِي نَمْرَتِهِ أَسَدٌ فِي تَأْمُورَتِهِ [A Nabathean in his hubneh (a long piece of cloth, or the like, wound round the back and legs of a person sitting with his thighs against his belly); an Arab of the desert in his nemireh; a lion in his den]. (S.) — See also أَنَمَرٌ.

نَمِيرٌ (M, K,) and مَاءَ نَمِيرٍ (T, S, M, A, K) Wholesome water, whether sweet or not sweet: (S, K:) or sweet and wholesome water: (T, A:) or wholesome in satiety: (TA:) or copious: (Ibn-Keyrán, M, K:) or increasing in quantity, syn. نَامٍ (Aḡ, T, TA,) or زَاكِ (K,) whether sweet or not sweet: (T, TA:) or increasing in quantity in the beasts [app. meaning while they drink], (زَاكِ فِي الْمَاشِيَةِ نَامٍ, T, M,) whether sweet or not sweet. (M.) [As زَاكِ is coupled with نَامٍ, app. as an explicative adjunct, in the T and M, I think that I have here rendered it correctly: otherwise I should have supposed it to mean, perhaps, pure.] — حَسَبَ نَمِيرٍ (S, M, A, K,) and نَمِيرٌ (M, K,) † i. q. زَاكِ [see above]: (S, M, A, K:) pl. أَنَمَارٌ. (M.)

نَمِيرٌ Spotted white and black: (M, K:) or in which is black and white; applied to a wild beast; as also نَمِيرٌ (A:) fem. نَمْرَاءٌ (M, A, K;) applied to a ewe or she-goat: (A:) pl. نَمَرٌ: (A:) also أَنَمَرٌ a horse, (S, K,) and an ostrich, (K,) variegated like the نَمِيرٌ (S, K, TA,) having one spot white and another of any colour: (S, TA:) pl. as above: (TA:) or, applied to an ostrich, in which is blackness and whiteness: pl.

as above: (S:) and a lion in which is dust-colour and blackness: and نَمِيرٌ a bird having black spots; also sometimes applied as an epithet to a horse such as is termed بَرْدُونٌ. (TA.) Also, A collection of clouds of the colour of the نَمِيرٌ, spots being seen in their interstices: (S:) or having black and white spots: (TA:) and نَمِيرٌ signifies a collection of clouds having marks like those of the نَمِيرٌ: or small portions near together: n. un. with ة: (M:) or نَمِيرَةٌ signifies a small portion of a cloud: and its pl. [or rather the coll. gen. n.] is نَمِيرٌ (K.) It is said in a proverb, أَرْنَيْهَا نَمِيرَةٌ أَوْ كَيْهَا مَطِيرَةٌ [Show thou it to me spotted like the leopard, I will show it to thee raining]: (S, K:) alluding to an event which one certainly knows will happen when the symptoms thereof appear: (Meyd, K, TA:) originally said by Aboo-Dhuyb El-Hudhalee: (TA:) نَمِيرَةٌ is here like خَضِرًا in the Kṣur, vi. 99, for أَخْضَرَ: (Akh, S:) by rule, it should be نَمْرَاءٌ (K, TA,) fem. of أَنَمَرٌ. (TA.) — See also نَمِيرٌ.

نَمِيرٌ: see نَمِيرٌ. [In the TA, voce حَبْرَةٌ, it is applied as an epithet to a garment of the kind called بُرْدٌ: and in the K, voce حَبِيرٌ, to a cloud, or collection of clouds: in the former case, it app. signifies striped, (see نَمِيرَةٌ,) or, as in the latter case, spotted.]

نمس

1. نَمَسَهُ, aor. ٤, inf. n. نَمَسَ, He concealed it; namely, a secret. (S.) See also 2. — He spoke, or discoursed, secretly to him, or with him; he acquainted him with a secret; (S;) as also نَمَسَهُ (S, M, A, K,) inf. n. مَنَامَسَةٌ (M, A) and نَمَسَ (M.) You say, مَا أَشَوْقِي إِلَى نَمَسَاتِكَ [How great is my desire, or longing, for thy secret discourse!] (A, TA.) = [And it seems to be indicated in the M, that نَمَسَ, aor. and inf. n. as above, signifies He became a confidant, or acquainted with another's secrets.] = [Hence, perhaps,] نَمَسَ بَيْنَهُمْ, inf. n. as above; (IAḡr;) and إِنْمَاسٌ (IAḡr, K,) inf. n. إِنْمَاسٌ; (IAḡr;) He created discord, or dissension, among them, (IAḡr, K,) and incited them one against another, or went about among them with calumnies. (IAḡr.) See also 2. — نَمَسَ, aor. ٤, inf. n. نَمَسَ, It (clarified butter, S, A, K, or oil, M, and perfume, and the like, A, and anything sweet or good, M) became bad, or corrupt, (S, A, K,) so as to be slimy, ropy, or viscous; (TA;) became altered (M, TA) and bad, in the manner described above: (TA:) and نَمَسَ, said of [the preparation made of churned milk called] أَقَطٌ, it became stinking, or fetid. (TA.) See also 2, below.

2. تَنَمَّسَ, inf. n. نَمَسَ عَلَيْهِ الْأَمْرَ, (A, TA,) inf. n. تَنَمَّسَ,

(A, K,) *He concealed from him the thing, or affair; or made it dubious, or confused, to him; syn. نَمَّسَهُ.* (A, K,* TA.) See also 1, first signification. = *نَمَّسَ بِصَاحِبِهِ* *He calumniated his companion; syn. نَمَّ بِهِ.* (A.) See also 1. = *نَمَّسَ شَعْرَهُ* *His hair became befouled by oil.* (M.) See also 1, last sentence.

3. *نَامُوس* *He (a hunter) entered a lurking-place, or covert.* (K.) See also 7. = *نَمَّسَهُ*: see *نَامَسَهُ*.

4. *نَمَّسَ بَيْنَهُم*: see *بَيْنَهُم*.

5. *He (a hunter) made for himself a lurking-place, or covert.* (A.) — *نَامُوس*: see *نَمَّسَ بِهِ*.

7. *انْفَعَلَ*, (S, CK [in some copies of the K, *افتعل*, which is a mistake,]) *He concealed himself: (S, K,*) or انمّس في الشيء* signifies *he entered into the thing (M, IKtt) and concealed himself.* (IKtt.) See also one of the explanations of *نَامُوس*, in which this verb occurs: and see 3.

نمّس [The *ichneumon*; so called in the present day;] *a certain small beast, (IKt, El-Farábee, S, M, Mṣb, K,) broad, as though it were a piece of قديد [or salted or sun-dried flesh-meat], (S,) found in the land of Egypt, (S, K,*) one of the most malignant of wild animals, (M,) that kills the [hind of serpent called] ثعبان (IKt, El-Farábee, S, M, Mṣb, K:) the keeper of vines or palm-trees or seed-produce (التناظر) takes it for his use, when he is in vehement fear of serpents of the kind above mentioned: for it attacks them, making itself thin and slender as though it were a piece of rope; and when it winds itself upon them, they draw back their breath vehemently, and it takes their breath; thus the serpent becomes inflated in its inside, and is cut asunder: (TA:) or i.q. ابن عرس [the weasel]: (IKt, TA:) or a certain small beast, resembling the cat, generally frequenting gardens; accord. to IF, also called دلق [q.v.]; (Mṣb;) the beast called دله [the Persian original of دلق]; [see مقرض, in art. قرض]; called *نمّس* from *نمّس* in the first of the senses explained above: (A;) or i.q. ظربان (El-Mufaḍḍal Ibn-Selemeh, TA:) from these various sayings, it appears that several species are called by this name: (TA:) pl. [of pauc.] *أنمّاس* (TA) and [of mult.] *نمّوس*. (Mṣb.) You say, *في الناس أنمّاس*, [app. meaning, *Among men are some that are malignant as the animals called أنمّاس*]. (A, TA.)*

نمّس The odour of milk, and of grease or gravy; as also *نمّس*. (M.)

نمّس, applied to clarified butter, (A,) or oil, (M,) and perfume, and the like, (A,) and anything sweet or good, (M,) *Bad, or corrupt, (A, TA,) so as to be slimy, ropy, or viscous; (TA;) altered, (M, TA,) and bad, in the manner described above: (TA:) and منمّس*, applied to *أقط*, [see 1, last signification,] *stinking, or fetid.* (TA.)

نَمَّاس: see *نَامُوس*.

نَوَامِيس *A secret: (Seer, M:) [pl. نَوَامِيس.]* — [Hence, app., rather than from the Greek νόμος as some have supposed,] *Revelation.* So in a trad. respecting fines for bloodshed; in which it is said, *قَضَيْتَ فِينَا بِالنَّامُوسِ* [Thou hast pronounced judgment respecting us according to revelation]. (Mgh.) [But see a remark on this signification in what follows.] — [And hence,] *The law of God.* (KT.) — [And from the first,] *An evasion, artifice, or expedient, by which a man conceals himself; expl. by الرَّجُلُ مِنَ الْإِحْتِيَالِ (S;) or مَا يَنْمِيسُ بِهِ الرَّجُلُ مِنَ الْإِحْتِيَالِ (S;) or مَا تَنْمِيسُ بِهِ مِنَ الْإِحْتِيَالِ (K [but here, app., تَنْمِيس is a mistake for تَمِيس:]);* *deceit; guile; circumvention.* (A, TA.) You say, *فُلَانٌ صَاحِبٌ نَمَّاسٌ*, and *نَوَامِيسٌ*, *Such a one is a person of deceit, &c., and of deceits, &c.* (A, TA.) And hence the phrase *نَوَامِيسُ الْحُكَمَاءِ* [app. meaning *The artifices of the wise men*]. (TA.) — [Also, in post-classical writings, A man's honour, or reputation, which should be preserved inviolate; syn. عَرَضٌ.] — [The remaining significations I regard as being derived from those above mentioned; supposing a prefixed noun to be understood; in some instances, صَاحِب, or ذُو; in others, مَكَان, or مَحَل.] — *A confidant; one who possesses, or is acquainted with, secrets, or private affairs; (S, M, A, Mgh, Mṣb, K;) of a king, (Mgh, TA,) or governor, or prince, (A,) or other man; (A'Obeyd, S, M, Mṣb, TA;) whom one acquaints with his private affairs, and distinguishes by revealing to him what he conceals from others: (A'Obeyd, S:) or one who possesses, or is acquainted with, secrets, or private affairs, of a good nature: (K, TA:) and جَانُوسٌ signifies one who possesses, or is acquainted with, secrets, or private affairs of an evil nature. (TA.) [The author of the Mgh thinks that the second of the significations mentioned above, i. e. "revelation," is derived from this; a prefixed noun [such as كِتَاب, perhaps,] being understood.] Hence, (Mgh,) *النَّامُوسُ*, (A'Obeyd, S, M, Mṣb, K,) or *النَّامُوسُ الْكَبِيرُ*, (A, TA,) is applied to [The angel] *Gabriel; (A'Obeyd, S, M, A, &c.) by the people of the scriptures; [meaning, the Christians, and perhaps, the Jews also;] (S, Mgh;) because God has distinguished him by communicating to him revelations and hidden things with which no**

other is acquainted. (TA.) — *A repository (وَعَاء) of knowledge. (M.) — Skilful; intelligent. (K,* TA.) — One who enters into affairs with subtle artifice. (Aṣ, K,*) — A calumniator; syn. نَمَّاسٌ; (K;) as also نَمَّاسٌ. (A, K.) — A liar. (M.) — The lurking-place, or covert, (قُتْرَة, q. v.,) of a hunter, (S, M, A, K,) in which he lies in wait for the game: (TA:) sometimes written with *و* [نَامُوسٌ]; but for what reason [says ISd] I know not. (M.) — *A snare; syn. شَرَك: (K:) because it is concealed beneath the ground. (TA.) — The covert, or retreat, of a lion; as also نَامُوسَة. (K.) — The chamber, or cell, of a monk. (TA, K,* voce تَامُور.)**

نَامُوسَة: see *نَامُوس*, last signification but one.

أَنْمَسٌ *Of a dusky, or dingy, colour, (K,) [like the نمّس, or ichneumon.] — Hence, [its pl.] أَنْمَسٌ is applied to [A certain species (namely the كُدْرِي) of] قَطَا* (K.)

نَمِيسٌ: see *نَمِيسٌ*.

نَمَامَسٌ *Entering a نَامُوس [or hunter's lurking-place]. (S.)*

نمش

1. *نَمِش*, aor. *ء*, (K,) inf. n. *نَمَّش*, (TA,) *He, or it, was, or became, speckled with white and black: or marked with spots upon the skin differing from it in colour. (K.)* See *نَمَّش* below. = *نَمَّشَهُ*, inf. n. *نَمَّش*, *He variegated it; or decorated, or embellished, it; (TA;) [as also نَمَّشَهُ, but app. in an intensive sense, for its inf. n.] تَدْبِيعٌ* is syn. with *نَمَّش*. (TA.) — [And hence, app.,] *He mixed, or confounded, it; e. g., good speech with bad; as also the latter of these two words. (TA.)*

2: see 1, in two places.

نَمَّش *A mark, trace, vestige, or relic. (TA.)*

نَمَّش *White and black specks (S, A, Mgh, K) in a colour: (TA:) or spots in the skin differing from it in colour; (IDrd, A, K;) sometimes in horses, and mostly in such as are of a sorrel colour. (TA.) — Lines, or streaks, of variegations or decorations in variegated or figured cloth, &c. (K.) — Whiteness in the roots, or lower parts, of the nails, which goes away and returns. (TA.)*

نَمَّش *Speckled with white and black; applied to a bull; (TA:) and so أَنْمَشَ; (Mgh, TA;) applied to a man. (Mgh.) You say, نَمَّشَ نَمَّشٌ, meaning, A wild bull, which has specks (S, TA) and lines, or streaks. (TA.) And نَمَّشَ نَمَّشٌ*

القَوَائِرِ A bull having black lines, or streaks, in the legs. (A.) And **عَنْزٌ نَمَشَاءٌ** A she-goat that is black speckled with white, or white speckled with black. (TA.) — **سَيْفٌ نَمَشٌ** † A sword in which are diversified wavy streaks. (A, K, * TA.) — **بَعِيرٌ نَمَشٌ** A camel having in his foot a mark that becomes distinctly shown upon the ground, without any mark thereon made artificially; (Ibn-'Abbād, K;) and so **نَمَشٌ**. (Ibn-'Abbād, TA.)

نَمَشٌ: fem. **نَمَشَاءٌ**: see **نَمَشٌ**, in two places.

نمط

2. **تَنْمِيطٌ** signifies The directing, or guiding, to a thing. (K.) You say, **مَنْ نَمَطَكَ عَلَيَّ** *Who directed thee, or guided thee, to this thing?* syn. **وَدَلَّكَ عَلَيْهِ**. (Ibn-'Abbād.)

نَمَطٌ The facing, or outer covering, (**ظَهْرَانَةٌ**) of a bed (T, Mgh, K) upon which one sleeps, (Mgh,) or of a thing that is spread upon the ground to sit or lie upon, (T, K,) whatever it be: (K:) or a sort of carpet or other thing that is spread upon the ground: (S, K:) and a woollen cloth (Mgh, Mṣb, K) which is thrown over the [kind of vehicle called] **هَوْدَجٌ**, (Mgh, K,) having a fine nap, or pile, (TA,) of some colour; what is white being seldom or never so called: (Mṣb:) or a sort of dyed cloth, like **رُؤُوحٌ**, these names being seldom or never applied but to what is coloured red or green or yellow; what is white not being called **نَمَطٌ**: (Az, L:) and a cloth that is spread beneath a horse's saddle: (Meyd, as cited by Golius:) some say, that it is a receptacle like the **سَقَطٌ**: (Har, p. ٢٧٣ [but this I think doubtful:] pl. **أَنْمَاطٌ** [properly a pl. of pauc. but used also as one of mult.] (S, Mgh, Mṣb, K) and **نِمَاطٌ**. (IB, K.) = A body of men (S, Mgh, Mṣb, K) whose case is one; i. e. a class of men. (S, K.) It is said in a trad., (S, Mgh,) of 'Alee, (Mgh,) **خَيْرٌ هَذِهِ الْأُمَّةِ النَّمَطُ الْأَوْسَطُ** *The best of this people is the middle body thereof* (S, Mgh) whose case is one; i. e. the middle class thereof: (S, in which is added, **يَلْحَقُ بِهِمُ التَّالِي وَيَرْجِعُ إِلَيْهِمُ** [he who falls short shall be made to reach them, and he who exceeds the due bounds shall be brought back to them:] A'Obeyd says, (Mgh, TA,) the meaning of this saying of 'Alee is, (TA,) that he disliked the exceeding of the due bounds and the falling short (Mgh, TA) in religion. (TA.) = A way: (Mṣb, TA:) a way, course, mode, or manner, of acting, conduct, or the like; (Mgh, K;) as also **انمط**: (TA [so there written, without any syll. points:]) a tenet, or body of tenets, belief, creed,

opinion, or persuasion, which one takes to, or holds: (Mgh, TA:) a kind, or way, of speech. (TA.) You say, **إِزْمُرْ هَذَا النَّمَطَ** *keep thou to this way.* (TA.) And **تَكَلَّمُوا عَلَى نَمَطٍ وَاحِدٍ** *They spoke according to one way, course, mode, or manner, &c.* (Mgh.) — † A sort, or species, (Mgh, Mṣb, K,) of a thing, (K,) of goods or commodities, of learning or science, &c. (TA.) You say, **عِنْدِي مَتَاعٌ مِنْ هَذَا النَّمَطِ** *I have goods of this sort, or species.* (Mgh.) And **هَذَا مِنْ نَمَطِ هَذَا** *This is of the sort, or species, of this.* (Mṣb.)

أَنْمَاطِيٌّ: see **نَمَطِيٌّ**.

نَمَطٌ: see **انمط**.

أَنْمَاطِيٌّ [A maker, or seller, of **أَنْمَاطٌ**, pl. of **نَمَطٌ**] a rel. n. from **نَمَطٌ**; as also **نَمَطِيٌّ**: (K, TA:) the former [from the pl.,] like **أَنْصَارِيٌّ**: the latter from the sing., agreeably with analogy. (TA.)

[نمق, &c.]

See Supplement.]

نهب

1. **نَهَبٌ**, aor. **نَهَبْتُ**; and **نَهَبْتُ**, aor. **نَهَبْتُ**; (S, K;) and **نَهَبْتُ**; (as in one copy of the S;) inf. n. **نَهَبٌ** (S, K) and **نَهَبٌ** (S) and **نَهَابَةٌ** (S, K) and **نَهْوَةٌ** (K) and **نَهْوَةٌ** (S, K) and **نَهَابَةٌ**, (the last dev. from rule); (K;) *It (flesh-meat) was not, or did not become, thoroughly cooked.* (S, K.) — **مَا أَبَالِي مَا نَهَبْتُ** *[I care not what is insufficiently cooked, of thy **صَبْتُ**, nor what is thoroughly cooked: i. e. I care not whether evil or good befall thee].* (S, * TA.) A proverb. (TA.) = **شَرِبَ حَتَّى نَهَبًا**, aor. **نَهَبْتُ**, *He drank till he was full.* (K, * TA.)

4. **انهبأ** (S, K) inf. n. **انهبأ**, (S,) *He insufficiently cooked flesh-meat.* (S, K.) — *He did a thing not firmly, not soundly, not thoroughly.* (K.)

نَهَبٌ The state of being not thoroughly cooked. (TA.)

نَهَبِيٌّ (S, K) and **مَنْهَبِيٌّ** (S) *Insufficiently cooked flesh-meat.* (S, K.)

نَاهِيٌّ *Satiated with food and with drink.* (IAAnr.)

نَهَبِيٌّ: see **مَنْهَبِيٌّ**.

نهب

1. **نَهَبَ النَّهْبَ** aor. **نَهَبْتُ**, and **نَهَبْتُ**; and **نَهَبْتُ**, aor. **نَهَبْتُ**; (inf. n. **نَهَبٌ**; TA;) and **نَاهَبَهُ**; [and **نَاهَبَهُ**]; *He took the spoil, plunder, or booty.* (K.) **نَهَبَ الْإِنْتِبَابَ** is *The taking of spoil, plunder, or booty, by whomsoever will: you say **نَهَبَ** **أَنْهَبَ** **فَأَنْتَهَبُوهُ**, and **نَهَبُوهُ**, and **نَاهَبُوهُ**, which all signify the same, [and they took it as spoil].* (S.) — **نَهَبَهُ الْكَلْبُ**, aor. **نَهَبْتُ**, *The dog seized him (a man) by the tendon of his heel.* (S, K.) — **نَهَبُوهُ**; (S, K;) and **نَاهَبُوهُ**, (K,) inf. n. **مَنْهَبَةٌ**; (TA;) † *They carped at him in their speech, (S, K,) or, with their tongues, and spoke roughly, harshly, or coarsely, to him: [as though they plundered him of his good name].* (A.)

3: see 1. — **نَاهَبَ الْفَرَسَ الْفَرَسَ** inf. n. **مَنْهَبَةٌ**, † *The [one] horse emulated, or contended with, the [other] horse in running.* (TA: and agreeably with this the inf. n. is explained in the S and K.) — Used not only with reference to a horse. The Rájiz says,

نَاهَبْتَهُمْ بِنَيْطَلِ جُرُوفٍ

[*I emulated them, or contended with them, with a bucket that took up much water.*] (S.) See also 6.

4. **انهب الرجل ماله** (S) *The man allowed, or gave, his property to be taken as spoil, plunder, or booty.* (TA.) It is doubly trans.: you say **أَنْهَبْتُ زَيْدًا مَالَهُ** *[I allowed Zeyd to take the property as spoil].* (Mṣb.) See 1. **انهبه فلانًا** *He offered it, or exposed it, to such a one, [to be taken as spoil].* (TA.)

6. **تَنَاهَبَ الْفَرَسَانِ** † *The two horses emulated, or contended with, each other.* (TA.) See also 3. — **تَنَاهَبَا الْمَاءَ** i. q. **تَجَاشَعَا**, q. v. (TA, in art. جشع.) — **تَنَاهَبَتِ الْإِبِلُ الْأَرْضَ** † *The camels took much of the ground with their legs:* (K:) [app. meaning, *took wide strides over it:* not, as rendered by Golius, “multum pulveris pedibus suis rapuerunt,” nor, as rendered by Freytag, “multum terræ pedibus abstulerunt.”] — **الْإِبِلُ يَتَنَاهَبُنَّ**, and **يَتَنَاهَبُنَّ السُّرَى**, [The camels perform the night-journey with large strides]: and [in like manner] **تَنَاهَبَتِ الْأَرْضَ**. Camels that do so are termed **إِبِلٌ تَوَاهَبٌ**. (A.)

8: see 1. — **اتنهب الفرس الشوط** † *The horse gained the winning-post; or won the race.* (K, TA.)

نَهَبٌ Spoil; plunder; booty; (S, K;) as also **نَهَبٌ** *he came to him with, or brought to him, spoil:* (TA, art. **خلس**.) ex. **نَهَبْتُ** *he*

(TA:) pl. نِهَابٌ (S, K) and نُهوبٌ: (Nh, &c.):
 † نُهوبٌ also signifies the same; and thus is similar to نُحَلِي, meaning عَطِيَّة: and also signifies what is allowed, or given, to be taken as spoil, plunder, or booty; and thus is similar to عَمْرِي and رُقْبِي; (IAth;) and so † نُهْبَةٌ (Msb) [and † نُهْبِي and † نُهْبِي:] a man, named Fizr, said of some goats which he drove forth, هِيَ النُهْبِي, or النُهْبِي, accord. to different readings; meaning that it was not allowable to any one person to take of them more than one: (TA:) or نُهْبٌ signifies what is taken as spoil, plunder, or booty; or so taken by whomsoever will, of what is allowed to be so taken: syn. نُهْبِي: (Lh, K:) and † نُهْبِي, what is allowed to be so taken; syn. † نُهْبِي: (S:) or what is taken as spoil, plunder, or booty; syn. † نُهْبِي. (So in one copy of the S.) — [Hence] نُهْبٌ An incursion made into an enemy's territory for the sake of acquiring spoil, plunder, or booty; and a spoiling, or plundering. (TA.) = أَحْرَزْتُ نُهْبِي وَأَتَيْتُ النُّوَافِلَ, in a trad. of Aboo-Beker, means I have accomplished what I had to perform of the prayers termed النُّوَافِلُ before my sleeping, lest the occasion for my doing so should slip from me; and when I awake, I perform the prayers termed النُّوَافِلُ. (TA.) [He termed the وتر prayers نُهْبٌ because he performed them before the right time.] = † نُهْبٌ † A kind of رُكُض [i. e., app., of running, with reference to a horse]. (Lh, K.)

نُهْبَةٌ and † نُهْبِي (Lh, Mgh, Msb, K) and † نُهْبِي and † نُهْبِي (K) Spoil, plunder, or booty; a thing taken as spoil: (Mgh, Msb:) and also Spoliation; a taking of spoil, plunder, or booty: (Mgh:) subst. from نُهْبٌ: (K:) and subst. in the sense of نُهْبِي: (Lh, Mgh:) † نُهْبِي is explained in the Towsheeh as signifying the taking of a Muslim's property by force: it is said, [of Mohammad,] in a trad., that he scattered some articles of property, and the people did not take them; so he asked them why they did not take; and they replied قَدْ نُهْبْتُ أَوْلَيْتُ عَنِ النَّهْبِي [Hast thou not forbidden spoliation?]; but he said إِنَّمَا نُهْبْتُ عَنْ نُهْبِي الْعَسَاكِرِ [I have only forbidden soldiers' spoliation]. (TA.) See نُهْبٌ.

نُهْبِي }
 نُهْبِي } : see نُهْبٌ and نُهْبَةٌ.
 نُهْبِي }

نُهْبِي [pl. of نُهْبٌ and نُهْبَةٌ]: see 6.

نُهْبِي A horse that excels in running: (K:) and in like manner an ass. (TA.)

نُهْبِي What is sought, or sought after, quickly: syn. مَطْلُوبٌ مَعْجَلٌ. (K.)

نَهت

1. نَهْتٌ, aor. -, [contr. to analogy,] inf. n. نَهَيْتُ (S, K) and نَهَاتٌ (K) He cried out, or uttered a cry: (TA:) [see نَهْتِي عَلَيْهَا] voce زَيْرٍ: [he uttered the kind of sound termed زَيْرٍ: [i. e., he (a lion, TA) uttered a sound from his chest; or roared:] (K:) or he uttered a sound lower than that which is termed زَيْرٍ: (S:) or he breathed hard; or emitted the voice, or the breath, with a moaning; i. q. زَحَرَ, (K,) and طَحَرَ: (TA:) or he uttered a sound from his chest on an occasion of distress. (TA.)

النَهَاتُ and † النُهَيْتُ and † النُهَيْتُ (thus the last is written accord. to the K, but it occurs in a verse written † النُهَيْتُ, TA, and in this latter manner it is written in the L,) The lion. (K.) — † أَسَدٌ نَهَاتٌ, (S, L,) and † مُنَهَيْتٌ, (L,) [A lion uttering frequently a low growl]. (S, L.) — † حِمَارٌ نَهَاتٌ † An ass that brays much, or frequently. (S, K.) — † رَجُلٌ نَهَاتٌ † A man that breathes hard; or emits the voice, or the breath, with a moaning. (S, K.)* See مَطْلُوحٌ.

النَهَاتُ The throat; the guttur: (K:) so called because the sound termed نَهَيْتُ proceeds from it. (TA.)

النَهَاتُ, and النُهَيْتُ, and النُهَيْتُ: see النَهَاتُ.

نهج

1. نُهْجٌ, (K, Msb,) aor. -, inf. n. نُهْجٌ; (Msb;) and † نُهْجٌ; (S, K;) It (a road, or way, S and Msb, and an affair, TA,) became manifest, plainly apparent, or open: (S, K, Msb,) and so, with respect to a road, † اسْتَنْهَجَ. (K.) — † نُهْجٌ, (S, K, Msb,) and † نُهْجٌ, (K, Msb,) He, or it, rendered (a road, S and Msb, and an affair, TA,) manifest, plainly apparent, or open: (S, K, Msb:) — † نُهْجٌ عَلَى مَا نُهْجْتَهُ لَكَ Do according to that which I have made manifest to thee. (S.) = † نُهْجٌ, aor. -, (inf. n. نُهْجٌ; TA,) and † نُهْجٌ; It (attrition, TA) wore out, or rendered worn out, a garment. (K.) — † نُهْجٌ, aor. -: (A'Obeyd, S, K;) and † نُهْجٌ, (K,) but this is disallowed by A'Obeyd, (S,) and † نُهْجٌ, and † نُهْجٌ; (K;) It (a garment) became old and worn out: (K:) or † نُهْجٌ signifies it began to become worn out: (S:) and it became old and worn out, but without being rent in several parts. (TA.) [The effect of] attrition spread through it. (IAgr.) = نُهْجٌ الطَّرِيقَ He

went along the road. (S, K.) = نُهْجٌ, aor. -, inf. n. نُهْجٌ; (S, K;) and † نُهْجٌ, inf. n. نُهْجَةٌ; (ISh;) this inf. n. also mentioned by Lth, who knew no verb belonging to it; (L;) and † نُهْجٌ, aor. -, (K,) inf. n. نُهْجٌ; (L, in art. أُنْج;) and † نُهْجٌ, inf. n. نُهْجٌ; (L;) He was out of breath; breathed short, or unintermittedly; panted; (S, L, K;) by reason of violent motion: said of a man, and of a beast of carriage, (L,) and of a dog. (T.) One says, † فُلَانٌ يَنْهَجُ فِي النَّفْسِ, فَمَا أَذْرِي مَا أَنْهَجَهُ † Such a one is out of breath, or breathes short, or unintermittedly, or pants for breath, and I know not what hath caused him to be so, or to do so. And it is said in a trad., † رَأَى رَجُلًا يَنْهَجُ He saw a man breathing short, or unintermittedly, or panting for breath, by reason of fatness, and putting forth his tongue, from fatigue or the like. (S.)

4. نُهْجٌ ضَرْبَهُ حَتَّى أَنْهَجَ He beat him until he became stretched along: or, until he wept: (TA:) [but probably بَكَى "he wept" is a mistake for بَلَى he became worn with the beating]. = † نُهْجٌ He, or it, caused him (a man, S, and a beast of carriage, TA) to be out of breath, or to breath short, or unintermittedly, or to pant for breath. (S, TA.) [See an ex. voce نُهْجٌ.] He rode a beast of carriage so as to cause it, or until he caused it, to be out of breath, &c., (S, K,) and to become fatigued, or jaded. (TA.) = See 1, throughout.

10: see 1. — † فُلَانٌ يَسْتَنْهَجُ سَبِيلَ فُلَانٍ (S,) or † طَرِيقَ فُلَانٍ (K,) Such a one follows the way of such a one. (S, K.)

نُهْجٌ (S, K,) and † نُهْجٌ (L) and † مَنَهْجٌ and † مَنَهْجٌ (S, K) A manifest, plainly apparent, or open, road, or way: (S, L, K:) and so طَرِيقٌ † نَاهِجَةٌ: (TA, from a trad. :) pl. of the first نُهْجَاتٌ and نُهْجٌ and نُهْجٌ: (L:) [and of the third مَنَاهِجٌ. — مَنَاهِجٌ مَنَهْجَةٌ. — مَنَاهِجٌ الطَّرِيقِ [The plain, or open, track of the road]. (M, K, in art. سن.)

نُهْجٌ: see نُهْجٌ.

طَرِيقٌ نَاهِجَةٌ: see نُهْجٌ.

نُهْجٌ and مَنَهْجٌ: see نُهْجٌ.

نهد

1. نَهْدٌ, aor. -, (S, L, Msb, K,) and -, (Msb, K,) inf. n. نُهْدٌ, (S, L, &c.,) It (a girl's or woman's breast) was, or became, swelling, prominent, or protuberant: (S, L, Msb, K:) or became full. (Munjid of Kr.) [See also كَعَبٌ, and فُلْكَ;

and see also **نَاهِدٌ**.] — **نَهَدَتْ**, aor. ٤, and ٤; and **نَهَدَتْ**, (inf. n. **تَنْهِيْدٌ**, TA.) She (a woman [or girl]) came to have swelling, prominent, or protuberant, breasts. (L, K.) — **نَهَدَتِ الْقِرْبَةُ** The skin became nearly full. (A.) — **نَهَدَتِ الدَّلْوُ** **النَّهْدُ**, inf. n. **نَهْدٌ**, The bucket became nearly full. (A'Obeyd, L, TA.) — **نَهَدَ**, (M, L, K,) aor. ٤, (L,) inf. n. **نَهْوْدٌ**, (M, L,) and **نَهْدٌ**, (L,) He (a man) rose; (M, L;) i. q. **نَهَضَ**; (K;) or the latter signifies "he rose from sitting;" whereas the former signifies "he rose under any circumstances." (M, L.) — **نَهَدَ لَهُ**, (L,) and **إِلَيْهِ**, (Th, L,) He rose to him. (Th, L.) — **نَهَدَ** **إِلَى الْعَدُوِّ**, (A'Obeyd, L, K,) and **إِلَى الْعَدُوِّ**, (S, L, Mṣb,) aor. ٤, (S, L, Mṣb,) and ٤, (Mṣb,) inf. n. **نَهْدٌ** (Mṣb, K) and **نَهْدٌ**, (K,) He attacked, or assaulted; or rose and hastened and went forth to, or towards, the enemy; (S, * L, Mṣb;) i. q. **نَهَضَ**: (S, L:) he directed his course towards the enemy, and commenced fighting with them. (A'Obeyd, L, K.) — **نَهَدَ**, (IKṭt,) inf. n. **نَهْوْدٌ**, (K,) It (a thing, IKṭt) went, or went away, (مَضَى) in any case. (IKṭt, K.) — **نَهْوْدٌ** also signifies The being strong. (TA.) — **نَهْدٌ**, aor. ٤, inf. n. **نَهْوْدَةٌ**, He (a horse) was, or became, large and tall: (S, L:) or bulky and strong: or goodly in body and limbs, and tall: (L:) or goodly, large in body and limbs, fleshy and tall. (K.) — **نَهْدٌ**, and **نَهْدٌ**, He honoured (عَظَّمَ) a gift. (IKṭt, K.)

2: see 1, near the beginning.

3. **نَاهَدَهُ**, inf. n. **مُنَاهِدَةٌ**, i. q. **نَاهَضَهُ**; (S, A, L, Mṣb, K;) He attached or assaulted him, or rose and hastened and went forth to or towards him, in war; he directed his course towards him, and commenced fighting with him. (M, L.) — **نَاهَدَهُ**, inf. n. **مُنَاهِدَةٌ**, He contended or disputed with him, in an absolute sense. (TA.) — **نَاهَدَهُمْ**, [inf. n. **مُنَاهِدَةٌ**,] He contributed with them to the expenses of a journey or an expedition, clubbing with them, i. e. sharing equally with each of them. (L.) See also 6. — **نَاهَدَهُ**, inf. n. **مُنَاهِدَةٌ**, He played with him at the game in which one puts forth as many of his fingers as he pleases, and the other does the like; he played with him at the game of morra; the inf. n. expl. by **بِالْأَصَابِعِ** **مُسَاهِمَةٌ**, (S, L, K,) and **مُخَارَجَةٌ**, q. v. (TA.)

4. **نَهَدَ** He filled a tank or cistern, (S, L,) and a drinking-bowl, (A,) and a vessel, (L, K,) so that it overflowed: (L:) or nearly filled it. (A, L, K.) — **نَهَدَتْ** **نَاقَةٌ** **تَنْهِيْدُ** **الْإِنَاءَ** A she-camel that fills the vessel [with her milk]. (IAṣr, L.) — **نَهَدَهُ** He made him, or it, to rise. (L.) — See 1.

5. **نَهَدَتْ** He sighed; breathed with an expression of pain, grief, or sorrow; or uttered a prolonged breathing. (TA.)

6. **تَنَاهَدُوا** They attacked or assaulted one another, or rose and hastened and went forth to or towards one another, in war; they directed their courses one towards another, and commenced fighting. (A, Mṣb.) — **تَنَاهَدُوا**; (S, Mgh, L, K;) and **نَاهَدُوا**, (L, Mṣb,) inf. n. **مُنَاهِدَةٌ**; (Mṣb;) They clubbed, i. e. contributed equally to, the expenses which they had to incur, (S, Mgh, L, K,) on the occasion of a journey, (K,) or an expedition against an enemy; (L;) or contributed equal shares of food and drink: (ISd, L:) the first who instituted this practice is said to have been Ḥuḍeyn Er-Rakāshee: (TA:) or they contributed, each giving his share, for the purchase of wheat, or food, for their eating in common. (Mṣb.) — **تَنَاهَدُوا الشَّيْءَ** They took the thing and shared it between them. (L.) — **تَنَاهَدُوا** They played together the game of morra, described in one of the explanations of **نَاهَدَهُ**. (S, TA, art. **مُخَرَجٌ**.)

نَهْدٌ A high, or elevated, thing: (L, K:) as a shoulder-joint, (L,) and a horse. (TA.) — A girl's or woman's breast: so called because of its prominence, or protuberance: (Mṣb:) [pl. **نَهْوْدٌ**]. — **كُتِبَ نَهْدٌ** A pubes swelling forth, or prominent: opposed to **هَيْدَبٌ**. (L.) — **شَابَ نَهْدٌ** A strong, bulky, youth, or young man. (L, from a trad.) — **نَهْدٌ** A generous man, (S, K,) who aims at means of acquiring eminence, or nobility. (S.) — **نَهْدٌ** A horse large and tall: (Lth, S, L:) or bulky and strong: or goodly in body and limbs, and tall: (L:) or goodly, large in body and limbs, fleshy, and tall: (K:) fem. with ٥. (L.) — **نَهْدُ الْقَدَالِ**, and **الْقَصِيرَى**, A horse large and prominent in the back of the head, and, in the short ribs. (Lth, L.) — **النَهْدُ** and **النَّاهِدُ** The lion: (K:) from **نَهْوْدٌ** in the sense of **نَهْوَضٌ** and **نَهْوَةٌ**. (TA.) — **نَهْدٌ** Aid; assistance. (L.) See **نَهْدٌ**. — **طَرَحَ نَهْدَهُ مَعَ الْقَوْمِ** He aided, or assisted, the people. (L.) — Also, He contributed with the people to the expenses of a journey or expedition, sharing equally with each of them. (L.) See also 3. — And see **نَهِيْدٌ**.

نَهْدٌ (L, K) and sometimes **نَهْدٌ**, (K,) or the latter signifies the action described in the following explanation, (L,) A contribution, or that which is contributed, to the expenses of a journey, equally shared by each member of the party: (L, K:) or a contribution that is made for an expedition against an enemy, by a clubbing, i. e. an equal sharing of the expenses, so that there shall be no defrauding of one by another, and no obligation of one to another. (IAth, L.) See 3 and 6. You say, **هَاتِ نَهْدَكَ** Give thou thy contribution to the expenses of the journey, or expedition, equally with thy companions. (L.)

نَهْدَانٌ or **نَهْدَانٌ**, (S, L, K,) fem. **نَهْدَى** and

نَهْدَانَةٌ, (L,) A tank or cistern, (S, L, K,) and bowl, (S, A, L,) or vessel, (L, K,) full, but not yet overflowing: (S, L, K:) or full so as to overflow: (L:) or nearly full: (A, L:) or filled high: (L:) or two-thirds full. (K.)

نَهَادٌ مَائَةٌ The amount, or number, of a hundred. (K.)

نَهِيْدٌ Fresh butter that is not thin: (S, L:) or thin butter: (K:) or fresh butter of which the milk has not been quite thick and fit for churning: or a large lump of fresh butter; as also **نَهِيْدَةٌ** and **نَهْدٌ**: (L:) or **نَهِيْدَةٌ** signifies fresh butter made of milk that has not become thick and fit for churning, and which is therefore little in quantity, and sweet: (AHát, L:) or **نَهِيْدَةٌ نَهِيْدَةٌ** fresh butter expressed from a skin by squeezing it. (L, art. **زَعْدٌ**.)

نَهِيْدَةٌ: see **نَهِيْدٌ**. — The hearts of the grains of colocynths, boiled until thoroughly cooked and thick, and then having a little flour sprinkled upon them, after which they are eaten. (S, L, K,*)

نَاهِدٌ A girl's breast that is swelling, prominent, or protuberant: pl. **نَوَاهِدٌ**; which denotes more than **قَوَالِكٌ**. (A'Obeyd, L.) — Also, and **نَاهِدَةٌ** (S, L, Mṣb, K) and **نَهِيْدَةٌ**, (L, K,) or **نَهِيْدَةٌ**, (as in the TA,) A girl, or woman, having swelling, prominent, or protuberant, breasts: (S, L, Mṣb, K,) or a woman whose breasts have become full: (Munjid of Kr:) pl. **نَوَاهِدٌ**. (Mṣb.) — **نَاهِدٌ** A boy nearly come to the age of puberty. (A.) — **نَاهِدٌ** Attacking or assaulting, or rising and hastening and going forth to or towards an enemy: pl. **نَهَادٌ**. (Mṣb.) — See **نَهْدٌ**.

نَاهِدَةٌ: see **نَاهِدٌ**.

نَهْدَاءٌ [fem. of **أَنْهَدٌ**] An elevated sand, (S, L, K,) like a compact hill, fertile, producing trees: (L:) or a tract of ground such as is called **نَفْحَاءٌ**, but more flat and extensive: (L, art. **نَفْحٌ**;) it is used as an epithet; but not the masc. **أَنْهَدٌ**. (L.) — **هُوَ أَنْهَدُ الْقَوْمِ** He is the strongest and hardest of the people. (R.)

نَاهِدٌ: see **نَهِيْدٌ**.

نهر

1. **نَهَرَ**, (S, Mṣb,) aor. ٤, (Mṣb,) It (water) ran upon, or along, the ground, (S, TA,) and made for itself a **نَهْرٌ** [or channel like that of a river]. (S.) See also 10. — It (anything, as in one copy of the S, or anything copious, as in another copy of the S and in the TA) ran, or flowed; (S, TA;) as also **نَهَرَ**, (S,) or **نَهَرَ**. (TA.) — It (blood) flowed with force: (Mṣb:)

and **أَنْهَرَ** it (blood) flowed (K, TA) like a river: (TA:) and the latter also, it (a vein) flowed and would not stop; (K, TA;) meaning, it flowed like a river; (TA;) as also **انتهر**: (Sgh, K, TA:) and **انهر** also signifies the same said of the belly; (TA;) or it (the belly) became loose, or relaxed; or it discharged itself; (JK;) as also **انتهر**. (JK, K.) = **نَهَرَ**, (S, K,) aor. ٤, (K,) inf. n. **نَهْرٌ**, (TA,) He (a man, S) dug a **نَهْرٌ** [or channel for a river]: (S, TA:) he made a **نَهْرٌ** [or river] to run, or flow. (K, TA.) = **نَهَرَ**, inf. n. **نَهْرٌ**, He made an inroad or incursion, or inroads or incursions, into the territory or territories of enemies, in the day-time. (TA.) = **نَهَرَ**, (S, Mgh, Mṣb, K, &c.) aor. ٤, inf. n. **نَهْرٌ**; (TA:) and **انتهره**: (S, Mgh, Mṣb, K, &c.) *Hechid him; he checked him, restrained him, or forbade him, with rough speech; syn. زَجَرَهُ*, (Mgh, Mṣb, K, and so in a copy of the S,) or *زَبَرَهُ*, (as in another copy of the S,) *بِكَلَامٍ غَلِيظٍ*: (Mgh:) he addressed him with chiding speech, (JK, A,) *forbidding him from doing evil.* (JK. [in the TA, citing the last explanation from the T, **عَنْ خَبِيرٍ** is erroneously put for **عَنْ سَيِّرٍ**].) It is said in the Kur, [xciii. 10,] *وَأَمَّا السَّائِلُ فَلَا تَنْهَرْهُ* [And as for the beggar, thou shalt not chide him, or address him with rough speech]. And in a trad., *مَنْ أَنْهَرَ مِنْ أَتْبَعِهِ مَلَأَ اللَّهُ قَلْبَهُ أَمْنًا وَإِيمَانًا وَأَمَنَهُ اللَّهُ صَاحِبٌ بِدَعْوَةٍ مَلَأَ اللَّهُ قَلْبَهُ أَمْنًا وَإِيمَانًا وَأَمَنَهُ اللَّهُ* [Whoso chideth, or checketh with rough speech, the author of an innovation in religion, God will fill his heart with security and faith, and God will preserve him from the greatest terror]. (TA.)

4. **انهر**: see 1, in three places. = † He made blood to flow: (S:) or to appear and flow: (K:) or to flow amply and copiously: (Mgh:) or to flow with force: (Mṣb:) or he poured it forth copiously. (TA.) It is said in a trad., *أَنْهَرَ الدَّمَ، بِيَمَا شِئْتَ إِلَّا مَا كَانَ مِنْ سِنَّ أَوْ ظُفْرٍ* [Make thou the blood to flow, &c., with what thou pleasest, except with what is made of a tooth or a talon.] (Mgh, Mṣb.) The issuing forth of the blood from the place of slaughter is likened to the flowing of water in a river. (TA.) — † He made it wide; (S, K;) namely, a spear-wound or the like, (S, TA,) or a **نَهْرٌ** [or channel of a river], as is implied in the K, but in other lexicons as in the S. (TA.) = He was, or became, in day-time: (S, * K, * TA:) he entered upon day-time: (Mṣb:) from **النَّهَارُ**. (S.)

8: see 1, in five places.

10: see 1. — It (a river [in the CK **النَّهْرُ** is put by mistake for **النَّهْرُ**]) took a place, (JK,) or a settled place, (K,) for its channel. (JK, K.) — It (a thing) became wide. (S.)

نَهْرٌ and **نَهْرٌ** (S, A, Mgh, Mṣb, K) A channel

in which water runs: (A, K:) so most say: or the water itself [that runs therein; i.e., a river; a rivulet; a brook; a canal of running water]: (TA:) or a wide channel in which water runs: originally, the water [that runs therein]: (Mgh:) or properly, wide running water: and by a secondary application, which is tropical, † the trench or channel [in which it runs]: (Mṣb, TA*:) pl. [of pauc.] **أَنْهَرٌ**, (Mṣb, K,) a pl. of the former, (Mṣb,) and **أَنْهَارٌ**, (S, Mṣb, K,) a pl. of the latter, (Mṣb,) [but used as a pl. of either, both of pauc. and of mult., and the most common of all the pls.,] and **نَهْرٌ**, (Mṣb, and so in some copies of the K,) with two *ḍammehs*, a pl. of the former, (Mṣb,) or **نَهْرٌ**, (as in some copies of the K and in the TA,) and **نَهْرٌ**. (IAḡr, K.) You say, **جَرَى النَّهْرُ** [The river ran, or flowed]; like as you say, **نَهْرٌ كَثِيرُ الْمَاءِ** [A channel of running water having much water]. (A.) And **نَهْرٌ** is also used in a pl. sense; as in the Kur, [liv. 54,] *فِي جَنَّاتٍ وَنَهْرٍ* [In gardens and among rivers], i.e., **أَنْهَارٍ**; like the phrase in the Kur, [same chap. verse 45,] *وَيُولُونَ الدُّبُرَ*, (Fr, S,) meaning **الْأَدْبَارَ**: (Fr, TA:) but it is otherwise explained. (S.) See **نَهْرٌ** below.

نَهْرٌ: see **نَهْرٌ**, in two places. = Amplitude: (K:) or light and amplitude: so, accord. to some, in the Kur, liv. 54, differently explained above: see **نَهْرٌ**: (S, TA:) or, accord. to Th, **نَهْرٌ** is a pl. [or rather quasi-pl.] of **نَهْرٌ**, which is a pl. of **نَهَارٌ**. (TA.)

نَهْرٌ Much; (TA;) as also **نَهْرٌ**; (K, TA;) both applied to water. (TA.) — A wide **نَهْرٌ** [or river, or channel in which water runs]. (K.) = **صَاحِبٌ نَهْرٌ** A man of day-time; syn. **صَاحِبٌ نَهَارٌ**; (S, K;) who makes inroads or incursions into the territories of enemies therein: (S:) or who works therein: (A:) a kind of rel. n.; as is shown by the ex.

• نَسْتُ بِبَيْلِي وَلِكِنِّي نَهْرٌ
• لَا أُدْرِجُ اللَّيْلَ وَلَكِنِّي أَنْهَرٌ

[I am not one of the night-time, but I am one of the day-time: I do not journey in the night, but I go forth early in the morning]: as though he said **نَهَارِي**. (Sb.) The verse is correctly related as above; not as it is given in the S. (IB.) — See also **أَنْهَرٌ**.

نَهَارٌ Day; or day-time; contr. of **نَيْلٌ**: (S, TA:) or broad daylight, (Mgh,) from sunrise to sunset: (Mgh, Mṣb, K:) this is the original signification: (TA:) or this is the signification in the vulgar conventional language: but in the classical language it signifies the time from the rising of the dawn to sunset: (Mṣb:) or the light

between the rising of the dawn and sunset: (K:) and so accord. to the lawyers: (TA:) in the trads., it is the whiteness of the **نَهَار**, and the blackness of the **لَيْل**; and there is nothing intervening between the **لَيْل** and the **نَهَار**: but sometimes the Arabs amplified, and applied **نَهَار** to the time from the clear shining of the dawn to the setting [of the sun]: (Mṣb:) or (so accord. to the TA, but in some copies of the K, and) the spreading of the light [which is a cause] of sight, and its dispersion: (K:) in this explanation in the L, in the place of **وَأَقْتَرَأَهُ** we find **وَأَجْتَمَعَهُ** [and its collecting together]: (TA:) it is also syn. with **يَوْمٌ**; and is so when used without restriction in the non-fundamental sciences of religion, (الفروع,) as in the phrases **صُمْ نَهَارًا** [fast thou a day] and **إِعْمَلْ نَهَارًا** [work thou a day]: and it may be so used, or in its proper classical sense, when prefixed to **يَوْمٌ**, governing the latter in the gen. case: (Mṣb:) it has no proper dual, (Mgh, Mṣb,) and no proper pl., (S, Mgh, Mṣb, K,) like **سَرَابٌ** and **عَذَابٌ**; (S, K;) the former of which, however, has a pl. assigned to it [by Zj and] in the K, namely, **أَعْدَابٌ**; (MF:) [and respecting the latter see **شَرَابٌ**, with **ش**]; [for **نَهَار** is a name applied to every **يَوْمٌ** [or day]; and **نَيْلٌ**, to every **لَيْلَةٌ** [or night]: one does not say **نَهَارَانِ** and **نَهَارَانِ**, nor **نَيْلٌ** and **نَيْلَانِ**: but the sing. of **نَهَار** is **يَوْمٌ**: (TA:) and the dual, **يَوْمَانِ**: (Mṣb, TA:) and the pl., **يَوْمٌ**: (Mṣb:) and the contr. of **يَوْمٌ** is **لَيْلَةٌ**: so says Az, on the authority of AHeyth: (TA:) or it has pls.; namely, **أَنْهَرٌ**, (IAḡr, S, K,) a pl. of pauc., (S,) in some lexicons **أَنْهَرَةٌ**, (TA,) [also a pl. of pauc.,] and **نَهْرٌ**, (S, Mgh, Mṣb, K,) a pl. of mult. (S.) [See also **نَهْرٌ**.] Ibn-Keysān cites the following ex.,

• نَوْلَا التَّرِيدَانَ لَمَتْنَا بِالضَّمْرِ
• تَوَيْدٌ لَيْلٌ وَتَوَيْدٌ بِالنَّهْرِ

[Were it not for the two thereeds (or messes of crumbled bread moistened with broth), we had died of leanness: the thereed of night, and thereed in the day-times]. (S.)

نَهْرٌ: see **نَهْرٌ**.

نَهَارِي: see **نَهْرٌ**. — Food that is eaten in the beginning of the day. (TA.)

نَهَارٌ, and **نَهْرٌ**, [A bright day:] in each of these phrases the epithet has an intensive effect, (K, * TA,) as the epithet in **نَيْلٌ أَيْلٌ**. (TA.)

مَنْهَرٌ The place of a river. (T, TA.) — A place which the water hollows out in a **نَهْرٌ** [or channel of a river]. (K.) — A cleft, (K, TA,) or hole, (TA,) in a fortress, passing through [the wall], whence water runs, (K, TA,) or by which water enters: (TA:) pl. **مَنْهَرٌ**. (TA.)

نَهَز

1. نَهَزَ, aor. ٤, (Mṣb,) inf. n. نَهْزٌ, (Mṣb, TA,) *He rose to take a thing with his extended hand.* (Mṣb, JK, TA.) He took a thing with his extended hand. (JK, TA.) See also 3 and 8. — نَهَزَ الشَّيْءُ *The thing became near.* (K.) See also 3, in two places.

3. نَاهَزَهُ, inf. n. مُنَاهَزَةٌ, *He strove with him, or made haste, to outstrip him; to be, or get, before him; to precede him.* (TA.) You say, نَاهَزَ الصَّيْدَ *He made haste to get before the game, or object of the chase, (K, TA,) and seized it before its escape.* (TA.) And نَاهَزْتَهُمُ الْفُرْصَ [I strove with them, or made haste, to be before them in taking, or seizing, the opportunities, or the turns for drawing water or the like]. (S, A.) A poet says,

• نَاهَزْتَهُمُ بِبَيْطَلٍ جَرُوفٍ •

[I strove with them, or made haste, to be before them in drawing water with a capacious bucket]. (S.) = Also, (K,) inf. n. as above, (TA,) *He approached it; drew near to it; nearly attained to it;* (K, TA;) as also نَهَزَهُ. (TA.) You say, نَاهَزَ الْبُلُوغَ (S, Mṣb,) and الْحُلُمَ (A, TA,) *He (a boy, S, Mṣb) approached, drew near to, or nearly attained to, puberty.* (S, A, Mṣb.) And نَاهَزَ الْخَمْسِينَ [He approached, or nearly attained to, the age of fifty]. (A, TA.) And نَاهَزَ الْبَطْمَ (A, Mṣb,) inf. n. as above, (Mṣb,) *He (a child) approached, or drew near to, the [time of] weaning;* (A, Mṣb;) as also نَهَزَ لَهُ. (Mṣb, TA,) aor. ٤. (Mṣb.) = See also 8.

6. تَنَاهَزَا *They strove together, or made haste, each to be, or get, before the other.* (K.) You say, هُمَا يَتَنَاهَزَانِ إِمَارَةَ بَلَدٍ كَذَا *They strive together, or make haste, each to be before the other in obtaining the government of such a town, or country.* (S, TA.) And تَنَاهَزُوا الْفُرْصَ [They strove together, or made haste, to be before one another in taking, or seizing, the opportunities, or the turns for drawing water or the like: see 3.] (A.)

8. اِتَّهَزَ الْفُرْصَةَ *He took, or seized, [or availed himself of,] the opportunity; syn. اِغْتَنَمَهَا (S, A, K:) or he arose and hastened to be before another, or others, in taking, or seizing, the opportunity; or simply he hastened to take it.* (Mṣb.) You say, اِتَّهَزْنَا قَدْ أَمَكْنَا قَبْلَ الْفَوْتِ [Take thou, or seize thou, it; (meaning the opportunity;) for it hath become within thy power; before the escape thereof]. (TA.) And اِتَّهَزْنَا قَدْ أَعْرَضَ نَكَ (A, TA.) Also, اِتَّهَزْنَا *He took it, or them,*

[but to what the pronoun refers is not shown,] *with his extended hand, from a near spot; and so* نَاهَزَهَا. (TA.) And اِتَّهَزَ الشَّيْءُ *He accepted the thing, and hastened to take it with his extended hand.* (TA.)

نَهْزَةٌ *An opportunity; a time at which, or during which, a thing may be done or had; syn. فُرْصَةٌ. (S, K.) — A thing that offers itself to one as a prey, or spoil.* (JK, L.*) You say, فَلَانٌ نَهْزَةُ الْمُخْتَلِسِ [Such a one is the prey of the snatcher]; meaning, *such a one is the prey of every one.* (L.) And هَذِهِ نَهْزَةٌ فَاخْتَلِسْهَا [This is a thing that offers itself as a prey, therefore snatch thou it.] (A.)

نَاهِزٌ *Approaching, or near, to the time of weaning; applied to a boy; (JK, Mṣb, TA;) and to a girl; (TA;) or the epithet applied to the latter is with ٥. (JK, Mṣb.)*

نَهَسَ

1. نَهَسَهُ, (S, A, Mṣb, K,) aor. ٤ (Mṣb, K, MS) and ٤; (Mṣb;) and نَهَسَهُ, aor. ٤; (Fr, K;) inf. n. نَهْسٌ (S, Mṣb, TA) and نَهَسٌ; (TA;) *He (a man, S, Mṣb) took it (namely flesh or flesh-meat) with his fore teeth, (S, A, Mṣb, K,) to eat it, (Mṣb,) and plucked it off; (A, K;) as also* اِتَّهَسَهُ: (S:) *and he ate it off from a bone (تَعَرَّقَهُ) with his fore teeth: (Lh, TA:) or he pulled it off with the central incisors, to eat it: (TA:) and he took it with the fore part of his mouth; as also* اِتَّهَسَهُ: (A:) *or he took it with his mouth: (IAth, TA:) or he took it with his mouth to bite it and make a mark upon it without wounding it: (TA, art. نَهَسَ:) and he (a dog, and any animal having a canine tooth,) bit it: or seized it, and then pulled it, or pulled it vehemently, or rent it with his teeth: but there is a difference of opinion respecting this verb in all its significations: some say that it is with the unpointed س; and thus, only, it is mentioned by ISk, who says, I heard El-Kilábee say, of a dog and of a wolf and of a serpent, اِتَّهَسَهُ and نَهَسَهُ; (Mṣb;) [and J says, the نَهْسُ of the serpent is the same as its نَهَسٌ; (S;) you say نَهَسَتْهُ الْحَيَّةُ in the sense of نَهَسَتْهُ [the serpent bit him]: (Z, Sgh:) others say that the verbs are with س and ش throughout; and thus says IF on the authority of Aṣ: Az cites Lth as saying that نَهَسٌ, with the pointed ش, signifies taking, or reaching, from a distance, like the نَهَسُ of the serpent; and نَهَسٌ, with the unpointed letter, the seizing upon flesh, or flesh-meat, and pulling it, or pulling it vehemently, or rending it with the teeth: Th says that the latter is with the extremities of the teeth; and the former, with the teeth [absolutely], and with [those that are termed] the أُصْرَاسُ: IKootṣ says, like Lth, that*

one says of the serpent (الْحَيَّةُ), نَهَسَتْهُ, with the pointed ش; and of the dog and wolf and hyena, نَهَسَهُ, with the unpointed letter. (Mṣb.)

8: see 1, in three places.

نُهَوسٌ: see نَهَّاسٌ, in two places.

نَهَيْسٌ: see مَنُهَوسٌ, in two places.

نَهَّاسٌ *A dog that is wont to bite; (Mṣb;) and نُهَوسٌ, applied to a she-camel, signifies the same; (TA;) and the latter, a lion that bites a thing when able to do so: (IKh:) or the former, a dog that is wont to seize, and then pull, or pull vehemently, or rend with his teeth. (Mṣb.) — A lion; as also نُهَوسٌ and مَنُهَوسٌ. (K.) — A wolf. (TA.)*

مَنَهَسٌ *A place from which a thing [such as herbage &c.] is taken with the mouth and eaten: (K, TA;) pl. مَنَاهِسٌ. (TA.) You say, أَرْضٌ كَثِيرَةُ الْمَنَاهِسِ *Land abounding in such places.* (TA.)*

نَهَّاسٌ: see مَنُهَوسٌ.

مَنُهَوسٌ *A man having little flesh; (S, A, K;) [as though it were partly eaten off the bones;] as also نَهَيْسٌ. (TA.) You say also, مَنُهَوسٌ الْقَدَمَيْنِ (A, K,) or الْعَبْيَيْنِ (TA,) *A man (TA) having little flesh upon the feet, (A, K, TA,) or upon the ankles. (TA.) And وَطِيفٌ نَهَيْسٌ [A shank of a quadruped] light of flesh.* (TA.) See also مَنُهَوسٌ.*

نَهَسَ

1. نَهَسَهُ, (S, K,) aor. ٤, (K,) inf. n. نَهْسٌ, (S,) i. q. نَهَسَهُ; (S, K;) i. e. *He took it with his mouth to bite it and make a mark upon it without wounding it: [&c.:] (TA:) or he took it (namely flesh or flesh-meat) with his fore teeth: (S:) and so accord. to some, اِتَّهَسَهُ. (S.) And It [a serpent or scorpion] bit him; or stung him; syn. لَسَعَهُ. (K:) you say, نَهَسَتْهُ الْحَيَّةُ *the serpent bit him.* (S.) And *He (a dog, TA) bit him, or it; (K;) as also نَهَسَهُ. (TA.) Or He took it with his [teeth that are called] أُصْرَاسُ: whereas نَهَسَهُ signifies he took it with the extremities of the teeth: (K:) or نَهَسٌ is less than نَهْسٌ; the latter signifying the taking, or reaching, with the mouth; but the former, the taking, or reaching, from a distance, like the نَهَسُ of the serpent. (Lth, TA.) [For other observations on these two verbs, see art. نَهَسَ.] — نَهَسَهُ الدَّهْرُ فَاجْتَنَحَ (IAgr, S, K) : *Time, or fortune, bit him, so that he became in want.* (TA.) — نَهَسَتْ وَجْهَهَا *She (a woman) seized the flesh of her face with her nails. (TA.) — نَهَسَهُ***

also signifies † *He, or it, harassed, distressed, fatigued, or wearied him.* (Iath.) — نَهَضَ, inf. n. as above, † *He became emaciated, or lean: and أَعْضَادُنَا † our arms from the elbow upwards became emaciated:* (TA:) and نَهَضَتْ أَعْضَادُهُ † *his arms from the elbow upwards became slender,* (Ish, K, [but in the CK دَقَّتَا is put by mistake for دَقَّتَا]) and *their flesh became little.* (Ish.)

8: see 1, in the first and last sentences.

نَهَضَ: see مَنُهَوِّشُ.

نَهَيْشُ: see مَنُهَوِّشُ, in five places. — As an epithet applied to a camel, i. q. نَهَيْشُ, (Ibn-'Abbād, K,) as explained in art. نَهَشُ. (Ibn-'Abbād, TA.)

نَهَيْشُ: see مَنُهَوِّشُ.

مَنُهَوِّشُ † *A man harassed, distressed, fatigued, or wearied:* (S, Iath, K:) † *bitten by time, or fortune, so as to be in want,* (IAqr, S, K, TA,) † *and emaciated, or lean: or having little flesh, even if fat: or light; as also † نَهَيْشُ and † نَهَيْشُ and † نَهَيْشُ.* (TA.) Applied to the pudendum muliebre, † *Having little flesh; as also † نَهَيْشُ.* (TA.) And in like manner, مَنُهَوِّشُ الْفَخِذَيْنِ † *Emaciated, or lean, in the thighs.* (TA.) And مَنُهَوِّشُ الْقَدَمَيْنِ † *A man having little flesh upon the feet.* (IAqr, K.) And نَهَيْشُ الْبَيْدَيْنِ † *A man, (TA,) or a beast of carriage, (S,) light in the arms, or fore legs; (S, K, TA;) as though from الْحَيَّةِ † نَهَيْشُ: (S:) and so نَهَيْشُ الْقَوَائِرِ † *light in the legs, (K, TA,) in passing along, and having little flesh upon them; (TA;) as also † نَهَيْشُ الْمَشَاشِ.* (S, TA.) [But see also مَشَاشُ.]*

مَنْتَهَيْشَةُ † *A woman scratching her face in affliction or misfortune.* (K, TA.) Such Moḥammad cursed. (TA.)

نهض

1. نَهَضَ, aor. نَهَضَ, inf. n. نَهْوُضُ (S, A, Mgh, Mgh, K) and نَهَضَ, (S, A, K,) *He rose, or stood up, syn. اِرْتَفَعَ, (Mgh,) or قَامَ, (S, Mgh, O, K,) from his place; (Mgh;) as also † نَهَضَ, syn. قَامَ, (IAqr:) or the former, he quitted a place: and he rose from it: (M, TA:) or he rose from sitting; thus differing from نَهَدَ, which signifies "he rose" under any circumstances: (M, L, in art. نَهَدَ:) [and he rose and went: or he rose and hastened, as shown below:] and † نَهَضَ, he was, or became, made, or excited, to rise, or stand up; quasi-pass. of اُنْهَضَهُ. (S.) You say, نَهَضَ إِلَيْهِ *He rose, or stood up, to him: (Mgh:) and لَأْمَرٍ**

[to do, or perform, an affair]. (S, K,*) And نَهَضَ إِلَى الْعَدُوِّ *He [rose and] sped, or hastened, to, or towards, the enemy.* (Mgh.) [See also نَهَدَ.] And نَهَضْنَا إِلَى الْقَوْمِ and نَهَضْنَا إِلَى الْبَيْمِ [We rose and sped, or hastened, to, or towards, the people, or company of men:] both signify the same. (Abu-l-Jahm El-Jaḥfāree.) And † نَهَضُوا and † نَهَضُوا لِتَقَاتِلَ signify the same as † نَهَضُوا لِتَقَاتِلَ [They rose and sped, or hastened, to fight, or to the fight]. (TA.) — † *It (a plant) stood erect; or became strong and erect.* (S, A, K.) — † *It (a bird) spread, or expanded, its wings to fly.* (S, A, Mgh, K.) You say, فَرَخَ عَاجِزُ النَّهَضِ [A young bird lacking the power of spreading its wings to fly]. (A, TA.) [See an ex. in a verse of El-Ḥoṭeīāh cited in the first paragraph of art. خَلَفَ.] — نَهَضَتْ نَفْسُهُ (K in art. جَسَأَتْ, &c.) and نَهَضَتْ نَفْسُهُ إِلَيْهِ (S in the same art., and A in art. جَهَشَ, &c.) signify [the same, i. e.] † جَسَأَتْ † [His soul, or stomach, heaved, &c.] (S, A, K, in the arts. above mentioned.) — نَهَضَ الشَّيْبُ فِي الشَّبَابِ † [Hoariness arose in youth]. (A, TA.) Aḥmad cites the following verse from an anonymous poet:

تَنْهَضُ الرِّعْدَةُ فِي ظَهْرِي

مِنْ لَدُنِ الظُّهْرِ إِلَى الْعَصِيرِ

† [Tremor arises in my little back from the time of noon to the little evening]. (TA.)

3. نَاهَضَهُ (S, A, &c.) inf. n. مَنَاهَضَةٌ, (TA,) *He rose with him, or against him, and withstood him, or opposed him, in contention; syn. قَاوَمَهُ; (S, Mgh, K;) namely his adversary.* (A, Mgh.)

4. اَنْهَضَهُ *He made him, or excited him, to rise, or stand up: (S, A, K, TA:) or he roused him, or put him in motion to rise.* (TA.) You say also, اِنْتَهَضْتَهُ † لِلْأَمْرِ, [if this be not a mistranscription for اَنْهَضْتَهُ,] *I made him to rise to [do, or perform,] the affair.* (Mgh.) And اَنْهَضَهُ عَلَيَّ † *He strengthened him to rise, and do, or perform, the thing.* (TA.) — اِنْهَضَ الْقِرْبَةَ † *He nearly filled the water-skin [so as to make it rise].* (K, TA.) — اِنْهَضَتِ الرِّيحُ السَّحَابَ † *The wind bore and drove along the cloud, or clouds.* (TA.)

6. تَنَاهَضُوا فِي الْحَرْبِ (S, A, Mgh, K) *They rose, one with another, or one against another, and withstood, or opposed, one another, in war, or battle: (Mgh:) or each party of them rose and hastened (نَهَضَ) to, or towards, the other, in war, or battle.* (S, K,*) See also 1.

8: see 1, in four places: = and see 4.

10. اسْتَهَضَهُ لِأَمْرِ كَذَا *He ordered him, or commanded him, to rise to [do, or perform,] such an*

affair. (S, K,*) [And اسْتَهَضَهُ فِي أَمْرٍ *He sent him on an affair, to perform it.]*

نَهَضَةٌ [inf. n. of un. of 1; *A single act of rising, &c.: and] a motion, or movement: pl. نَهَضَاتٌ. (Mgh.) You say, جَاءَتْ مِنْهُ نَهَضَةٌ, (A, TA,) or كَانَتْ مِنْهُ نَهَضَةٌ, *There was [a rising, or] a motion, or movement, on his part,* (Mgh,) لِمَحَلِّ كَذَا [to such a place], (A, TA,) or إِلَى كَذَا [to, or towards, such a thing]. (Mgh.) And هُوَ كَثِيرٌ النَّهَضَاتِ [He is a person of frequent risings, or motions or movements]. (A, TA.) — Also, † *Power, or ability; and strength.* (TA.)*

نَهَضَةٌ [The act of rising, or standing up: or the state of being made, or excited, to rise, or stand up:] a subst. from اِنْتَهَضَ. (TA.)

نَهَّاضٌ [One who frequently rises; or who frequently rises from, or quits, his place:] *quick in motion.* (Expos. of the Mo'allakát, printed at Calcutta, p. v-) — هُوَ نَهَّاضٌ بِهَوْلَاءَ † [app. He is wont to rise with these, for their assistance: see نَاهَضَةٌ]. (A, TA.) — هُوَ نَهَّاضٌ بِبَزْلَاءَ: see art. بَزَلٌ.

نَاهِضٌ [act. part. n. of 1, *Rising, or standing up: &c.*] — † *Energetic, sharp, vigorous, or effective, in his agency, or work.* (TA.) — † *A young bird whose wings have become complete, (S, A, Mgh,) or whose wing has become complete, (K,) and which has risen, (S,) or is able, (A, Mgh,) or ready, (K,) to fly: (S, A, Mgh, K:) or that has spread its wings to fly; or that has raised itself to quit its place: applied by some particularly to the young of the eagle: (TA:) pl. نَوَاهِضٌ. (A, Mgh.) [See also عَاتِقٌ.]*

نَاهِضَةُ رَجُلٍ † *A man's people, (L,) or the sons of his father or ancestor, (S, O, K,) who rise for him, (O,) or with him, (K,) or with whom he rises, in a case that grieves him, (L,) or who are angry for him, (S,) or who are angry by reason of his anger, and rise to aid him: (TA:) and his people, (A,) or servants, (K,) or those, (S,) who undertake, or manage, his affairs: (S, A, K:) or his aiders, or assistants. (A, in art. ظَهَرَ.) You say, مَا لِفُلَانٍ نَاهِضَةٌ † *Such a one has not any (S, A) people, (A,) or servants, (TA,) who undertake, or manage, his affairs.* (S, A, TA.)*

[&c. نَهَلٌ]

See Supplement.]

نوا

1. نَوَّأَ, aor. نَوَّأَ, inf. n. نَوُّوْ, (S, K) and نَوَّأَ, (K,) *He rose, or arose, with effort and difficulty.* (S, K.) — نَوَّأَ بِجَمِيلِهِ *He rose with his burden with effort and difficulty: (TA:) he rose with his burden oppressed by its weight.* (S, K.) —

تَنَوُّوا بِعَجِيزَتِهَا She rises with her buttocks oppressed by their weight: said of a woman. (S.) — نَأَى بِصَدْرِهِ He arose. [App. said originally, if not only, of a camel.] (TA.) — نَأَى بِهِ and أَنَاءَهُ, It (a burden) oppressed him by its weight, and bent him, or weighed him down. (S, K.) — تَنَوُّوا بِهَا Her buttocks oppress her by their weight: said of a woman. (S.) — نَأَى He was oppressed by weight, (K.) and fell down: (S, K.) thus the verb bears two [partially] opposite significations. (K.) — نَأَى بِجَانِبِهِ + He behaved proudly. (TA, art. مط.) — نَأَى التَّجْمُرُ, aor. يَنُوُّ, inf. n. نُوٌّ; and اسْتَأَى and اسْتَأَى (K; the latter being formed by transposition, TA) The star, or asterism, [generally said of one of those composing the Mansions of the Moon,] set (accord. to some), or rose (accord. to others), aurorally, i. e. at dawn of morning. (TA.) See نُوٌّ. [It seems that نَأَى is used in both these senses because the star or asterism appears as though it were nearly overcome by the glimmer of the dawn.] — نَأَى, (K.) formed by transposition from نَأَى, (TA,) or a dial. form of this latter, (S, TA,) He, or it, was, or became, distant; removed to a distance; went far away. (S, K.) — نَأَى بِهِ [It rendered him distant, or removed him to a distance]. (TA.) — مَا سَأَكَ وَنَأَاكَ (S) [see explained in art. سَأَاكَ: سَأَاكَ is here used for سَأَاكَ, in order to assimilate it to سَأَاكَ; (S); like as they say هَمَانِي وَمَرَانِي, for أَمْرَانِي. (TA.)

3. نَوَّأَ and مَنَوَّأَ, inf. n. نَوَّأَةٌ, ناوَأَةٌ, He contended with him for glory; vied with him. (K.) — He acted hostilely towards him. (S, K.) Sometimes without ء; but originally with ء; being derived from نَوَّأَ and نَوَّأَ. (S.)

4: see 1.

10. اسْتَأَى بِنَجْمٍ [He prognosticated rain &c. by reason of the rising or setting of a star or an asterism aurorally, i. e., at dawn of morning: or he regarded a star or an asterism as a نُوٌّ]. (L.) It is said, لَا تَسْتَأَى الْعَرَبُ بِالنُّجُومِ كُلِّهَا, [The Arabs do not prognosticate rain &c. by reason of the auroral rising or setting of all the stars, or asterisms: or do not regard all the stars or asterisms as نُوٌّ]. (Sh, L.) اسْتَأَوُا, the ء being transposed, They expected, or looked for, the rain called الوَسْمِيُّ, [from the auroral rising or setting of a star or an asterism]. (AHn.) — اسْتَأَى + He sought, or asked a gift, or present of him. (K.)

نُوٌّ, pl. أَنْوَاءٌ and نُوَانٌ, (S, K.) A star, or an asterism, verging to setting: or the setting of the star, or asterism, in the west, aurorally, i. e., at dawn of morning, and the rising of another, opposite to it, at the same time, in the east: (K.) or the setting of one of the stars, or

asterisms, which compose the Mansions [of the Moon (see مَنَازِلُ الْقَمَرِ)], in the west, aurorally, i. e., at dawn of morning, and the rising of its رَقِيب, which is another star, or asterism, opposite to it, at the same time, in the east, each night for a period of thirteen days: thus does each star, or asterism, of those Mansions, [one after another,] to the end of the year, except الجِبَّة, the period of which is fourteen days: (S:) [or it signifies the auroral rising, and sometimes the auroral setting, of one of those stars, or asterisms; as will be shown below: I do not say "heliacal" rising because the rising here meant continues for a period of thirteen days]. Accord. to the T, نُوٌّ signifies the setting of one of the stars, or asterisms, above mentioned: and AHn says, that it signifies its first setting in the morning, when the stars are about to disappear; which is when the whiteness of dawn diffuses itself. (TA.) A'Obeyd says, I have not heard نُوٌّ used in the sense of "setting," or "falling," except in this instance. (S.) It is added, [whether on his or another's authority is doubtful,] that the [pagan] Arabs used to attribute the rains and winds and heat and cold to such of the stars, or asterisms, above mentioned as was setting at the time [aurorally]; or, accord. to Aq, to that which was rising in its ascendancy [aurorally]; and used to say, مَطَرْنَا بِنُوِّ كَذَا [We have been given rain by such a نُوٌّ]; (S;) or they attributed heat [and cold] to the rising of the star or asterism, and rain [and wind], to its نُوٌّ [meaning its setting]. (AHn, Har, p. 216.) This the Muslim is forbidden to say, unless he mean thereby, "We have been given rain at the period of such a نُوٌّ;" God having made it usual for rain to come at [certain of] the periods called انْوَاء. Again, A'Obeyd says, The انْوَاء are twenty-eight stars, or asterisms; sing. نُوٌّ: the rising of any one of them in the east [aurorally] is called نُوٌّ; and the star, or asterism, itself is hence thus called: but sometimes نُوٌّ signifies the setting. Also, in the L it is said, that each of the above-mentioned stars, or asterisms, is called thus because, when that in the west sets, the opposite one rises; and this rising is called النُّوٌّ; but some make نُوٌّ to signify the setting; as if it bore contr. senses. (TA.) [El-Kazweenee mentions certain physical occurrences on the occasions of the انْوَاء of the Mansions of the Moon; and in each of these cases, except three, the نُوٌّ is the rising, not the setting. Two of the excepted cases are doubtful: the passage relating to the third plainly expresses an event which happens at the period of the auroral setting of الصَّرْفَة; namely the commencement of the days called أَيَّامُ الْعُجُوزِ; corresponding, accord. to El-Makreezee, with the rising of المَقْدَمُ, the

of الصَّرْفَة: and it is said in the S, art. عَجَز, on the authority of Ibn-Kunāseh, that the أَيَّامُ الْعُجُوزِ fall at the period of the نُوٌّ of الصَّرْفَة. (The auroral setting of الصَّرْفَة, at the commencement of the era of the Flight, in central Arabia, happened about the 9th of March O. S.; and this is the day of the N. S., the 26th of February O. S., on which commence the أَيَّامُ الْعُجُوزِ accord. to the modern Egyptian almanacs.) Hence it appears, that sometimes the setting, but generally the rising, was called the نُوٌّ. Moreover, the ancient Arabs had twenty-eight proverbial sayings (which are quoted in the Mir-át ez-Zemán, and in the work of El-Kazweenee) relating to the risings of the twenty-eight Mansions of the Moon: such as this: إِذَا طَلَعَ الشَّرْطَانُ "When Esh-Sharāṭān rises, the season becomes temperate:" or, perhaps, "— the night and day, become equal." (If this latter meaning could be proved to be the right one, we might infer that the Calendar of the Mansions of the Moon was in use more than twelve centuries B.C.; and that for this reason الشَّرْطَانُ was called the first of the Mansions; though it may have been first so called at a later period as being the first Mansion in the first Sign of the Zodiac. But I return to the more immediate object which I had in view in mentioning the foregoing sayings.) I do not find any of these sayings (though others, I believe, do) relating to the settings. Hence, again, it appears most probable, that the rising, not the setting, was generally called نُوٌّ. — [In many instances,] الِانْوَاءُ signifies The Mansions of the Moon [themselves]; and نُوٌّ, any one of those نَجُومُ الْمَطَرِ: and they are also called النُّجُومُ الْمَطَرِ [the stars, or asterisms, of rain]. (Mgh, in art. خَطَأٌ.) IAq says that the term نُوٌّ was not applied except in the case of a star, or asterism, accompanied by rain: (TA:) [see exs. under خَطَأٌ and خَطَأٌ: but most authors, it seems, apply this term without such restriction: it is sometimes given to certain stars or asterisms, which do not belong to the Mansions of the Moon; as will be seen below: and it is applied, with the article, especially to الشَّرِيَاءُ. — Accord. to AZ, as cited by AM, the first rain is that called الوَسْمِيُّ: the انْوَاء of which are those called العَرْقُوتَانِ الْمَوْخَرَتَانِ, the same, says AM, as العَرْقُوتَانِ الْمَوْخَرَتَانِ, [the 27th Mansion of the Moon, which, about the period of the commencement of the era of the Flight, (to which period, or thereabout, the calculation of AZ, here given, most probably relates,) set aurorally, (for by the term نُوٌّ AZ means a star or asterism, at the setting of which rain usually falls,) in central Arabia, on the 21st of Sept. O.S., as shewn in the observations on

الشرط, the القمر منازل in this lexicon]: then, الشرط, [one of the شَرَطَانِ, the 1st Mansion, which, about the period above mentioned, set aurorally on the 17th of Oct.]: then, الثريا, [the 3rd Mansion, which, about that period, set on the 12th of Nov.]. Then comes the rain called الشَّوِيُّ: the انواء of which are الجوزاء [meaning البقعة, the 5th Mansion, which, about the period above mentioned, set aurorally on the 8th of Dec.]: then, الدراع, [i. e. الدراع المقبوضة and الدراع الميسوطة]; the former of which, about the same period, set anti-heliacally on the 3rd of January, the proper relative time of the setting of the 7th Mansion; and the latter, on the 16th of January, the proper relative time of the setting of the 8th Mansion;] and their نثرة, [the 8th Mansion, which, about that period, set aurorally on the 16th of Jan.]: then, الجبهة, [the 10th Mansion, which set aurorally, about that period, on the 11th of Feb.]. In this period, the شتوي rain ends; and that called الدفتي (q. v.) begins, and [after this] الصيف. All the rains from the وصي to the دفتي are called ربيع. Then, [after the دفتي] comes the صيف: the انواء of which are (الرقيب and الاعزل) السماكان which is, accord. to El-Kazweenee, the 14th Mansion, which, about the period above mentioned, set aurorally on the 4th of April: the latter seems to be the الثريا رقيب (see رقيب): i. e. الاكليل, the 17th Mansion, which, about the same period, set aurorally on the 13th of May]; a period of about forty days. Then comes الحميم, [see this word, said by some to be] a period of about twenty nights, commencing at the [auroral] rising of الدبران, [at the epoch of the Flight, about the 26th of May, O.S.] which has [little rain, or none, and is therefore said to have] no نوء. Then comes الخريف [a period of little rain]: the انواء of which are التيران [or the two vultures, التسر الطائر and التسر الواقع, which, in central Arabia, about the period above mentioned, set aurorally on the 24th of July, O.S., both together]: then, الاخضر, [which I have not been able to identify with any known star or asterism, in the TT with صح written above it, to denote its being correctly transcribed]: then, العرقوتان, the same says AM, as المقدم, [the 26th Mansion, which, about the same period, set on the 8th of Sept.]. (T, TT, TA.*) — [Hence,] نوء [also means + The supposed effect of a star or asterism so termed in bringing rain &c. : whence the phrase لا نوء له It has no effect upon the weather; said of a particular star or asterism: see البطين. — Also, Rain consequent upon the annual setting or rising of a star so

termed: so in many instances in Kzw's account of the Mansions of the Moon.] And † Herbs, or herbage: so called because regarded as the consequence of what is [more properly] termed نوء: [i. e., the auroral setting or rising of a star or asterism, or the rain supposed to be produced thereby.] Ex. جف النوء. The herbage dried up. (IK.) Also, † A gift, or present. (K.)

انواء More, or most, acquainted with the انواء. (K, and some copies of the S.) [See نوء.] It is an anomalous word, though of a kind of which there are some other examples; for it has no verb; and, by rule, a noun of this class is not formed but from a verb. (TA.)

مستأ + One of whom a gift, or present, is sought, or asked. (K.)

نوب

1. نوب, aor. ينوب, inf. n. نوب; and انتبت, I came to him by turns. (TA.) — انتاب, inf. n. انتاب, He came to them time after time. (S, K.) The Hudhalee (Aboo-Sahm Usameh, TA,) says,

* اقرب طريد بنزه الفلا
* ة لا يرد الماء إلا انتابا

(S) Slender in the belly, an object of the chase, in a part of the desert far from water and pasture; he will not come to the water otherwise than time after time. The poet is describing a wild ass. (IB.) Accord. to one relation, the last word is انتابا, meaning "coming by night." (S.) — [Also, انتاب, app., He did a thing time after time: did a thing by turns. (See منتاب.) — ناب, aor. ينوب, inf. n. نوب, He drove camels early in the morning to the water, and was [again] at the water in the evening, going to it [thus] time after time. (IAgr.) — (S, K,) اناب إليه, (K,) and ناب إلى الله, inf. n. انابة; (TA;) He returned from disobedience to obedience to God; he returned unto God [repenting]; he repented: (S, K;) or the latter, he returned unto God; syn. رجع: (Msb.) or ناب signifies he kept to obedience unto God: [this is given in the K as another and distinct signification of ناب:] and اناب signifies as before explained: or he returned to the performance of God's commands, not departing from anything thereof: or he returned time after time: the lit. signification, accord. to the Keshshuf and AHei, is he entered upon the good turn. (TA, where for الخيل read الخير.) — ناب عتي, aor. ينوب, inf. n. نوب and مناب (S, K: but the former inf. n., which is mentioned by Th, is omitted in some copies of the S) and نيابة (Msb: [the only inf. n. there mentioned:] but this

last, though also mentioned in the L, is rejected by Th and the other early authorities as not belonging to the classical language of the Arabs: TA:) He supplied my place; served for me; acted in my place or stead, or as my substitute, lieutenant, deputy, factor, or agent; (S, K, &c. ;) ناب عنه in such an affair. (Msb.) — [and منابة] It (a thing) supplied its (another thing's) place. (TA.) — نابه أمر, aor. ينوب, (S,) inf. n. نوب and نوبة; (K, TA;) and انتابه; (S;) a thing, or an event, [generally a misfortune, or an evil accident,] befell him; betided him; happened to him. (S, K.)

3. ناوبه, (inf. n. مناوبة, TA,) He did [or took] a thing with him, each taking his turn: syn. ساهمته, i. q. ناوبته, (K.) — عاقبه [q. v., here signifying I shared with him: see 6]. (Msb.)

4. انتبته عنه, (K,) and استنبتته, (TA,) I made him to supply his [another's] place; to act in his place or stead, or as his substitute, lieutenant, deputy, factor, or agent; (K, Msb;) في كذا in such an affair. (Msb.) — See 1. — اتاني فلان فما ائتت له I cared not for him, or paid any regard to him. (A.)

6. الامر, تناوبنا الخطب, and هم يتناوبون التوبة فيما بينهم في الماء وغيره [They took turns in the case of a thing that was between them; in the case of water &c.] (S.) — تناوبوا عليه They did it by turns; this person doing it one time; and that, another. (Msb.) — تناوبوا, as also تنازلوا and تطاعموا, They (a people on a journey) ate with, or at the tent of, [meaning, of the food of,] this man on one occasion of alighting, and another man on another occasion of alighting; each one of them having his turn to supply the food of one day. (ISH.) — تناوبوا على الماء, (K,) or تناوبوا الماء, (L,) They shared the water among themselves [by turns] by means of the حصاة القسيم, (K,) or المغنة; (L;) which is a pebble that is put into a vessel; then as much water as will cover the pebble is poured into the vessel: this is done by persons on a journey when they have little water; and thus they divide it into shares. (K, arts. قسر and مقل.) — المنايا تتناوبنا Deaths come to us by turns; to each of us in his turn. (TA.)

8: see 1.

10: see 4.

نوب What is a day's and a night's journey distant from one: (S, K:) what is a night's journey distant is called القرب: originally in the

case of going to water: (§:) or what is three days' journey distant: or what is two leagues (فَرَسَخَان) distant; or three. (TA.) Lebeed says,

• إِحْدَى بَنِي جَعْفَرٍ كَلِفْتُ بِهَا
• لَمْ تَمْسِ مِنِّي نَوْبًا وَلَا قَرَبًا

[I have become enamoured of one of the descendants of Ja'far: she has not become a day's and a night's journey (or three days' journey or two leagues,) distant from me, nor a night's journey distant]. (§.) Or نوب signifies [in these words of the poet] near, so that he might visit her repeatedly; and قرب and نوب are synonymous: (IAqr:) or قرب [is used by him to signify that at such a distance] he might come to her once in three days. (AA.) — نوب Strength: (K:) as also نوبة: ex. أَصْبَحْتَ لَا نَوْبَةَ لَكَ Thou hast become without strength: and لَمْ تَرَكَتْهُ لَا نَوْبَ لَهُ I left him without strength. (TA.) — نوب Nearness. (ISk, S, K.) — نوب a pl. (or rather a quasi. pl. n., TA) of نَائِب: (RA, K:) [but in what sense I do not find: app., as the act. part. n. of نَاب "it befell, &c."]

نوب Bees: pl. of نَائِب: (§, K:) from نوبة "a turn that falls to a man at a certain time," accord. to Aq: or so called because they feed and return to their place: (§:) and if so, the sing. is نَائِب: (TA:) or so called because they are of a colour inclining to black; (§, from A'Obeyd; or, as in some copies of the S, A'Obeydeh;) or as likened to the nation of negroes called النوبة: and if so, the word has no sing. (TA.) See also نوب. — نوب The Nubians; a nation of the Negroes [or rather Ethiopians]: (§, K:) or the latter is the name of their country; an extensive country south of Upper Egypt. (K, TA.) — نوبى [A Nubian;] an individual of the nation above mentioned. (§.) See نوبة. — نوبى: see نوبى.

نوبة A turn which comes to one, or which one takes; the time at which, or during which, anything is, or is to be, done, or had, in succession; an opportunity: (§, K, MF:) pl. نوب, (§,) which is extr. [with respect to analogy.] (TA.) See نوب. — نوبة and نوبة A coming to water, &c., one time, or turn, after a former time, or turn. This is the meaning of the words in the following phrases, mentioned [but not explained] in the S and K: جَاءَتْ نَوْبَتَكَ and جَاءَتْ نَوْبَتَكَ, Thy time, or turn, to come to water, &c., in succession, has arrived: (TA:) pl. of the former word نوب. (§, K.) — نوبة An assembly, a company, troop, or congregated body, of men. (K.)

نوبة: see نوب and نَائِبَة.
نوبة: see نوبة.

نوب Abundant good, (K,) that comes again and again [by turns]. (A.) — نوبة A quotidian fever. (§.) — نوبة Guests coming time after time. (TA, from a trad.) — See نوب.

نائب One who supplies the place of another; who acts in his place or stead, or as his substitute, lieutenant, deputy, factor, or agent: pl. نواب. (Msb.) — نائبة What befalls, betides, or happens, that is afflictive, distressing, difficult, or unfortunate: pl. نواب and نوب; the latter of which is extr.: (TA:) or rather this latter is pl. of نوبة, which is syn. with نائبة, (MF,) a subst. from نابه أمر [and therefore signifying an accident, or a casualty, &c.; and as such this pl. is not extr., but analogous:] an evil accident; a misfortune; a disaster; a calamity; an affliction: pl. نواب: (§:) only signifying what is evil: (Msb:) or, accord. to some, an accident, whether good or evil: ex. Lebeed says,

* نَوَائِبُ مِنْ خَيْرٍ وَشَرٍّ كِلَاهِمَا
* فَلَا الْخَيْرَ مَمْدُودٌ وَلَا الشَّرَّ لَا زَبُ

[Accidents of a good nature, and of an evil, both of them; and neither is the good prolonged, nor the evil constant]: or what befalls, betides, or happens, to a man, of difficult, arduous, distressing, or afflictive, events, or affairs, and accidents: [a difficulty, or difficult affair] in a trad. respecting Kheyber it is said, قَسَمَهَا نَصْفَيْنِ نَصْفًا لِنَوَائِبِهِ [He divided it into two halves; half for his own difficulties, or difficult affairs, and wants, and half among the Muslims]. (TA.)

ناب A road to water. (K.) — ناب i. q. مَرَجِع: ex. إِلَيْهِ مَنَابِي [To him is my recourse]. (A.)

ناب pass. part. n. of 4, A person made to supply another's place; &c. (Msb.) — أمر ناب An affair in which a person is made to supply another's place; in which a person is made to act in the place or stead of another person; or as another's substitute. (Msb.) See the verb.

ناب A person whose place is supplied by another; in whose place or stead, or as whose substitute, another person acts. (Msb.) — أمر ناب An affair in which a person supplies the place of another; in which a person acts in the place or stead of another, or as another's substitute. (Msb.) See the verb.

ناب from الله الى الله, Repenting, &c. (TA.) — ناب act. part. n. of 4, A person making another to supply his or another's place; &c. (Msb.) — See the verb. — ناب Copious rain: and good rain, of the [rain termed] ربيع:

(K:) or, accord. to En-Nadr Ibn-Shumeyl, copious rain (مَطَرٌ جَوْدٌ) is termed منيب: and you say, أَصَابَنَا رَيْبِعٌ صِدْقٍ مَنِيبٌ [There fell upon us an excellent, copious rain, of such as is termed ربيع; meaning] good rain, but inferior to what is termed جود; but this is an excellent rain if followed by other rain. (TA.)

ناب act. part. n. of 8. — [Coming by turns: &c.] — Visiting. (RA.) — Doing a thing time after time: doing a thing by turns. (TA.)

نوت

1. نوت, aor. يَنُوتُ, inf. n. نَوْتُ, He (a man) moved from side to side in walking; as also نَات, aor. يَنِيْتُ: (L:) or he so moved by reason of weakness, or infirmity: (K:) or, by reason of drowsiness, like as the sailor turns the vessel from side to side. (L)

نات i. q. ناس Mankind; or men: (§, K:) like نَات for أَكْبَاسُ; the س being changed into ت [see art. ناس], accord. to the dial. of certain of the Arabs; as related by Az. (§.)

نوتى [and نوات] A sailor upon the sea, (§, K,) who turns about the ship in the sea: (TA:) pl. of the former نَوَاتِي, (§, K,) [and of the latter] نَوَاتُونَ. (TA.) Accord. to J, from the language of the people of Syria: accord. to others, an arabicized word [from the Greek ναύτης]. (TA.)

نوتى: see نوات.

نوٹ

نوٹة i. q. حَمِيَّة. (L.)

نوح

1. نوح and نوح, aor. نَوَّحَ, inf. n. نَوْحٌ, (S, K) and نَوَّاحٌ, (L, K,) or this is a simple subst., (Msb,) and نَوَّاحَةٌ, (A, L, K,) or this also is a simple subst., (§, Msb, [and as such it is also mentioned in the K,]) and نَوَّاحٌ (K) and نَوَّاحَةٌ, (L,) [The woman wailed]. You say نَوَّاحَتْ عَلَى الْمَيِّتِ (Msb,) and نَوَّاحَتْهُ, (L, K,) but نَوَّاحَتْ عَلَيْهِ is preferred, (TA,) [She wailed for, or bewailed, the dead, and, her husband]. Also, نَوَّاحٌ عَلَى الْمَيِّتِ (A.) نَوَّاحٌ and نَوَّاحٌ are syn. (L, K.) [In the S it is implied that it is tropical: see نَوَّاحَةٌ: but in the A it is said to be proper.] — نَوَّاحٌ, (L,) inf. n. نَوْحٌ, (L, K,) The pigeon cooed (L, K) in a plaintive or wailing manner. (L.) Some say that this is tropical; but most, that it is proper. (MF.) — نَوْحٌ [The birds warble plaintively.] (A.)

3. نوح نوح بَعْضُهَا بَعْضًا One of them was opposite

to, or faced, another. Said of mountains, and in like manner of winds. (§, L.)

5. **تَوَّحَّ** *It* (a thing) moved about, hanging down; it dangled. (§, K.)

6. **الطَّيْرُ تَتَوَّحَّ** [*The birds warble plaintively, one to another*]. (A.) See an ex. in art. فوج, conj. 6. — **تَوَّحَّتِ الرِّيحَاتُ** *The winds blew violently* [as is generally the case when they blow from opposite directions]. (TA.) See an ex. voce سهو. — **تَوَّحَّوْا** *They two were opposite, one to the other; they faced each other*. (§, K.) You say so of two mountains, and of two winds. (§, L.)

10: see 1. — **استنَّاحَ** *He* (a wolf) howled, (L, K,) and was listened to and followed by other wolves. (L.) — *He* (a man) wept and induced another, or others, to weep: (K:) or he wept so as to induce another, or others, to weep. (L.)

نَائِحَةٌ: see **نَوَّحٌ**.

نَوْحَةٌ and **نَيْحَةٌ** *Strength; force*. (L.)

نَوْحَةٌ: see **نَيْحَةٌ**.

نَيْحَةٌ: see **نَوَّحٌ**.

نَيْحَةٌ (§, Mṣb, K) and **نَوَّحٌ** (Mṣb) subst. from **نَاحَتِ الْمَرْأَةِ**, q. v. [*A wailing, or bewailing a dead person*].

نَائِحَةٌ: see **نَوَّحٌ**.

نَيْحَةٌ رِيحٌ أُخْرَى *A countervind, or wind which is the opposite, of another wind*. (§, A, L.) One that blows transversely with respect to another is called the **نَيْحَةٌ** of the latter. (§, L.)

نَائِحَةٌ: see **نَوَّحَةٌ**.

النَّوَّاحِي: see **نَائِحَةٌ**.

نَوَّاحِيَةٌ [*A wailing woman*]: (Mṣb:) pl. **نَوَّاحِيَاتٌ** and **نَائِحَاتٌ**: and you also say **نَوَّاحِيَةٌ** and **نَائِحَاتٌ**, and **نَوَّاحِيَةٌ** is an epithet applied to *women who assemble in a مَنَاحَةٌ*: and **نَوَّاحِيَةٌ** (also) and **نَوَّاحِيَةٌ** signify *women who assemble together for the purpose of mourning*. (L.) **نَوَّاحِيَةٌ** are so called from **النَّوَّاحِي**, signifying "the being opposite, one to another": (§:) [if so, it is app. a tropical term: but accord. to the A, **النَّوَّاحِي**, as above explained, is tropical]. Also **نَوَّاحِيَةٌ** [*A woman who wails much, or frequently; who is in the habit of wailing; a professional wailing woman*]. Ex. **هِيَ نَوَّاحِيَةٌ بَنِي فُلَانٍ** [*She is the professional wailing woman of the sons of such a one*]. (A.) — **حَمَامَةٌ نَائِحَةٌ** and **نَوَّاحِيَةٌ**, *A pigeon that cooes in a plaintive or*

wailing manner. (L.) — **نَوَّاحِيَةٌ** also signifies *Standards, or ensigns, opposite one to another, in battle*. (L.) — Also, *Swords*. In this sense, it occurs written **النَّوَّاحِي**, by transposition. (Ks, L.)

مَنَاحَةٌ *A place of نَوَّحٌ* [or *wailing for a dead person*]: (Mṣb:) pl. **مَنَاحَاتٌ** and **مَنَاحِيَةٌ**. (A, L.) Ex. **كُنَّا فِي مَنَاحَةِ فُلَانٍ** [*We were in the place of wailing of, or for, such a one*]. (§, K.) — See **نَائِحَةٌ**.

النَّكْبُ الرِّيحَاتِ الْمَتَوَّاحِيَةِ *The winds called النَّكْبُ*: [see **نَكْبَةٌ**]: so called because they are opposite, one to another: they blow in times of drought, when rains are scanty, and when the air is dry, and the cold severe. (L.)

نوح

1. **نَاحٌ**: see 10.

2. **نَوَّحَ اللَّهُ الْأَرْضَ طَرِيقَةً لِمَاءَهُ** + *God made, or may God make, the land capable of receiving the water* [of the rain so as to be impregnated, or fertilized, or soaked, thereby]: expl. by **جَعَلَهَا مِمَّا تُطِيفُهُ**. (§) — See 4.

4. **انَّاحَ** (§, L, Mṣb) and **نَوَّحَ** (L, Mṣb) *He* (a man) made a camel to lie down upon his breast [with his legs folded, as is done on the occasions of mounting and dismounting, &c.]. (§, L, Mṣb.) Also, **تَوَّحَّ** (§, L, K) and **انَّاحَ** (K) and **استنَّاحَ** (L) *He* (a stallion-camel) made a she-camel to do so in order that he might cover her: (§, K:) or made her do so and then covered her. (L.) — **انَّاحَ بِهِ الْبَلَاءُ وَالذُّلُّ** † [*Trial, or affliction, and abasement, befell him*]. (A.)

5: see 4. — and 10.

10: see 4. — Also, **استنَّاحَ** (§, L, Mṣb) and **تَوَّحَّ** (L, Mṣb) *He* (a camel) lay down upon his breast [with his legs folded]. (§, L, Mṣb.) Also, **تَوَّحَّتْ** and **استنَّاحَتْ** *She* (a camel) did so in order to be covered by the stallion. (K.) It is said that one should not use, in the sense of the quasi-pass. of the trans. v. **انَّاحَ**, the form **نَاحٌ**, nor **انَّاحَ**: (Mṣb:) but the authors on verbs mention **انَّاحَ** in a neuter sense; and IAqr says, that one says **انَّاحَ**, but not **نَاحَ**: (MF:) or IAqr says, **تَوَّحَّ**, but not **نَاحَ** nor **انَّاحَ**: (L:) [and F says, that] one should not say, in the sense of **استنَّاحَتْ** and **تَوَّحَّتْ** as explained above, either **انَّاحَتْ** or **نَاحَتْ**. (K.)

نَوَّاحِيَةٌ *A remaining, staying, abiding, or dwelling, in a place*. (L, K.)

نَائِحَةٌ *A distant land*: (K:) or it is [correctly] **نَائِحَةٌ**, with ب. (TA.)

مَنَاحٌ: see **مَنَاحٌ**.

مَنَاحٌ *A place in which camels are made to lie down upon their breasts, [with their legs folded];* (Mṣb:) *a place where they so lie*; (K:) *a nightly resting-place of camels*. (Mṣb, voce **مَرَّاحٌ**.) In a trad. in which it occurs, accord. to one relation it is **مَنَاحٌ**. (TA.) — Also, *A time at which camels so lie*. (MF.) — Also, pass. part. n. of **انَّاحَ**; and used as an inf. n. of that verb, like **انَّاحَةٌ**. (MF.) — **هَذَا مَنَاحٌ سَوِيٌّ** † *This is a disagreeable place*. (A.)

النَّيْبِيُّ *The lion*. (K)

نور

1. **نَارٌ** intrans., in the sense of **أَنَارَ**: see the latter, in two places. — **نَارُوا النَّارَ**: see 5. — **نَرْتُ الْبَعِيرَ** † *I made a mark upon the camel with a hot iron*. (M, K.) See **نَارٌ**.

2. **نَوَّرَ**, intrans., in the sense of **أَنَارَ**, from **النُّورُ**: see 4, in two places. — **نَوَّرَ بِالْفَجْرِ**, (Mgh, Mṣb,) inf. n. **تَنْوِيرٌ**, (Mṣb,) *He performed the prayer of daybreak when the dawn had become light*: (Mgh, Mṣb:) for when the horizon had become bright: (TA:) **تَنْوِيرُ الْفَجْرِ**, without ب, is an amplification. (Mgh.) **تَنْوِيرٌ** as a subst. from this verb, see below. — **نَوَّرَ**, trans., in the sense of **أَنَارَ**, from **النُّورُ**: see 4, in three places. — **نَوَّرَ**, (§, A, Mṣb, K,) inf. n. **تَنْوِيرٌ**, (§, K,) *It* (a tree, §, A, Mṣb, K, and a plant, Mṣb) blossomed, or flowered; *it put forth its نور*; (§, A, Mṣb, K;) as also **أَنَارَ**, (§, Mṣb, K,) originally **أَنَوَّرَ**. (TA.) See also 4. — *It* (seed-produce) attained to maturity: (K:) [see an ex. in a verse cited in art. سهو, conj. 3:] **تَنْوِيرٌ**, the inf. n. of the verb in this sense, has a pl. **تَنْوِيرٌ**. (TA.) — **نَوَّرَهُ** *He smeared him or it with نُوْرَةٌ*. (Mgh, Mṣb.) — **نَوَّرَ ذِرَاعَهُ**, (§, K,) inf. n. **تَنْوِيرٌ**, (TA,) *He pricked his fore-arm with a needle, and then sprinkled نووْرٌ, [q. v.] upon it*. (§, K.)

4. **انَّارَ**, (inf. n. **إِنَارَةٌ**, Mṣb,) *It* (a thing) (§, Mṣb) gave light; or shone; or shone brightly; (§, A, * Mṣb, K;*) as also **نَوَّرَ**, (Lh, §, * A, Mṣb, K,) inf. n. **تَنْوِيرٌ**; (§, Mṣb;) and **استنَّارَ**; (§, A, Mṣb, K;) and **نَارَ**, (A, Mṣb, K,) aor. **نَوَّرَ**, (Mṣb,) inf. n. **نَوَّرٌ**, (K, TA,) or **نَوَّرَ**, (as in a copy of the A,) or **نَبَّارَ**; (Mṣb;) and **نَوَّرَ**: (K:) **نَوَّرَ** (§, * Mgh, Mṣb, K) and **انَّارَ** (Mgh, Mṣb) and **استنَّارَ**, (Mṣb,) said of the dawn, signify as above; (Mgh, Mṣb;) or its light appeared. (§, * K.) — [Hence,] **نَارَتِ الْعَيْتَةُ** † *Sedition, or discord, or the like, happened and spread*. (Mṣb.) — [Hence also,] **انَّارَ** and **أَنَوَّرَ**, (K,) the latter being the original form;

said of a plant; (TA;) *It became beautiful*: and *it became apparent*. (K, TA.) And **أُتَوِّرَتِ الشَّجَرَةُ** *The tree became beautiful in its verdure*: or, as some say, *put forth its blossoms or flowers*. (TA.) See also 2. = انار and نُورٌ *He made to give light; to shine; or to shine brightly*. (Mṣb.) **التَّنْوِيرُ** and **الإِنَارَةُ** signify the same. (S.) You say, انار السراج, and نُورُهُ, (A,) and نور المصباح, (Mṣb.) *He made the lamp to give light; or to become bright*. (Mṣb.) — انار المكان *He illumined, or lighted, the place*; (K;) i. e., *put light [or a light] in it*. (TA.) — [Hence,] اناره † *He elucidated it; rendered it apparent or plainly apparent, conspicuous, manifest, or evident*; (TA;) as also نُورُهُ. (A, TA.)* — And hence, انار الله برهانه † *God taught him, or dictated to him, his proof*. (TA.)

5: see 4, first signification. = **تَوَرَّوْا النَّارَ مِنْ** *They looked at the fire, or endeavoured to see it (تَبَصَّرُوْهَا) from afar*: (S, K;) or **تَوَرَّ النَّارَ** *he looked at the fire, or endeavoured to see it, (تَبَصَّرَهَا) and repaired towards it*: (A;) or *he came to the fire*: it has this signification as well as the first. (TA.) — **تَوَرَّ الرَّجُلُ**, and **الْمَرْأَةُ**, *He looked at the man, and the woman, at or by a fire, from a place where the latter did not see him; he stood in the dark to see the man, and the woman, by the light of the latter's fire, without the latter's seeing him; تَوَرَّ being like تَضَوَّرُوْا*. (TA.) = See also 8.

8. انتار, (Th, T, S, M, K,) imp. **إِنْتَرِ**; (T;) and **إِنْتَوَّرَ**, (T, K,) imp. **إِنْتَوِّرْ**; (T;) and **تَوَرَّ**; (S, M, A, Mgh, Mṣb, K;) or only انتار and انتور; not تَوَرَّ; (T;) or some say انتار; [implying that most say تَوَرَّ;] (S;) *He smeared himself with نُورَةٌ* [which is differently explained in the lexicons, so that these verbs are made to bear different meanings by different lexicons]. (Th, T, S, M, A, Mgh, Mṣb, K.)

10: see 4, first signification. = **استنار به** *He sought the aid of its light*: (TA:) or of its rays. (M, K.)

نار a word of which the meaning is well known; (M, K;) [Fire; not well explained as signifying] the *flaming, or blazing, (لَيْبِبُ)* that is apparent to the sense: (TA:) its † is originally و: (S, TA:) it is fem.: (S, M, Mṣb:) and sometimes masc.: (AHn, M, K:) and the dim. is نُورِيَّةٌ, with و because it is the original medial radical, (S,) and with ة because نار is fem.: (Mṣb:) pl. [of pauc.] **أَنْوَارٌ**, (S, M, L,) in the **أَنْوَارِ**, [which is a mistake, though this is also said to be a pl. of نار,] (TA,) and [of mult.] **نَيْرَانٌ** [which is the most common form]

(S, M, K) and **نُورٌ** (AAF, S, M, Mṣb, K) and **نَيْرَةٌ** and **نَيْارٌ**, (M, K,) and **أَنْيَارٌ** also occurs, in the phrase **نَارُ الْأَنْيَارِ**, in a trad. respecting the prison of hell; this phrase, if correctly related, perhaps meaning **نَارُ النَّيْرَانِ**, and انيار being originally **أَنْوَارٌ**. (IAth.) **النَّارُ** is also applied to *The fire of hell*. (TA.) The Arabs say, in cursing their enemies, **أَبْعَدَ اللَّهُ دَارَهُمْ وَأَوْقَدَ نَارًا أَتْرَهُمْ** [May God make their abode distant, and kindle a fire after them!] And it was a custom of Arab women, as related by IAqr, on the authority of El-Okeyleeyeh, when they feared evil from a man, and he removed from them, to kindle a fire behind him, with the view of causing his evil to depart with him. (T.) — **نَارُ الْمَهْوُولِ** *A fire which the Arabs used to kindle, in the time of ignorance, on the occasion of entering into a confederacy: they threw into it some salt, which crackled (يُقَفِّعُ) when the fire burned it: with this they frightened [one another] in confirmation of the swearing*. (T.) — **نَارُ الْحَبَابِ** has been explained in art. حب. — **نَارٌ** also signifies simply *Heat*. (TA.) — Also, † [The fire, meaning] the *evil, and excitement, or rage, of war*; as also **نَائِرَةٌ**. (TA.) You say, **أَوْقَدَ نَارَ الْحَرْبِ** † [He kindled the fire of war]. (A.) — Also, † *Opinion; counsel; advice*. (IAqr, T, K.) So in the trad., **لَا تَسْتَضِيئُوا بِنَارِ**, (K,) † [Seek ye not to enlighten yourselves by the counsel of the polytheists; i. e.,] *seek ye not counsel of the polytheists*. (IAqr, T, A.)* — Also, † *Any brand, or mark, made with a hot iron, upon a camel*; (As, T, S, M, A, K;) as also **نُورَةٌ** (M, K) and **نُورٌ**: (TA:) pl. as above: (M:) or the pl. is **نَيْارٌ**, and the pl. of the نار that burns is **نَيْرَانٌ**. (IAqr, Th, T.) The Arabs say, **مَا نَارُ هَذِهِ النَّاقَةِ** † *What is the brand, or mark, of this she-camel, with which she is burned?* (T, S, A.)* And they say, in a proverb, **بِجَارِهَا نَارُهَا** (T, S) *Their origin is indicated by their mark with which they are burned*. (T.) The Rájiz says,

حَتَّى سَقَوْا آبَاهُمْ بِالنَّارِ
وَالنَّارُ قَدْ تَشْفِي مِنَ الْإَوَارِ

[Until, or so that, they watered their camels because of the brand that they bore: for the fire, or the brand, sometimes cures of the heat of thirst]: (T, S:*) he means, that, when they saw their marks with which they were burned, they left the water to them. (S. For another reading of this verse, see ب.) See also **نَجْرٌ**.

نُورٌ Blossoms, or flowers, (M, Mṣb, K,) of a tree, and of a plant: (Mṣb:) or *white blossoms*

or *flowers*; the yellow being called **زَهْرٌ**; (M, K;) for they become white, and then become yellow: (M:) and **نُورَةٌ** and **نُورٌ** signify the same as **نُورٌ**: (M, K:) or [rather] **نُورٌ** and **نُورٌ** signify the same; (S, Mṣb;) [but the former is often used as a generic n., signifying a kind of blossom or flower: though both are coll. gen. ns.]; and **نُورَةٌ** is the n. un. of **نُورٌ**, like as **تَمْرَةٌ** is of **تَمْرٌ**; (Mṣb;) and **نُورَةٌ** is the n. un. of **نُورٌ**: (S, M, L:) and the pl. of **نُورٌ** is **أَنْوَارٌ**. (M, Mṣb, K.)

نُورٌ Light; syn. **ضِيَاءٌ**, (S,) or **ضَوْءٌ**; (M, A, Mṣb, K;) *whatever it be*; (M, A, K;) *contr. of ظُلْمَةٌ*: (Mṣb:) or the *rays thereof*: (M, A, K:) accord to Z, **ضِيَاءٌ** [with which **ضَوْءٌ** is syn.] is more intense than **نُورٌ**: in the Kur, x. 5, the sun is termed **ضِيَاءٌ**, and the moon **نُورٌ**: and it is said that **ضِيَاءٌ** is essential, but **نُورٌ** is *accidental [light]*: (TA:) it is of two kinds, the light of the present world and that of the world to come; and the former is either perceived sensibly, by the eye, and this is what diffuses itself from luminous bodies, as the sun and moon and stars, and is mentioned in the Kur, x. 5, referred to above; or perceived by the eye of the intellect, and this is what diffuses itself of the divine lights, as the light of reason and the light of the Kur-án; of which divine light mention is made in the Kur, v., former part of verse 18, and xxiv., latter part of verse 35; and both of these in common are spoken of in the Kur, vi. 1 and xxxix. 69: that of the world to come is mentioned in the Kur in lvii. 12 [and lxvi. 8]: (B:) the pl. is **أَنْوَارٌ** (S, M, Mṣb, K) and **نَيْرَانٌ**; (M, K;) the latter mentioned by Th: (M:) and **نُورَانِيَّةٌ** signifies the same as **نُورٌ**. (TA.) As **نُورٌ** is a convenience of the pious in the present world and the world to come, it is said in the Kur, [lvii. 13,] **أَنْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ** [Wait ye for us that we may take of your light]. (B.) [See also **ظُلْمَةٌ**.] — It is also applied to *Mohammad*: (T, M, K:) it is said by Aboo-Is-hak to be so applied in the Kur, v. 18. (T.) — And *That which manifests things*, (K, TA,) and shows to the eyes their true or real state: and therefore **النُّورُ** is applied in the Kur, vii. 156, to *that [revelation] which the Prophet brought*. (TA.) — **النُّورُ** is also one of the names of God; meaning, accord. to IAth, *He by whose light the obscure in perception sees, and by whose guidance the erring is directed aright: or the Manifest, by whom is every manifestation*. And **اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ** [in the Kur, xxiv. 35,] means *God is the enlightener of the heavens and of the earth*: like as **غِيَاثُنَا** means **مُغِيثُنَا**: (TA:) or, as some say, *the right director of the inhabitants of the heavens and of the inhabitants of the earth*. (T.) = See also **نَارٌ**, last signification.

نُورَةٌ : see نُورٌ.

هَنَاءٌ : see نَارٌ, last signification. — I. q. هَنَاءٌ [a word well known to mean *Tar*, or *liquid pitch*, or a kind thereof; but I do not know this signification as applying to نُورَةٌ, nor, app., did ṢM, for he has made it to be the same with that which here next follows, from the T]: (M, K:) or a kind of stone burned and made into *كلس* [or *quick-lime*] and used as a *depilatory for the pubes*: (T:) or *lime-stone*; syn. حَجَرُ الْكَلْسِ: and by a secondary and predominant application, a *mixture of quick lime* (كلس) with *arsenic*, or *orpiment*, (زُرْنِيخ) and other things, used for removing hair: (Mṣb:) [a depilatory composed of quick lime with a small proportion (about an eighth part) of orpiment: it is made into a paste with water, before application; and loosens the hair in about two minutes; after which it is immediately washed off: thus made in the present day:] some say that it is an Arabic word; and others, that it is arabicized. (Mṣb.) See 8.

نُورَانِيَّةٌ : see نُورٌ.

نُورٌ Giving light, shining, bright, or shining brightly; (A, Mṣb;) as also مُنِيرٌ and مُسْتَنِيرٌ (A) [and نَائِرٌ]. — Beautiful in colour, and bright; as also مُنِيرٌ and نُورٌ: (TA:) or the last signifies [simply] beautiful; (K:) or conspicuous and beautiful. (TA.) It is said of Moḥammad, كَانَ نُورًا الْمَجْرَدُ: He was beautiful and bright in the colour [of what was unclad] of his body. (TA.)

نُورٌ (Ṣ, Mṣb, and so in some copies of the K,) or نُورٌ (T, M, and so in some copies of the K,) or both, the former being the original form, (Ṣ, TA,) i. q. نَيْلِجٌ [i. e. *Indigo-pigment*]; (Ṣ, K;) or نَيْلِنَجٌ; [which appears from what follows to be the right reading, though both نَيْلِجٌ and نَيْلِنَجٌ are used in the present day for the purpose described in explanations of نُورٌ, to give a greenish colour to the marks made in tattooing;] (Mṣb;) i. e., (so accord. to the Ṣ and Mṣb; but in the K, and) the *smoke* [meaning the *smoke-black*] of fat, (IAṣr, T, Ṣ, M, Mṣb, K,) that adheres to the طُسْتُ (IAṣr, T,) with which the punctures made in tattooing are dressed, (Ṣ, Mṣb,) or filled in, (M,) that they may become green; (Ṣ, Mṣb;) or with which the women of the Arabs of the time of ignorance tattooed themselves: (T:) i. q. غُنْجٌ [q. v.]; (IAṣr, T:) or, accord. to Lth, the *smoke* [or *smoke-black*] of the wick, used as a *collyrium* or for tattooing; but, [says Az.] I have not heard that the women of the Arabs used this as a collyrium in the time of ignorance nor in the time of El-Islām; their using it for tattooing, however, is mentioned in their

poems: (T:) or *lamp-black*; the *black pigment* (نفس) prepared from the smoke of the lamp; used for tattooing. (Comm. on the Mo'allafāt, printed at Calcutta, p. 143.) — Also, A kind of small stone, resembling *إِبْهَد*, which is bruised, or brayed, and then taken up, like as medicine is by the lip. (M.) [The same is found in the K, excepting that, in this latter lexicon, the explanation is less full, and اللثة is substituted for الشفة, the reading in the M.]

نُورَةٌ and نُورٌ : see نُورٌ.

نَائِرٌ : see نِيرٌ. — † Apparent or plainly apparent, conspicuous, manifest, or evident; as also مُنِيرٌ. (Thus the pl. fem. of each of these is explained in the TA.) — فَتْنَةٌ نَائِرَةٌ Sedition, or discord, or the like, happening and spreading. (Mṣb.) — And نَائِرَةٌ alone, Sedition, or discord, or the like: (Mṣb:) or *sedition*, or *discord*, or the like, happening: (TA:) and *rancour*, *malevolence*, or *spite*: (T:) *enmity*, or *hostility*, (T, Ṣ, A, Mṣb,) and *violent hatred*. (Ṣ, A, Mṣb.) See also نَارٌ. You say, سَعَيْتُ فِي إِطْفَاءِ النَّائِرَةِ I laboured in stilling the sedition, or discord, or the like. (Mṣb.) And بَيْنَهُمُ نَائِرَةٌ Between them is enmity, or hatred, and violent hatred. (A, Mṣb.) — One who occasions evils among men. (T.)

ذَا أُنُورٌ مِنْ ذَاكَ : see نِيرٌ, in two places. — [This is lighter, or brighter, than that]. (TA.)

تَنْوِيرٌ The time when the dawn shines, or becomes light. (T, Mgh.) You say, صَلَّى الْفَجْرَ فِي التَّنْوِيرِ He performed the prayer of daybreak when the dawn shone, or became light. (Mgh.) See also 2.

مَنَارٌ [originally مَنُورٌ] A place of light; as also مَنَارَةٌ. (M, K.) — A sign, or mark, set up to show the way: (Aṣ, T, Ṣ, M, K:) and a thing that is put as a limit or boundary between two things; (M, K;) or between two lands, (Aṣ, T,) made of mud or clay or of earth: (Aṣ, TA:) pl. مَنَائِرٌ [respecting which see مَنَارَةٌ]. (A.) It is [also used as a coll. gen. n.; as, for instance, where it is] said, in a trad., لَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الأَرْضِ May God curse him who alters the marks of the limit between two lands: (T, TA:) or it may mean مَنَارَ الحَرَمِ the boundary-marks of the *Haram* [or *sacred territory* of Mekkeh], which [it is said] were set up by Abraham. (T, TA.) And it is said in another trad., إِنَّ لِلْإِسْلَامِ صُورِي وَمَنَارًا † Verily there are to El-Islām signs and ordinances whereby it is known. (TA.) — See also صَوْمَعَةٌ. — The middle, or main part and middle, or part along which one travels, (مَحَجَّةٌ) of a road. (M, K.)

نَائِرٌ : see نِيرٌ, in two places. — See also نَائِرٌ.

مَنَارَةٌ, originally مَنُورَةٌ; (A, K;) see مَنَارٌ. — A stand for a lamp; a thing upon which a lamp is put: (T, Ṣ, M, A, K:) of the measure مَفْعَلَةٌ, with fet-ḥ (Ṣ, Mṣb) to the م; (Ṣ;) but by rule it should be with *kesr*, because it is an instrument. (Mṣb.) Aboo-Dhu-eyb uses it, for the sake of metre, in the place of مَصْبَاحٍ, in likening a bright spear-head, without rust, to a lamp. (M.) — Also, A candle having a سِرَاجٌ [or *lighted nick*]. (T.) — [A pharos, or lighthouse.] — The *mená-reh* [or *turret of a mosque*, whence the English term “*minaret*,” so written in imitation of the Turkish pronunciation,] upon which the time of prayer is proclaimed; (Ṣ, Mṣb;) syn. مَعْدَنَةٌ (K, TA,) vulgarly مَأْدَنَةٌ [which is the form given in the CK]. (TA.) — [Any pillar-like structure. (See زُرْنُوْقُ.)] — The perch of a hawk, or falcon. (See مَرْبَأٌ.) — The pl. is مَنَائِرٌ and مَنَارُؤُ: he who uses the latter likens the radical letter to the augmentative; (Ṣ, Mṣb, K;) like as they say مَصَابِئُ, which is originally مَصَابُؤُ. (Ṣ, Mṣb.)

نَيْرٌ : see مُسْتَنِيرٌ.

نوس

1. نَاسٌ, aor. يَنْوِسُ (Ṣ, M, A, Mṣb,) inf. n. نَوَسٌ (Ṣ, M, A, K,) and نَوَسَانٌ (M, A, K,) It (a thing, Ṣ, M, as a lock of hair, and an earring, A) moved to and fro; (Ṣ, A, K;) it was in a state of commotion, and moved to and fro, (M, TA,) hanging down; (TA;) it dangled, or hung down and was in a state of commotion or agitation. (M, Mṣb [but in the M, the verb in this last sense has only the former of the two inf. ns. assigned to it, though the other equally belongs to it.]) You say also, نَاسٌ لِعَابُهُ His slaver frowed and was in a state of commotion. (M.) [See also 5.]

4. اِنَامَةٌ He made it to move to and fro; (Ṣ, A;) he made it to be in a state of commotion, (M, K, TA,) and to move to and fro, (M,) and to hang down; (TA;) he made it to dangle, or to hang down and be in a state of commotion or agitation. (M.) It is said in a trad. (Ṣ, M, TA) of Umm-Zarā, (Ṣ, TA,) أَنَّاسٌ مِنْ حُلِيِّ أُذُنِي [He made my two ears to move to and fro, &c., with ornaments]; (Ṣ, M, TA;) meaning, that he ornamented her two ears with [ear-rings of the kinds called] قِرْطَةَ and شُؤُفٌ, which moved to and fro, &c., in them. (TA.)

5. تَنُوسٌ It, (a branch of a tree,) being blown by the wind, became shaken thereby, so that it moved much to and fro; as also تَنُوعٌ. (TA.) [See also 1.]

نَاسٌ is applied to Men, and to jinn, or genii;

(§, Mṣb, K;) but its predominant application is to the former: (Mṣb:) it is said by some to be applied to both in the former of the last two verses of the Kur, *الَّذِي يُؤَسِّسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ* [who suggesteth what is vain in the breasts of people of the jinn and mankind]; unless by it be meant *النَّاسِي* [the forgetting]; or *النَّاسِي* is added in explanation of a preceding word, *النَّوَّاسِي*, or of *الَّذِي*, or it is in dependence upon *يُؤَسِّسُ*; (Bd;) [but what corroborates the first explanation is the fact that] men and jinn are both termed *رِجَالٌ* in the Kur, lxxii. 6; and the Arabs used to say, *رَأَيْتُ نَاسًا*, [I saw people of the jinn]: (Mṣb:) it is a pl. of *نَاسٌ*, (K,) originally *أُنَاسٌ*, (S, K,) a pl. which is rare [as to form]; (K;) or *أُنَاسٌ* is pl. of *أُنْسَانٌ*; (M, art. *أُنْسَانٌ*;) and *نَاسٌ* has the article *الـ* prefixed to it, (S, M,) but not as a substitute for the suppressed *الـ*, because, were it so, it would not be found prefixed to the original, *أُنَاسٌ*, whereas it is found prefixed to this latter: (S:) this derivation, however, from *أُنَاسٌ*, contradicts its belonging to art. *نوس*: (MF;) [but some hold that it does belong to this art.; and the form of its dim., to be mentioned below, favours their opinion: Fei says,] it is a noun applied to denote a pl., like *قَوْمٌ* and *رَهْطٌ*; and its sing. is *أُنْسَانٌ*, from a different root: it is derived from *نَاسٌ*, aor. *يُنُوسُ*, signifying “it hung down and was in a state of commotion:” and [agreeably with this derivation it is said that] its dim. is *نُوسٌ*: (Mṣb:) some, again, said that *النَّاسِي* is originally *النَّاسِي*. (L, TA, voce *إِنْسَانٌ*.) See also *إِنْسٌ*, throughout. — See also *نُوسٌ*.

نَاسُوتٌ Human nature; humanity; as also *إِنْسَانِيَّةٌ*: probably post-classical: opposed to *لَاهُوتٌ*, q. v., in art. *ليه*.]

نُوسَاتٌ: see *نُوسٌ*.

دُؤَابَةٌ A [lock of hair such as is called] *دُؤَابَةٌ*, that moves to and fro: (K, in explanation of *دُؤَابَةٌ* the name of a king of El-Yemen:) or *نُوسَاتٌ* has this signification: (A:) [the former, therefore, is a coll. gen. n., and this is indicated in the S; and the latter is its n. un.:] and *نُوسَاتٌ* signifies *ذُؤَابَةٌ*, [pl. of *دُؤَابَةٌ*], because they move about much. (TA.) — *What hangs to the roof*, (M, A, &c. [a signification assigned in the K to *نَاسٌ*, probably through the careless omission of the word *النَّوَّاسِي* by an early transcriber,] *consisting of smoke*, (A, TA,) [or *soot*,] &c. (TA.) The word in the T and O, as well as in the A [and M], is *نُوسٌ*. (TA.) — The web of a spider: because of its fluttering. (M.)

نُوسٌ: see *نُوسَاتٌ*.

نُوسٌ, applied to man, (S,) *Quivering* (مُضْطَرِبٌ) and *flaccid*, or *flabby*. (S, K.)

نَائِسٌ act. part. n. of 1. Ex. *خِيوطٌ نَائِسَةٌ* Threads dangling or hanging down and moving about. (TA.)

نَاوُوسٌ, (M, Mṣb,) or *نَاوُوسٌ*, (Mgh,) *Burial-places of Christians*: (M:) or a *burial-place of Christians*: (Mgh, Mṣb:) [De Sacy observes, that En-Nuweyree and El-Makreezee constantly use this word in speaking of the burial-places of the ancient kings of Egypt, and that it is from the Greek *ναος*: (“Relation de l’Égypte par Abd-allatif;” p. 508:) Freytag, on the authority of Meyd., explains it as signifying a *coffin in which a corpse is enclosed*: and ‘Abd-el-Lateef applies the (expression *نَاوُوسٌ مِنْ حَجَرٍ* to the *sarcophagus* in the Great Pyramid: (see “Abd-ollatiphi Hist. Æg. Comp.,” p. 96:)] if Arabic, (M,) of the measure *فَاعُولٌ*: (M, Mgh, Mṣb:) pl. *نَاوُوسِيٌّ*. (Mgh, TA.)

نوش

1. *نُوشٌ*, aor. *يُنُوشُ*, (S, A, Mṣb,) inf. n. *نُوشٌ*, (S, A, Mṣb, K,) *He took it, or reached it, absolutely, or with the hand, or with the extended hand*; (S, A, Mṣb, K;) as also *نُوشَةٌ*, (A, TA,) inf. n. *نُوشٌ*; (S, Mgh, Mṣb, K;) and *نُوشَةٌ*, (A, TA,) inf. n. *نُوشٌ*: (S, K;) it is also written with *ء*; (A, K, TA, in art. *نَاشٌ*;) and so is *نُوشٌ*. (Mṣb, and K in art. *نَاشٌ*.) And *He took him, or reached him, to seize his beard, or his head*. (ISK, S.) You say, *نَاشَهُ نُوشَةً خَفِيفَةً*, [He reached him with a feeble, or slight reach, with his spear or the like]. (A.) And *الرِّمَاحُ تَنُوشُهُ* *The spears reach him*: occurring in a poem of Dureyd Ibn-Eṣ-Ṣimmeh. (TA.) And *الطَّلَبَاءُ تَنُوشُ الْأَرَاكَ* [The antelopes reach and take with their mouths of the trees called *أراك*]; as also *تَنُوشُهُ*. (A.) And *النَّاقَةُ تَنُوشُ بِغِيهَا الْحَوْضَ*. (A.) [The she-camel reaches and takes with her mouth of the water of the drinking-trough]. (TA.) A poet says, (ISK, S,) namely, Gheylán Ibn-Horeyth Er-Raba’ee, (TA.)

* *فَبِي تَنُوشِ الْحَوْضِ نُوشًا مِنْ عَلَا*
* *نُوشًا بِهِ تَقَطُّعُ أَجْوَازِ الْغَلَا*

And she reaches and takes of the drinking-trough, from above it, a copious draught by means of which she traverses [the middles of the] waterless deserts without needing other water. (S.) You say also, *نُوشْتُ مِنَ الطَّعَامِ شَيْئًا* I obtained some-what of the food. (TA.) And *نُوشٌ مِنْ*

المَعْرُوفِ [The testament is a means of an attaining of benefit]: i. e., the testator gives [for *يَتَنَاوُلُ*] in my original I read *يَتَنَاوُلُ*] to the legatee without diminishing his property [during his own life]. (TA.) And it is said in the Kur, [xxxiv. 51,] *وَأَنَّى لِهَرِّ التَّنَاوُؤِ مِنْ مَكَانٍ بَعِيدٍ* meaning, [But how shall] the attaining of belief [be possible to them from a distant place, i. e.,] in the world to come, when they have disbelieved in him [namely Moḥammad] in the present world? in which passage some read [التَّنَاوُؤِ] with *ء*. (S.) [See art. *نَاشٌ*.] Accord. to Ibn-’Abbád, in this instance, *التَّنَاوُؤِ* signifies *Returning*. (K, TA.) And ‘Aisheh said of her father, *فَأَنشَأَ الدِّينَ بِنَعْيِهِ إِبَاهُ* And he restored the religion, and laid hold upon it and took it from the abyss into which it had fallen; [by his exalting it;] in which instance, also, the verb is sometimes pronounced with *ء*. (TA.) — *نَاشٌ بِهِ*, aor. as above, *He clung, or clave, to him, or it*. (TA.) — *نُوشٌ*, (Lth, S,) inf. n. *نُوشٌ*, (Lth,) *I made him to attain good*; (Lth, S;) and *شَرًّا* evil. (Lth.)

3. *نَاوُوشُهُمُ بِالرِّمَاحِ*, [inf. n. *مُنَاوُشَةٌ*, *They reached, or thrust, them with the spears, in near, but not close, conflict, being in like manner reached, or thrust, by them*,] (A, Mgh,) is from *تَنَاوُشٌ* in the first of the senses assigned to it above: (Mgh:) *مُنَاوُشَةٌ*, in conflict, is the *reaching one another* [with spears or other weapons] (ISK, S, K) *when the two parties are near* [but not close]: (ISK, S, TA) and is like *مُهَاوُشَةٌ*, i. e., *conflicting*. (TA.) See also 6. — *He mixed with* [or engaged in] *the thing*. (IAqr.)

6: see 1, in three places. — *تَنَاوُوشُهُمُ بِالرِّمَاحِ* *They* [reached or] *thrust them with the spears, [in near, but not close, conflict,] being in like manner* [reached or] *thrust by them*: (Mṣb:) *تَنَاوُشٌ* is the *reaching one another with the spears* [or other weapons] *when the two parties are not close together*. (TA.) See also 3.

8: see 1, in three places. — *انتَاشَهُ* also signifies *He caused him to come, or go, forth* (K, TA) from a place of destruction: or *he took, led, or drew, him forth* therefrom: (TA:) and *he saved him, or rescued him, from destruction*. (A, TA.)

نُوشٌ Strong: (K:) a man possessing might, or strength, courage, valour, or prowess: (S, TA:) as also *نُوشٌ*, q. v. (TA.) [In two copies of the S, I find the latter only, with *ء*.]

نوص

1. *نُوصٌ*, (M, K,) aor. *يُنُوصُ*, (M,) inf. n. *نُوصٌ*

and مَنَاصٌ (M, K) and مَنِيصٌ (M) and نَوِيصٌ (K) and نِيَاصٌ (K, accord. to the TA,) or نِيَاصَةٌ (accord. to a MS. copy of the K, and accord. to the CK,) and نَوَاصٌ (K,) He put himself in motion: (K:) or he put himself in motion and went away. (M, TA.) You say, مَا يَنُوصُ فُلَانٌ لِحَاجَتِي Such a one does not put himself in motion for [the accomplishment of] my want. (TA.) And مَا بِهِ نَوِيصٌ There is not in him strength (S, M) and motion [or activity]. (S, TA.) — نَاصٌ لِّلْحَرَكَةِ, inf. n. نَوُصٌ and مَنَاصٌ, He prepared himself for motion. (M, TA.) — نَاصٌ الْفَرَسُ, (Lth, M,) inf. n. نَوُصٌ, (Lth, TA,) The horse, having his bridle pulled in, and being put in motion, raised his head; as also نَاصٌ: (Lth, M:) or نَاصَةٌ signifies a horse's putting himself in motion to run. (K.) — نَاصٌ إِلَيْهِ (K,) inf. n. نَوُصٌ, (TA,) He rose to him. (K.) — نَاصٌ, aor. يَنُوصُ, inf. n. نَوُصٌ, He turned aside, or away: (M, TA:) he drew back, receded, retreated, or retired; (S, K*;) as also نَاصٌ: (S:) he fled; or turned away and fled: (TA:) he escaped, and outwent: (Msb:) and, inf. n. مَنِيصٌ and مَنَاصٌ, he escaped; or became safe, or secure: (M:) and accord. to IB, نَوُصٌ, with, damm, [app. as an inf. n.,] also signifies the act of fleeing. (TA.) You say, نَاصٌ عَنِ الْأَمْرِ He turned aside, or away, from the thing, or affair; he declined from it; he avoided it; as also لَاصٌ. (Abou-Turáb, TA.) And نَاصٌ عَنْهُ, inf. n. نَوُصٌ, He removed, withdrew, or retired to a distance, and separated himself, from him, or it. (Ibn-'Abbád, K.) And نَاصٌ عَنِ قَرْنِهِ (S, A,) aor. يَنُوصُ, inf. n. نَوُصٌ and مَنَاصٌ (S,) He fled, or turned away and fled, from his opponent, or adversary, (S, A,) and eluded him, (S,) or removed, withdrew, or retired to a distance, from him. (A) And it is said in the Kur, [xxxviii. 2,] وَلَا تَهِجُرْنَاهُ مِنْ أَلْفِ مَنَاصٍ, meaning, When it was not a time of fleeing: (Az, TA:) or when it was not a time of drawing back and fleeing: (S, TA:) or when it was not a time of seeking, or petitioning, and of being aided, or succoured. (M, TA.)

3: see جَرَّةٌ.

10: see 1, in three places.

نَوُصٌ A wild ass; (S, M, K;) because he ceases not to raise his head, going to and fro, like one running away at random. (Lth, K*.)

نَاصٌ Raising his head, and running away at random: (M:) or a wild ass raising his head, and going to and fro, like one running away at random: (Lth, K*:) and نَاصٌ a horse raising his head. (TA.)

مَنَاصٌ A place to which one has recourse for refuge, protection, preservation, or concealment; a place of refuge; (S, Msb, K;) a place to which one flees; (S;) a place of safety, or security. (A.) = See also 1, throughout.

نَاصٌ: see نَاصٌ.

نوط

1. نَاطَهُ, aor. يَنُوطُ, inf. n. نَوُطٌ, He suspended it; hung it. (S, Msb, K.) You say, نَطَطْتُ الْقِرْبَةَ نِيطًا بِبِنَايِطِهَا [I suspended the water-skin by its نِيطًا, q. v.]. (TA.) And نِيطٌ عَلَيْهِ الشَّيْءُ The thing was suspended to him, or it: and نَوُطٌ عَلَيْهِ (TA:) or نَوُطٌ عَلَيْهِ (S; accord. to two copies: the pronoun relating to a camel when loaded.) And نِيطٌ بِهِ الشَّيْءُ The thing was attached to, or connected with, him, or it. (TA.) It is said in a trad., مَا أَخَذْنَاهُ إِلَّا عَفْوًا بِلَا سَوْطٍ وَلَا نَوُطٍ, [lit. with neither whip,] nor hanging [or clinging]. (TA.) And in a proverb, كُلُّ شَاةٍ بِرِجْلِهَا سَتَنَاطُ, [Every sheep, or goat, shall be hung by its hind leg]: i. e. every one who commits a crime shall be punished for it: or, accord. to As, one ought not to punish for a crime, or an offence, any but the committer thereof. (TA.) And Hassán Ibn-Thábit says,

وَأَنْتَ دَعَيْ نِيطٌ فِي آلِ هَاشِمٍ
كَمَا نِيطٌ خَلْفَ الرَّكِيْبِ الْقَدْحُ الْفَرْدُ

[And thou art an adopted person, who is connected with the family of Hashim, like as the single drinking-cup is connected behind the rider]. (TA.) See also شَاقٌ, in art. شَوْقٌ.

2: see 1.

8. انْطَاطٌ It was, or became, suspended, or hung; it hung; (K, TA;) بِهٍ to him, or it. (TA.) — [And hence,] † It was, or became, distant, or remote, or far-extending. (S, TA.) You say, انْطَاطَتِ الْمَغَاذِرَةُ, and, by transposition, انْطَاطَتْ, † The desert extended far; [as though it were connected with a desert like it; (see نِيطٌ);] it was far-extending. (TA.) And انْطَاطَتِ الْمَغَاذِرُ † The places of war were distant, or far-extending: from نِيطٌ الْمَغَاذِرَةُ, meaning "the far extent of the desert:" or from النَوُطُ. (TA.) And انْطَاطَتِ الدَّارُ † The house, or place of abode, &c., was distant. (IAar, K, TA.)

نَوُطٌ A thing, (S, K,) whatever it be, (S,) that is suspended, or hung, from another thing; (S, K;) an inf. n. used as a subst.: (K:) and particularly a thing that is put, or hung, upon a camel, (عَلَاوَةٌ,) between two halves of a load,

بَيْنَ الْعَوْدَيْنِ (K,) or, as A'Obeyd says, بَيْنَ الْعَوْدَيْنِ [which, if not a mistranscription, app. means between the two staves of the saddle]; (TA;) the علاوة being thus called because it is suspended (تَنَاطٌ) to the load: (Z, TA:) and a small [receptacle of palm-leaves, of the kind called] جُلَّةٌ (Az, S, K,) containing dates (S, K) and the like, (K,) which is suspended from a camel, (S,) being hung, by its handles, from the saddle of the camel of burden; (Az, TA;) such, says Az, I have heard thus called by the people of El-Bahreyn: (TA:) pl. [of pauc.] أَنْوَاطٌ (S, K) and [of mult.] نِيطَاتٌ: (Az, K:) the former is pl. of نَوُطٌ in the general sense first mentioned above: and also signifies what is suspended (نَوُطٌ, as in two copies of the S, or نَوُطٌ, as in the TA) upon the camel when he is loaded: (S, TA:) and i. q. مَعَالِيْقٌ [things suspended to a beast of burden; such as the قُمَيْمَةُ and the قِرْبَةُ and the مِطْهَرَةُ]. (S, K.) It is said in a proverb عَاطٍ بِغَيْرِ أَنْوَاطٍ Taking [or reaching to take] without there being there anything suspended; which is like the saying "Driving by singing without having a camel." (S, L, [See also art. عَطُو.] And in another proverb, إِنَّ أُعْيَا بِغَيْرِ نَوُطٍ [If the camel be fatigued, add thou to him an appendage to his full load]: meaning, if he be slow and inobsequious in his pace, do not thou lighten his burden: (K:) accord. to As, إِنَّ أُعْيَا بِغَيْرِ نَوُطٍ is a proverb relating to the pressing a niggardly man. (TA.) — ذَاتُ أَنْوَاطٍ the name of a particular tree, (S, TA,) of great size, (S,) which was worshipped in the time of ignorance, said by IAth to be the name of a particular gum-acacia-tree (سَمْرَةٌ) to which the believers in a plurality of gods used to suspend their weapons, and around which they used to circuit. (TA.) — التَّوْطُ الْمُدْبَذِبُ occurs in a trad. as meaning The leg of a rider, from fatigue or some other cause, ever dangling, or moving to and fro. (TA.)

نِيطٌ: see نِيطٌ, in two places: and see art. نِيطٌ.

نِيطٌ The loop-shaped handle (عُرْوَةٌ) of a قِرْبَةٌ [or water-skin]: (Msb:) the [appendage called] مَعَلَقٌ [q. v.] of a bow; (S, K;) by which it is suspended: (K, voce حَظْمٌ:) and of a قِرْبَةٌ; [by which it is suspended; (see 1, second sentence;) and of anything. (K.) — See also شِيقٌ. — Also (S, Msb [in the K, "or," which is evidently a mistake,]) النَّيْطُ [i. e. نِيطٌ الْقَلْبِ The suspensory of the heart;] a vein, (S, Msb,) or a thick vein, (K,) [app. the ascending aorta,] by which the heart is suspended (S, Msb, K) from, (من, S, Msb [or possibly this may mean forming a part of,]) or to, (إِلَى, K,) the وَتِينِ, [which seems here to signify the descending aorta, or, accord.

to the second rendering of من, suggested above, the aorta altogether,] (S, Mṣb, K,) the cutting, or severing, of which causes death; (S, Mṣb;) as also نَيْطُ: (S:) pl. [of pauc.] أَنْوَطَةٌ and [of mult.] نَوُطٌ, with ḍamm, (Az, K,) because the ن in نَيْطٌ is originally و: the latter is allowable when the number is not meant [to be limited to a few]: or, accord. to some, there are two things thus called: the upper being that of the heart: and the lower, the فَرْجُ. (Az, L.) [Hence,] المَقْطَعَةُ النِّبَاطُ (K, and so in a copy of the S, excepting that the former word is there without the article,) is applied to †The أَرْنبُ [or female hare], (S, K,) like المَقْطَعَةُ الأَسْحَارُ (S,) as an appellation of good omen, i.e. as meaning that her نِبَاطٌ will be severed: or, as some say, المَقْطَعَةُ النِّبَاطُ (K, and so in some copies of the S, excepting that the former word is there without the article,) as meaning that, by reason of her swiftness, her نِبَاطٌ, or [as in the A,] the نِبَاطُ of [every one of] the dogs [that pursue her], will be severed. (K.) Hence also the saying, رَمَاهُ اللهُ بِالنِّبَاطِ, meaning [God smote him, or may God smite him,] with death. (S.) [See also art. نَيْطُ.] [Hence likewise,] النِّبَاطُ is applied to †Two stars [app. σ and τ of Scorpio] between which is قَلْبُ العَقْرَبِ [which is the star and of that constellation]. (Sgh, K, TA.) — Also, i. q. الفَوَادُ [which generally means The heart; but is probably here used in one of its other senses, namely, the appendages of the œsophagus, consisting of the liver and lungs and heart]. (K.) — Also, A certain vein lying within the صُلْبُ [i.e. backbone, or back], beneath the [portion of flesh and sinew called the] مَتْنُ; and so النَّاطُ: (K:) or the latter is a vein extending in, or along, the صُلْبُ, [in some copies of the K, قَلْبُ, which, as is said in the TA, is a mistake,] by the cutting of which the مَصْفُورُ [or person in whose belly is yellow water, as explained in the TA,] is treated for the purpose of cure. (S, K.) — نِبَاطُ المَغَازَةِ; The far extent of the desert: (TA:) or of the way thereof; as though it were connected with another desert, (S, K,) hardly coming to an end. (S, TA.) [Thus,] البَعِيدُ نِبَاطُهُ, applied to the Hijáz, means البَعِيدُ مَعْلَقُهُ † [i.e. Whereof every connected part, or appendant tract, is far-extending]. (Ham, p. 101.) The Rájiz, El-Ajjáj, says,

• وَبَلَدٌ بَعِيدَةُ السِّنَابِ •
• مَجْهُولَةٌ تَغْتَالُ خَطْوَةَ الخَاطِي •

† [Many a region far extending, unknown, rendering unapparent the trace of the stepping of the stepper]. (S and O in the present art. and in art. غَوْلُ.)

نِبَاطُ: see النَّاطُ.

تَنْوُطٌ (S, K,) like تَكْرُمٌ (K,) and تَنْوُطٌ (S, K,) with ḍamm to the ت (K) and fet-h to the ن (TA) and kesr to the و (K,) or تَنْوُطٌ (as in some copies of the S,) and تَنْوُطٌ (TA, voce تَنْبِشْرُ) A certain bird, that lets down strings from a tree, (Aṣ, S, K,) and weaves its nest like an oil-flask, suspended to those strings, (K,) then produces her young therein; and hence its appellation: (Aṣ, S:) a certain bird, like the قَارِيَّةُ in blackness, [or rather in dinginess,] that constructs its nest between two twigs, or branches, or upon one twig, or branch, making its nest long, so that a man cannot reach its eggs until he introduces his arm to the shoulder-joint: or, accord. to Abou-Alee, a certain bird, that suspends pieces of the bark of trees [formed into strings], and makes its nest at their extremities, to protect itself from serpents and men and ذَّرَ [or young ants, or small red ants]: (TA [see also صَافِرٌ:]) called in Persian كَبِيوُ: (Kzw:) n. un. with ة. (S, K:) [See De Sacy's Chrest. Arabe, 2nd ed., vol. iii., p. 499.] Hence the proverb, أَصْنَعُ مِنْ تَنْوُطٍ [More skilled in fabricating than a تَنْوُطٌ]. (Meyd.)

تَنْوَاطٌ What is hung (S, K) from, (S,) or upon, (K,) the [kind of vehicle called] هَوْدَجٌ, for ornament: (S, K:) or the implements, or apparatus, &c., that are hung upon a horse. (Ham, p. 101) — And hence, † Adventives; or persons who introduce themselves among a people, and live among them, not being of their race; and persons whose fathers are free men, or Arabs, and whose mothers are slaves, and who have become conjoined with the genuine and pure Arabs, not being of them: for التَّنَوَاطُ; [or ذُو التَّنَوَاطِ]; the latter of these two words being originally an inf. n.: or it may be an inf. n. used as an epithet. (Ham, ibid.) [See also مَنَوُطٌ.]

مَنَاطٌ A place of suspension, or hanging. (Mṣb.) — [Hence the saying,] فَلَانَ مَنَاطُ الثَّرَيَا † [Such a one is with respect to me as though he were in the place of suspension of the Pleiades]; i.e., in distance: (Sb, S, K* [in the K, هذا is put for فَلَانَ; and in the CK, مَنَاطُ is erroneously put for مَنَاطُ:]; or the meaning is, in such a station: the prep. being understood, as in ذَهَبَتْ الشَّامُ and دَخَلْتُ البَيْتَ: Z says, † [they are &c.] by reason of their elevated state. (TA.)

مَنَوُطٌ Suspended; hung. (K.) You say, هَذَا مَنَوُطٌ This is suspended, or hung, to him, or it. (K.) — [Hence the saying,] هَذَا رَجُلٌ مَنَوُطٌ بِالقَوْمِ † This is a man adventive to the people; one who has introduced himself among them, and lives

among them, not being of their race: (K,* TA:) or i. q. دَعَى [one whose origin, or lineage, is suspected; &c.]: (K:) and مَنَوُطٌ مُدْبِذٌ is also applied to a person of this latter description who betakes himself to a people; the latter epithet being added to denote that he knows not to whom to assert himself related, like the wind wavering to the right and left. (TA.) See also تَنْوَاطٌ.]

مُنْتَاطٌ † Distant, or remote; and far extending. (TA.) You say, مُنْتَاطُ المَحَلِّ † Whose place of abode is distant. (TA.) And غَايَةُ مُنْتَاطَةٍ † A distant goal, or scope; or a far-extending space. (TA.)

[نوع, &c.]

See Supplement.]

نبا

1. نَاءٌ, aor. نَبَيْتُ, (so in the S, Nh, L, Mṣb; but in some copies of the K, يَنَاءٌ, [which appears to be put by mistake for the inf. n. in the acc. case];) inf. n. نَبَيْتٌ (S,) and نَبَيْتٌ, without ة, and نَوُتٌ, (Sh,) It (flesh meat, &c.) was not, or did not become, sufficiently cooked; it was insufficiently cooked: (S, K:) (like نَبَيْتٌ:) or it was untouched by fire; [i.e., raw]. (L.) — It (a thing) was not firmly, not soundly, not thoroughly, done. [See 4.] (TA.)

2: see 4.

4. اِنَاءُ الأَمْرِ He did the thing not firmly, not soundly, not thoroughly. نَبَيْتُ الأَمْرَ, accord. to the K, signifies the same: but this is unknown, and not authorized by transmission [from the Arabs of the classical ages], and therefore not mentioned by IM nor by other leading lexicographers: the correct phrases are [when the verb is intrans.] نَاءُ الأَمْرِ [and اللِّحْمِ], and [when it is trans.] اِنَاءُ اللِّحْمِ: the forms of the verb being like أَبَانَ and بَانَ. (TA.) — اِنَاءٌ (S, incorrectly written in the K أَنْبَاءٌ, TA,) inf. n. اِنَاءَةٌ, He insufficiently cooked flesh-meat [&c.]. (S, K.)

نَبَيْتٌ Flesh meat &c. insufficiently cooked: (S, K:) or untouched by fire; [i.e., raw]. (L.) It was also pronounced by the Arabs نَبَيْتٌ; but the original word is with ة. (TA.) — Wine untouched by the fire: cooked [or mulled] wine being called نَضِيجٌ (TA [written نَبَيْتٌ, without ة]). — Pure [and sweet] milk: sour milk being called نَضِيجٌ: or milk just drawn from the udder, before it is put into the skin. (TA [written نَبَيْتٌ, without ة].)

نَبَيْتٌ [for نَبَيْتٌ] Fat, as contradistinguished from flesh, [which is app. called نَضِيجٌ]. (TA.)

نَبَوَةٌ and نَبْوَةٌ The state of being insufficiently cooked: (S, K:) or of being untouched by fire; [i.e., rawness]. (L.)

نِيب

1. نَابٌ, aor. نَيْبٌ, *He hit him on his* نَاب, i.e., his canine tooth. (S, K.)

2. نَيْبُ السَّهْمِ *He bit the wood of the arrow, to know whether it were strong or weak, and made an impression upon it with his canine tooth.* (S, K.) — نَيْبٌ فِيهِ *He (a beast of prey) made an impression upon him with his canine tooth: he fixed his canine teeth in him.* (TA.) — نَيْبٌ *She (a camel) became extremely old: (Lh, S, K:) became what is termed a* نَاب. (A.) — نَيْبٌ and نَيْبٌ + *It (a plant) put forth its root.* (K.) Also signifying the same with reference to white, or hoary hair. The root is thought by ISd to be thus likened to a canine tooth. (TA.) — طَفَّرَ فُلَانٌ فِي كَذَا وَنَيْبٌ † *Such a one clung to, caught to, or took fast hold upon, such a thing: [lit., stuck his nails and dog-teeth into it].* (A.) See also طَفَّرَ.

5: see 2.

نَابٌ [originally نَيْبٌ, The canine tooth, or dog-tooth; or eye-tooth; the tusk, or tusk; or the fang; of certain animals:] one of the teeth; (S;) the tooth that is [next] behind the رِبَاعِيَّة, [or next but one to the central pair of incisors:]; (M, K.) [In this sense, the word is masc.:] the tooth thus called is masc., when thus called: [though if you call it نَيْبٌ, it is fem.:] but نَابٌ when fem. signifies “an old she-camel”: (Msb:) or, accord. to the M and K, it is fem. only in each of the above senses, without distinction. (TA.) Sb says, that the Arabs observed the pronunciation termed imáleh (إِمَالَةٌ) in the case of نَابٌ in the nom., [as well as in the acc. and gen., in which latter case this pronunciation is agreeable with analogy on account of the final kesreh,] likening its † to that in رَمَى, [in which it is expressed in writing by رَمَى,] because it is changed from نَابٌ: but this is extr. That is, this pronunciation of † changed from نَابٌ or نَابٌ is only observed [regularly] when the said † is a final radical letter; and specially in verbs: the instances of this kind that occur in nouns are extr.; and more so are those in which the † changed from نَابٌ is a medial radical letter. (TA.) [But the restriction to the case of verbs is inconsistent with what is said by Ibn-Málik and other high authorities: and so, too, is the restriction to the case of a final radical letter.] Pl. أَثْيَابٌ (Lh, K) and أَثْيَابٌ [both pls. of pauc.: but the latter is used as a pl. of mult.:] and نَيْبٌ; (S, K;) the latter contr. to analogy, (S,) because [نَابٌ is originally نَيْبٌ, and] a word of the measure فَعُولٌ does not [regularly] assume the measure فَعُولٌ in the pl.; (TA;) to which should be added نَيْبٌ, a dial. var., as in the case of every pl. of the measure

فَعُولٌ of which the medial radical letter is نَابٌ: (M, F:) and pl. pl. أَثْيَابٌ. (K, TA.) Ibn-Seenà says that no animal has both a نَابٌ and a horn. (Msb.) — نَابٌ *An aged she-camel:* (S, K:) not applied to a male camel: (S:) so called because of the length of her tush; (S;) by synecdoche; the whole being called by the name of a part: (TA:) as also نَيْبٌ; (K;) accord. to some copies of the K, نَيْبٌ; but this is a mistake: (TA:) pl. of the former أَثْيَابٌ and نَيْبٌ (K) and نَيْبٌ: (S, K:) or these are pls. of both the forms of sing. (K, accord. to some copies; and TA.) Sb is of opinion that نَيْبٌ is pl. of نَابٌ, and says that the Arabs have made it of the measure فَعُولٌ [as it is said to be in the S, for it is originally نَيْبٌ,] like as they have the pl. of دَارٌ, disliking the sound of نَيْبٌ, because the نَابٌ is with dammeh, and preceded by dammeh, and followed by و. It is also said to be pl. of نَيْبٌ; as it is related, on the authority of Yoo, that certain of the Arabs say صَيْدٌ and بَيْضٌ, as pls. of صَيْوَدٌ and بَيْوُضٌ, agreeably with the dial. of those who say رَسُلٌ [instead of رُسُلٌ]; namely, the tribe of Temeem: but their not saying نَيْبٌ, like as they say صَيْدٌ and بَيْضٌ, is an argument in favour of the opinion of Sb. — لَا أَفْعَلُ ذَلِكَ مَا حَنَّتِ الثِّيْبُ [I will not do that as long as aged she-camels yearn towards their young ones: i.e., I will never do it]. A proverb. (S.) — The dim. of نَابٌ is نَيْبٌ, without ة, because نَابٌ, as applied to an aged she-camel, is like an epithet: (S:) or rather this formation of the dim. without ة is a dev. from constant rule. (MF.) Sb says, that some of the Arabs make the dim. of نَابٌ to be نَوَيْبٌ, because many an † such as that in نَابٌ is changed from و: [or rather, this is generally the case:] but this, says Ibn-Es-Sarráj, is an error on his part [who does so]. (S.) This apparently means, that Ibn-Es-Sarráj accuses Sb of an error; but such is not the case: for Sb himself says “but this is an error on their part;” i.e., on the part of the Arabs who say نَوَيْبٌ for نَيْبٌ. (IB.) — نَابٌ قَوْمٌ † *The lord, master, or chief, of a people:* (S, K:) pl. أَثْيَابٌ. (TA.) — عَضَّتْ أَثْيَابُ الدَّهْرِ and نَيْبُهُ, [† *The dog-teeth of fortune bit him.*] (A.) — انْيَابٌ are likewise met. assigned to evil, or mischief. (TA.)

نَابٌ: see نَيْبٌ.

نَيْبٌ [as though pl. of نَابٌ or نَابِيَّةٌ] an epithet added to نَيْبٌ as signifying “canine teeth,” to render the signification intensive, or energetic. (TA.)

أَثْيَابٌ *Having a large, or thick, canine tooth, (K,) that does not bite a thing without breaking it.* (Th.)

نِوت

1. نَاتٌ, aor. نَيْتٌ, inf. n. نَيْتٌ; as also نَاتٌ, aor. نَيْتٌ, inf. n. نَيْتٌ; (L, K;) *He (a man) moved from side to side in walking:* (L, art. نوت:) or *he so moved by reason of weakness, or infirmity:* (K:) or, *by reason of drowsiness.* (L, art. نوت, q. v.)

نِير

1. نَارُ النَّوْبِ, aor. نَيْرُهُ, (T, S, M, A, K,) inf. n. نَيْرٌ; (T, M, K;) and نَيْرُهُ, (T, M, A, Mgh, K,) inf. n. نَيْرٌ; (T;) and نَارُهُ, (T, S, M, A, Mgh, K,) and هِنَارُهُ, (S, M, TA,) like نَيْرُهُ, (S,) aor. of the latter نَيْرُهُ, (M, TA,) inf. n. هِنَارُهُ, (M,) or هِنَارُهُ; (TA;) *He made, or put, to the piece of cloth, a* نِير; (T, S, M, K;) i.e., an عِلْمٌ [or ornamental border]; (T, S, M, A, Mgh, K, TA;) syn. نَيْرُهُ; (A;) and a roof; (S, A, Mgh, TA;*) syn. أَلْحَمَةُ; (A;) contr. of أَسْدَاهُ and سَدَاهُ. (Mgh.) — هُوَ يَسْدِي الْأُمُورَ وَيُنِيرُهَا (A) or يَسْدِي (TA) † [*He commences things, or affairs, and completes them.*]

2: see 1.

4. هِنَارُهُ and نَارُهُ: see 1, throughout.

نِيرٌ: see نَيْرٌ.

نِيرٌ The عِلْمٌ [or ornamental border] of a piece of cloth: (T, S, M, A, K:) pl. أَثْيَابٌ. (M, K.) It is related that 'Omar disliked it, (TA,) and that he forbade it. (T, TA.) — Hence, † The side (طَرَفٌ) of a road: (T:) or the side (جَانِبٌ), and wide or widening part (صَدْرٌ), of a road: (so in some copies of the K, and in the TA; but in some copies of the former, “or” is put in the place of “and:”) or the conspicuous part of a road: (S:) or the conspicuous furrowed part of a road. (M, A, K.) — The unwoven end (هَدْبٌ) of a piece of cloth. (Ibn-Keysán, M, K.) — The roof of a piece of cloth. (T, S, A, Mgh, K.) When cloth is woven with a double roof, (عَلَى نَيْرَيْنِ,) it is more close in texture and more lasting. (S.) ثَوْبٌ ثَوْبٌ ذُو نَيْرَيْنِ signifies *A piece of cloth strongly woven, with a double roof:* (A:) or *a piece of cloth woven with double thread:* (T:) and [in like manner] ثَوْبٌ مُنِيرٌ † *a piece of cloth woven with a double roof;* (Lh, M, K;) i.e., *with a double thread:* (TA:) also called دِيَابُودٌ, (T, TA,) an arabicized word; (TA;) in Persian دُو بُودُ, or دُو بُودُ, (as in different copies of the K,) or دُو بَافُ. (T.) This mode of weaving is termed مَتَاءَمَةٌ, which is the

making the woof of a double thread, and putting two threads together upon the حَقَّة [which here means the yarn-beam, on which the warp is rolled]. (T.) — Hence, نَاقَةٌ ذَاتُ نِيرَيْنِ † A she-camel having an accession of fat upon former fat: (T:) or having, upon her, layers (صَحَائِفُ) of fat; as also ذَاتُ أُثْيَارٍ: (A:) or advanced in years, yet having some remains of strength; (M, K;) and sometimes the epithet is applied in like manner to a woman: (M:) and ذَاتُ أُثْيَارٍ a she camel having thick flesh. (TS.) Also, رَجُلٌ ذُو نِيرَيْنِ † A man whose strength is double the strength of his companion: (S:) or strong and firm. (A.) And رَأْيٌ ذُو نِيرَيْنِ † Right opinion or counsel. (A.) And حَرْبٌ ذَاتُ نِيرَيْنِ † Violent war. (T, A.) = The canes (قَصَبٌ) and threads (خَيْوُطَةٌ) [in a loom], when they are put together: (M, K:) [it is a coll. gen. n., of which the n. un. is with ة, as appears from what here follows:] † نِيرَةٌ is a subst., signifying the threads and canes, (قَصَبَةٌ and خَيْوُطَةٌ), [or warp and, app., cane-roll, on which the warp is rolled when put into the loom, and from which it is gradually unrolled as the work proceeds,] when they are put together: when they are separate, the threads are called خَيْوُطَةٌ; and the cane, قَصَبَةٌ, or, if a staff, عَصَا: (AZ, Sh, T:) نِيرَةٌ is also explained as signifying one of the implements of the weaver, with which he weaves; namely, the transverse piece of wood [in the loom; the same as is described above]. (T.) In the following verse of an unknown poet,

* تَقْسِمُ أُسْتِيًّا لَهَا بِنِيرٍ *
* وَتَضْرِبُ النَّاقُوسَ وَسَطَ الدَّيْرِ *

[She divides warp that she has with cane-rolls, and beats the nákoos in the midst of the convent], the author may mean بِنِيرٍ, and may have altered the word by necessity; or نِيرٌ may be a dial. form of نِيرٌ. (M.) One says of a man who neither harms nor profits, مَا أَنْتَ بِسَنَاءٍ وَلَا لِحْمَةٍ, [lit. Thou art not a warp nor a woof nor a cane-roll]. (T.) See also a similar saying voce حَقَّةٌ. = [The yoke of a bull; the piece of wood that is upon the neck of the bull, together with its apparatus: (M, K:) or the piece of wood that is placed transversely upon the necks of the two bulls (T, S) yoked together for ploughing: (T:) called نِيرُ الْغَدَّانِ: (S:) pl. [of pauc.] أُثْيَارٌ and [of mult.] نَيْرَانٌ: (S, M, K:) of the dial. of Syria. (M.)

نِيرَةٌ: see نِيرٌ.

نِيرٌ act. part. n. of 4: see 1. — [Hence the saying.] اَسْتِ فِي هَذَا الْأَمْرِ بِنِيرٍ وَلَا مُلْجِمٍ † [Thou art not in this affair a commencer nor a finisher: or a person who will do harm nor one who will profit]. (TA.)

نِيرٌ: see نِيرٌ. — † A skin that is thick (A, K, TA) and strong, (TA,) like a piece of cloth with a double woof. (A, TA.)

مُنَارٌ, for مَنَارٌ, pass. part. n. of 4. (Ks, Lh, M.)

نيس

نَيْسَانٌ [vulg. نَيْسَانٌ] The seventh of the Greek [or Syrian] months; (K;) [corresponding to April, O. S.] It is [said to be] a property of the water of its rain, that dough kneaded with it ferments without other treatment. (TA.)

نيط

1. نَاطٌ, aor. نَيْطٌ, inf. n. نَيْطٌ, It was, or became, distant, or remote, or far-extending; as also نَاطٌ. (K.) [See the latter in art. نوط.]

8: see 1.

نَيْطٌ: see نَيْطٌ, in art. نوط, in two places. — Death: or a bier: or the term of existence: (K:) or the death which God connects (نَيْطُهُ) [with one]: (IAar:) and if so, the ي is interchangeable with و, (IAth, TA,) the word being originally نَيْطٌ, then نَيْطٌ, and then نَيْطٌ: (TA:) if a contraction, it is like نَيْنٌ and نَيْنٌ and نَيْنٌ and نَيْنٌ. (Az, TA.) You say, رَمَاهُ اللَّهُ بِالنَّيْطِ meaning [God smote him, or may God smite him,] with death: (S, in art. نوط, and TA:) or [may God smite him] with the death which He connects [with him]; as also رَمَاهُ اللَّهُ بِالنَّيْطِ. (IAar.) And أَتَاهُ نَيْطُهُ His term of existence came to him. (TA.) And رَمِيَ فُلَانٌ فِي نَيْطِهِ Such a one was cast into his bier; meaning, when he died. (TA.) See نَيْطٌ.

نَيْطٌ: }
نَاطٌ: } see art. نوط.

[نيف, &c.

See Supplement.]

نيلوفر

نَيْلُوفَرٌ, (Msb,) and نَيْلُوفَرٌ, (Msb, and so in the CK,) or نَيْلُوفَرٌ, (so in copies of the K, and so accord. to the TA,) or, as some say, نَيْبُوفَرٌ, or نَيْبُوفَرٌ, (accord. to different copies of the K,) [The nymphæa, or lotus of Egypt and of Syria;] a certain well-known plant; (Msb;) a kind of

sweet-smelling plant, which grows in stagnant waters, (K, TA,) called by the people of Egypt نَوْفَرٌ, [i.e. نَيْبُوفَرٌ,] and by the vulgar نَيْبُوفَرٌ; (TA;) [both of which last names are now given in Egypt to the nymphæa lotus, or white lotus, found in the neighbourhoods of Rosetta and Damietta; and the former, also, or perhaps both, to the nymphæa carulea, or blue lotus, found in the same parts, and, until within a few years, in a lake on the north of Cairo, called Birket er-Ratlee, whence I have twice procured roots of this plant:] نَيْلُوفَرٌ [written in Persian نَيْلُوفَرٌ and نَيْلُوفَرٌ and نَيْلُوفَرٌ &c.] is a Persian word (أَعْجَبِيَّةٌ), and is said to be composed of نَيْلٌ, [or indigo,] with which one dyes, and the name for a wing, [i.e., نَيْرٌ;] as though “winged with نَيْلٌ [or indigo];” because the leaf is as though its two wings were dyed [with indigo]: (Msb:) the plant so called is cold in the third degree, moist in the second degree, emollient, good for cough and for pains of the side and lungs and chest; when its root, or lower part, (أَصْلُ), is kneaded with water, and used as a liniment, several times, it removes the disease called البَبَقُ; and when kneaded with زَفْتٌ, it removes the disease called دَاءُ التَّعَلُّبِ: (K, TA:) an excellent beverage is also prepared from it. (TA.) The imám Bedred-Deen Muḍhaffar, son of the Kaḍce of Baḷa-bekk, says, in his book entitled Suroor en-Nefs, that it is of many species; whereof [one or more] in Syria, used in perfume; and a species in Egypt, blue; and that its temperament is cold and moist in the second degree; that the smelling it is useful against hot diseases, and anxiety; and its juice in like manner; and that the beverage prepared from it is useful as a remedy for cough and roughness [of the throat] and pain of the side and chest, and is a laxative. The author of the Irshád and that of the Moojiz also mention, that the beverage prepared from it is an exception from other sweet beverages inasmuch as it does not become converted into yellow bilc, which is wonderful; and its oil is more cold and moist than that of violets; and there is no flower more cold and moist than it. Er-Rázee, too, says that the smelling it is one of the causes of weakening the generative faculty, and that the beverage is one of the causes of stopping it; [for which purpose, or as an antiaphrodisiac, it is used in the present day by some of the women of Cairo,] notwithstanding which, it rejoices the heart, and is useful for palpitation of the heart. This art. is omitted by J and Sgh and the author of the L. (TA.)

نينوفر

نَيْلُوفَرٌ, or نَيْبُوفَرٌ: see art. نيلوفر.